

# TOGETHER IN CHRIST



Vol. 13, No 42. October 1995.

## Contents.

- |  |                           |
|--|---------------------------|
| 1. Editorial                             |                           |
| 2. Listening to God                      | Bishop Charles Henderson. |
| 9. Encounters for unity<br>(book review) | David Carter.             |
| 11. C.T.E. Forum                         | Una M. Ratcliff.          |
| 15. Mastermind                           | S.R.                      |
| 17. Wellspring '95                       | Churches in Rainham       |

60p

Together in Christ is published by the Christian Unity Commission for the Archdiocese of Southwark

Copyright © 1995. All rights reserved.

Price 60p per copy, Annual subscription £1.80  
For postal subscriptions £2.70

Material for publication and all correspondence to be sent to the Editor: Mrs Una Ratcliff.

(Copy dates: 15 December, 15 April and 15 August for the February, June and October issues respectively)

The opinions of contributors are not necessarily those of the Editor nor of the Ecumenical Commission.

Officers of the Area Commissions:

The Rt Rev C J Henderson

S E Area:

Sister Eileen Hewlett (Chair) Mrs. Margaret Moloney (Sec)  
Sidney & Una Ratcliff (Area Distributors)

S W Area;

Mrs. Kate Moir (Chair) Mr Alfred Kenyon (Sec)  
Mrs. Grace Singarajah (Area Distributor)

Kent Area:

Sr Kathleen Clapham (Chair) Sr Margaret Mary O'Grady (Sec)  
Mr. John Wilkinson (Area Distributor)

## EDITORIAL

### "UT UNUM SINT"

To believe in Christ means to desire unity; to desire unity is to desire the Church; to desire the Church means to desire the communion of grace which corresponds to the Father's plan from all eternity. Such is the meaning of Christ 's prayer: "that they all may be one." *Ut Unum Sint* (9) '

The Pope's encyclical, dated 25 May 1995, on commitment to ecumenism is a stirring one, "It is absolutely clear" he writes "that ecumenism; the movement promoting Christian unity is not some sort of appendix which is added to the Church's traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does; it must be like the fruit borne by a healthy and flourishing tree which grows to its full stature." (20)

Speaking on his own ministry as Bishop of Rome, and affirming that "I insistently pray the holy Spirit to shine His light upon us" the Pope goes on to give an invitation which has already touched and warmed the hearts of many Christians of differing traditions as he asks "Could not the real but imperfect communion existing between us persuade Church leaders and their theologians to engage with me in a patient and fraternal dialogue on this subject, . . ."? A marvellous gesture indeed! Read the whole encouraging document (published by The Catholic Truth Society).

We are delighted to be able to share with you in this issue, fruits of ecumenism which are surely "healthy and flourishing": a wonderful and spiritually uplifting contribution by Bishop Henderson on 'Listening to God in Prayer'. Prayer has primacy of place in unity.

David Carter's fine review of "Encounters for unity" which should surely impel you to read it,

Communicating the Important and fruitful CTE Forum.

'Mastermind' on CTE's acronyms! (Well, our readers have often asked for meanings of ecumenical ones, so these should keep them happy!)

'Wellsprings '95' — impressively conveyed by Christians in Rainham. A special and warm welcome to their young contributors and to all who enrich and inspire us in our continuing unity endeavours.

## "LISTENING TO GOD"

Churches Together in Beckenham: Lent Ecumenical Series 1995

"Prayer is a precious way of communicating with God, it gladdens the soul and gives repose to its affections. You should not think of prayer as a matter of words. It is a desire for God, indescribable devotion, not of human origin, but the gift of God's grace". (St John Chrysostom (Home 6 on Prayer)

"And (Martha) had a sister called Mary, who sat at the Lord's feet and listened to his teachings. Mary has chosen the better part". (Luke 10:39)

Listening is a great quality. It needs to be acquired. We all hear but we do not necessarily take heed or listen. For most people life is very busy: we have so much to do. Our concerns engage us. Time spent in listening can be seen as waste! We jump ahead and draw conclusions, too often without hearing what is said. To be able to listen is a great quality.

Genuine listening entails a receptive ear arising from a desire to hear and understand. It involves a reaching out to another, trying to perceive the circumstances of the other person with empathy. Genuine listening evokes a real sympathy. The other person matters. One's own concerns do not intrude. One listens. Because of the many distractions of life effective listening only comes with real effort and practice. Results will bear witness to the value of sound practice.

Listening to God is an essential element of Prayer. We are here concentrating on the listening aspect of prayer. We are not defining prayer, nor are we directly considering the many ways or forms of prayer: simply, the listening.

This requires for prayer:

:Cutting out distractions, usually going to a quiet place of silence away from others

: background music can help some

: capacity (which can be acquired) to stop mentally and physically from normal activity;

:an ability to leave, aside our interest in persons and things and have concern for God:

:being alone and seeking to be alone: for God:

: inviting God into our aloneness.

This composition of 'space for oneself' makes possible the opportunity to look into oneself (introspection), to get to know oneself (self-examination) and to think

about oneself (reflection) . By using these three exercises to get to know ourselves, we take the first step in self-mastery. We learn our strong and our weak points and can take the necessary steps to overcome our weaknesses. Self-mastery is the key to real inner freedom. Inner freedom (nothing compelling us one way or the other) and self-mastery (being in charge of and responsible for our decisions) are complementary aspects of knowing ourselves. Listening capacity, as explained, is a quality which leads to this inner freedom and self containment.

The Prayer of Listening is part of the complete notion of prayer. Therefore it is essential to understand what prayer is in order to know or practise the Listening-Prayer.

Briefly then, what is Christian Prayer? It is being consciously aware of God and our need of His care and acknowledging it is recognising the relationship that exists between God and myself and acknowledging it. It is a raising of my mind to God to acknowledge His greatness and love and to ask His favours for our human needs.

'An elevation of the soul to God to offer Him our homage and to ask His favours in order to grow in holiness.'

'It is a desire for God, an indescribable devotion, not of human origin, but the gift of God's grace. (St John Chrysostom, Home 6 )

Prayer to me is a very comprehensive notion. For me it means the absolute need of God's providential care. It emanates from the truth that God holds all things in being, without which all that I am would be nothing. Prayer is an acceptance in my life of this need for God's continuing care. Prayer is knowing that I am made in God's likeness: that I can know God and know myself (the power of knowing): that I can love God as He loves me (the power of Will) .

To me prayer is knowing that God knows me and loves me so much that He sent His Son to redeem me. Prayer to me is knowing and accepting in Faith the redemptive action of God in Christ. Prayer to me is in accepting the Holy Spirit as God's gift to me to enable me to live humanly, to cause me to relate to God correctly, to guide my knowing and loving.

Each of these statements of what prayer is would engage a full chapter in any volume of prayer, and I feel bound to outline them because they contain the necessary condition of who I am and who I take into the silence: the person who is listening.

My silent corner partner! When I go into my silent listening retreat from the bustle of the day, I know (though not necessarily consciously) that God, Father, Son and

Holy Spirit comes with me. I accept that He can and does influence my life, if only I would permit Him. He does not compel or overpower me: indeed He remains totally silent awaiting my invitation to Him to come into my heart.

WHO do I bring in? I bring ME with all my limitations. Yes, I am a sinner: I have failed. I need conversion of heart, reconciliation with God and my neighbour, both within and without the Church. I need forgiveness . . . the forgiveness of God and my neighbour. I need to be able to forgive myself. I need too, the power of love, which includes the readiness to forgive - one of the greatest dispositions of human conduct.

I bring ME, one who is in need of guidance and of encouragement, of understanding and enablement. I need to grow in Faith, Hope and Charity. I need the strength to reject the enticements that make me selfish and indifferent to the things of God and the needs of others

I bring ME with all my aspirations. I know that with God all things are possible, including my sanctification, my illumination, my growing closer to union with God in my being and in the manner of my life. I realise that God can change the ready heart; that He can strengthen the weakened will; that He can enlighten the darkened mind.

I bring ME with my good points, with the hesitant steps I have taken in my life towards God, with my fumbling attempts at prayer, with my blurred vision of eternal life and my limited vision of God's Kingdom on earth. I bring the grace of baptism and the healing grace of the Eucharist and with my faltering efforts, I bring a sense of peace and future hope.

In my corner of silent listening: Leaving a busy schedule, I need to compose myself: I need to empty from my mind my concerns. Practice makes this possible. Each person must find his/her best way to quiet. Some sit, some kneel, some stand, some lie on the floor. Use whichever is helpful to achieve the quiet composure. For some this is adequate. But for others, something extra is necessary to focus the soul: a picture, a quotation of Scripture writing, an object of piety, e.g. Rosary beads, for me it is usually the Tabernacle.

In my experience, I need to focus my silence with a short prayer, such as "Here I am Lord!" or "Lord, I am in need", or "Lord open my heart to receive you", "Lord fill me with your love" . . . whatever is used allow it to settle you in quiet.

"Speak Lord for thy servant hears. " (1 Sam 3:9)

The complete listening is allowing oneself to be empty of words and thoughts - just being there, silently open to the God who loves you. "Here I am Lord". This is not just emptiness - it is emptiness with a purpose. (1 Sam 3: 4) I used to think that because I was not thinking appropriate thoughts I was wasting time. I was wrong. The silent emptiness invites the divine touch and is not hindered by personal thoughts. The fruits of the divine touch will manifest themselves not necessarily at the moment but in the course of life, quite often unexpectedly. Inspirations come. New meanings and insights arise when reading Scripture. The mind and heart are made more understanding of others, more ready to forgive, more thoughtful in prayer, etc.

Silent Listening Concerns: In all our lives problems arise. When we compose ourselves in the listening prayer we can focus on the concern and ask for guidance. "Lord, please help me!" Then listen quietly as outlined before.

"Be still and know that I am God" (Ps 46: 10)

Find one's own way: The pattern outlined is my way: it suits me. Each person must, through practice, develop the best way for them. Each life is different: each is special. Each will have its own environment. Each comes from a different background, education and life experience. Hence, no one way or method will suit all. The general purpose of Listening to God in prayer will be the same for everyone, but the method used to achieve the disposition and composure will be adapted to each person's needs.

Developments of Recent Times: Finding a way to God through painting, through walking, through various forms of retreats are all in common usage and are all useful. But to benefit from these good practices the listening moments are needed.

Some special requirements: In a faith environment, our hearts will desire something more fulfilling and lasting than the experience of this present life. Faith usually unearths in us a desire for a future life: faith as a response to revelation helps us to accept and desire the blessedness which we learn God created us to achieve. We learn from Christ, our Saviour, that salvation is restored to us and that "God called humankind and still calls humankind to an imperishable communion of human nature with the divine life. This is the victory Christ gained in rising from the dead. (Lumen Gentium N 20)

In our quiet moments the soul does re-focus its orientation through the invisible grace of God. The resulting good will manifest itself in our changing attitudes towards many things, e.g. to possessions, to death, to suffering, to a greater awareness of the Will of God in all things, even a greater sensitivity to what is sinful and evil, etc.

The soul: To me, my soul is primarily me, me as a person; it is the spiritual element which will not vanish, end; it is the part of that is open to completeness in union with God and will live eternally with Him. This life-spring which energises the body and in union with the body is ME, a human person with a human nature. the Church teaches that my soul is immediately created by God who with my parents brought me into existence. Scripture in Genesis describes this for us as God forming man from the dust of the earth and breathing into his nostrils the breath of life, making him a living being (cf Chap II)

Human beings are created in the likeness of God: the likeness is found in the immortal quality of the soul, which possesses the powers essential to it's very nature, i.e. intelligence and free will.

Dependent as the soul is for its continuing existence on the power of God holding all things in being, the soul, by its very nature. is orientated towards God and its knowing and loving can only be totally fulfilled In the knowing and loving of God. The knowing and the loving simply at the human level are good but for several reasons do not fully satisfy. The soul 's capacity looks to God tor completeness. The soul's principal function is to seek completeness in God.

Fear is a condition of us all, one of the passions or feelings we experience. It is an aspect of life which often contains us where we are because it offers an element of security. It arises from many things: we do not like to be found out in our limitations: we wish people to think well of us. Or we do not wish to lose someone we love and are frightened to open up, to reveal ourselves.

Spiritually, we fear the unknown: as well, we so want to avoid our fellows' snide remarks if we appear to be holy or religious. People may laugh at us. So we are frightened to be ourselves, lest others may criticise! This is at the human face of relationships. But also fear exists through a limited knowledge of God: through judging God's promises by our own standards. A weak faith can contribute to such fear.

"Fear not": "Do not be afraid" are frequent exhortations of Sacred Scripture. We are encouraged to trust God, to offer ourselves enthusiastically to God. "Do not be afraid for I have redeemed you . . ." How very important then to know God! Silent listening gives God the chance to reveal Himself to us. The listening in silence offers God the opportunity also to remove our tears and help us to learn the truth of "Seek ye first the kingdom of God. and all things will be given unto you."



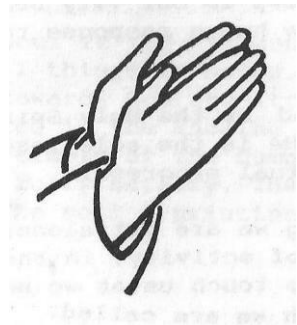
The Holy Spirit is the source of all our fulfilment and development, He is the other Paraclete whom the Father will send, who will lead us into all truth and guide our minds and hearts in the way of divine Love.

- In the design of God, revealed unto us by the Redeemer, we are born into new life. made sharers or the divine life. This is so by the power and activity of the Holy Spirit. Our souls become His dwelling place. Deep in our very being is the silent source of life who enables the human response to be positive and fruitful.
- All prayer is initiated by the Holy Spirit and brought to effectiveness by Him. He is the sole resource and efficient cause of all our spiritual progress.
- In our silent listening we are not alone: indeed, the silence and listening (devoid of activity) is the very soil which the Holy Spirit requires to touch us as we need and desire towards the perfection to which we are called.

In summary:

"There is nothing more worthwhile than to pray to God and to converse with Him, for prayer unites us with God as His companions." (St John Chrysostom, Home 6)

- (a) The concept of listening at the human level Is important to know.
- (b) Listening to God: is necessary for growth and development in the spiritual life.
- (c) The distractions of daily life can nullify the process.
- (d) Genuine Listening requires practice and effort.
- (e) Listening is part of prayer: it requires self-knowledge.
- (f) Prayer really understood is a way of life.
- (g) The "Listening" partner is God.
- (h) My own condition needs changing by God.
- (I) What to do in order to listen.
- (j) Let God answer our questions!
- (k) Some enabling requirements are outlined.
- (l) The soul needs God for existence and fulfilment.
- (m) "Do not be afraid".
- (n) The Holy Spirit is the source of our true life.



"Any one who receives from the Lord the gift of this type of prayer possesses a richness that is not to be taken from him, a heavenly food filling up the soul."

(St John Chrysostom, Hom 6)

"And those who know thy name put their trust in Thee. For thou, O Lord, hast not forsaken those who seek Thee." (Ps 9:10)

ENCOUNTERS FOR UNITY by G. R. Evans, Lorelei Fuchs S.A. and Diane C. Kessler. Published by Canterbury Press 1995.

This charming book contains the ecumenical 'testimonies' of 37 prominent ecumenists, many of their names will be familiar to readers of *Together in Christ*. All are active at an international level in ecumenism, many of them through the structures of the World Council of Churches. They were carefully selected by the editors so as to represent all continents and major Christian traditions. There is also a balance of men and women, lay and ordained. They include two English Catholics, Bishop Cormac of Arundel and Brighton, and his episcopal vicar for ecumenism, Fr Emmanuel Sullivan, who, of course, has extensive experience of the American scene and dialogues, as well as considerable English experience to his credit.

Each of the contributors provides a brief reflection on some of his or her experience. Some provide, effectively, a short biography. Others concentrate on some particular aspect of their ecumenical work, as do Julian Charley and Jean Tillard, who both talk of their work with ARCIC, and allude to the deep mutual friendship which they developed in the course of it. Others talk about how they first became involved ecumenically. For Emmanuel Sullivan, the first inspiration came from the devoted care and teaching of an ecumenically minded Ulster Protestant mother who saw that he was schooled thoroughly in the Catholicism in which she had promised to bring him up. For Martin Cressey, the Principal of Westminster College, Cambridge, it was, as he puts it, a matter of being 'drafted' and 'called'. For a Southern Baptist, E Glenn Hinson, it was as a result of an encounter with Thomas Merton and the living tradition of monasticism. He relates how he prepared to take Baptist students to a monastery, seeing the venture purely as an aid to the teaching of a remote area of Church history. He says: "We all had our defences up. Our visit seemed to confirm all our prejudices until we met Thomas Merton. Merton was an unexpected and wonderful ecumenical surprise." Alan Falconer, a Scots Presbyterian minister formerly at the Irish School of Ecumenics, tells us of how a chance rebuke from a friend marked a real *kairos* or time of decision for him and of how he then embarked on the career of ecumenical study and work that he has followed ever since. Stanley Harakas, an American Orthodox, talks of what he learnt from a Visit to the Church in China.

These few remarks should give some idea of the richness and diversity of the experience recorded in this book. The editors hope that it will provide suitable material for study groups. In mind, they have selected one or more particularly telling quotations from each contributor to act as a focus for reflection. There is much wise ecumenical counsel among them. One particularly balanced statement comes from Canon Christopher Hill:

"Encounters - which have the power of continuous conversion, are important moments for me on my Christian pilgrimage. They do not replace the necessity for hard, theological thought . . . There is no short cut. But the ecumenical encounter renews vision and supplies energy, and brings one to a living prayer for unity, without which the gift of unity will not be received."

The editors contribute, at the end, a short chapter of 'Practical Applications' in which they try to draw some general lessons from the contributions as a whole. Particularly relevant to local ecumenism is the following:

"Some ecumenists stand out and draw others to them. They communicate through their words and their being in ways which invite people to respond . . . Our churches can be deliberate about identifying such ecumenically charismatic figures, and using them judiciously as speakers, teachers, seminar leaders - wherever their gift or inspiration can excite others about the ecumenical mandate."

If I have one slight criticism of this book, it is that the editors have confined their selection to internationally known ecumenists. They have not responded sufficiently to the new situation in local ecumenism by endeavouring to seek out half a dozen or so people whose inspiration has come through local ecumenism and whose primary sphere of activity is at this level, where they are making a quite invaluable and inspirational contribution. It is with such people that those involved in local ecumenism could identify more closely than with those who have made such sterling and necessary contributions at national and international level. For a full picture of the range of contemporary ecumenism, one needs people from both spheres. Fr Emmanuel does, of course, relate to both worlds. However, this last paragraph should not be seen as detracting from the general excellence of this timely book.

David Carter.



## CHURCHES TOGETHER IN ENGLAND (CTE) FORUM - all together again!

Swanwick, Derbyshire, was the beautiful venue, with excellent facilities at the Conference Centre, for the CTE in mid-July. But the big question was: "Would the 300 delegates get there?" as a national train strike was taking place on arrival day.

Well, such was the enthusiasm, commitment and determination of those coming from all over England, that despite difficulties, they all arrived. Questions floated around "Where are you from?" "How did you get here?" and one heard of people leaving at 4 a.m. (from Cornwall); of distances walked; of available buses used; of car owners offering lifts to other delegates. I was very blessed in having the offer of a lift, and we had no delays on the way.

So, supported by prayer, and in a spirit of welcome, friendship and sharing, the Forum began, its theme being "Churches Together — the Vision and the Reality." I was appointed again as R.C. representative for the Archdiocese of Southwark, and had been invited to be an enabler in one of the 30 groups.

### FRIDAY EVENING:

After supper, the opening worship was led by young people. During the chant \*Kindle a flame to lighten the dark" delegates held lighted candles. A drama highlighted (and so challenged) the attitude "My Church is better than your Church" as young people in turn expressed notable characteristics of various denominations. There were other hymns and prayers, and a blessing was given by Cardinal Hume, one of the four presidents of CTE.

In celebrating the first five years since the inauguration of CTE, an interesting hour's session presented stories (told by volunteers) in the form of interviews, with visual displays bringing to life initiatives since 1990, showing how churches around the country have responded to the challenge to move from cooperation to commitment. (Cardinal Hume had asked Catholics to make this move at the Swanwick Conference in 1987).

Archbishop George Carey, (a CTE President) addressed the Forum, putting before us an image of unity from a well at Wells (he was formerly in the diocese of Bath and Wells), in which there were formerly five springs but now there was only one. The Archbishop said his own desire for unity was "as full and as heartfelt as ever" but regretted that divisions still remain, and that "ecumenism is not yet in our blood stream."

### SATURDAY (July 15)

At 7.30 a.m. in the chapel, worship according to the Moravian tradition was celebrated, after a brief introduction to that tradition. The Moravian handbook contains a quotation and prayer for each day, which is read by Moravians wherever they may be in the world, thus giving a focus of unity.

After breakfast, it was time for the important work to be done in small groups under the title "Renewing the Vision". The groups had been arranged to include people from a variety of backgrounds and expertise. Our group included 5 clergy (RC, URC, Anglican and Methodist), a lady Methodist lay preacher, a national delegate of the Salvation Army - a black representative, a lady member of the Anglican General Synod Standing Committee, who had been a participant in the Meissen Conversations, and myself. There was a wide range of experience - in youth work at home and abroad; in translation; in liturgy; in local ecumenical partnerships; rural team ministry; in broadcasting, as ecumenical officers; on the CTE Enabling Group; editing; on an international consultation on worship, etc. , etc.

The first group session was devoted entirely to Bible study, meditation and prayer on the theme of "The Vine and the Branches" (John 15: 1-11) a beautiful and fruitful one.

Session 2 was a time for sharing insights and experience; to consider ecumenical progress so far, and how to move forward. As you can imagine, there was plenty to say and to share.

Before the third group session we attended "Hearings", having been asked to state our preference prior to the Conference. I went to the one on Communications and one on Theology and Unity. Presentations were given on the work currently in progress, and there was a short time for questions and discussion.

In the third group session, we were given the task of identifying two headlines, which highlight priorities on the next steps for joint action to be recommended to the member churches. The "headlines" marked the turning point of the Forum; clarity, yet brevity were essential. The headlines were to be written on two cards (but other ideas could be noted down separately); these would be brought by a representative from each group, to be compared and collated. A document, hopefully representing a corporate vision would then be produced. It was quite a challenge to distil so much possible material, but we did reach consensus in our group. Prayer was our top priority.

WORSHIP led by the Salvation Army drew us all to the chapel at 6 p.m. Young members led prayers and reflections; there was a talented young Dance Group. The hymn singing, as always was splendid.

After supper, a 'ROUNABOUT' gave an opportunity to hear about the work of several agencies associated with CTE and Coordinating groups. At the same time, group representatives had a meeting to present their "Headlines". Finally on Saturday (for those with any energy left) there was a CTE 5th Birthday Party; and later a Vigil of Prayer for Bosnia.

### SUNDAY (July 16):

At 7.45 a.m. there was a choice of worship: RC Mass, Anglican Eucharist, Quaker. The Mass was very beautiful and moving. The chief celebrant was Bishop Leo McCartie, with Bishop Tripp and other priests concelebrating; the music was glorious and the homily, based on the Good Samaritan parable was original and inspiring.

The day's work was in plenary sessions. Canon Martin Reardon addressed us. Seeing him wearing a black sweat shirt with a Smiling Cheshire cat on it might well have made us 'curiouser and curiouser' but the relevance soon revealed itself to us, as he referred to Alice's question about which way to go, and the answer. "that depends on where you want to get to" by the Cheshire cat. Well, ecumenists want to go in different directions, and do it together! Ecumenism hasn't run out of steam, however, as witnessed by the Forum itself. Communion together is wanted, but there are different understandings of what the Church is, and what membership implies. CTE's Enabling Group embarked on a major process, seeking the views of all member churches on their understanding of the visible unity of the Church. The next Forum in 1997 will focus on this "Called to be One" process.

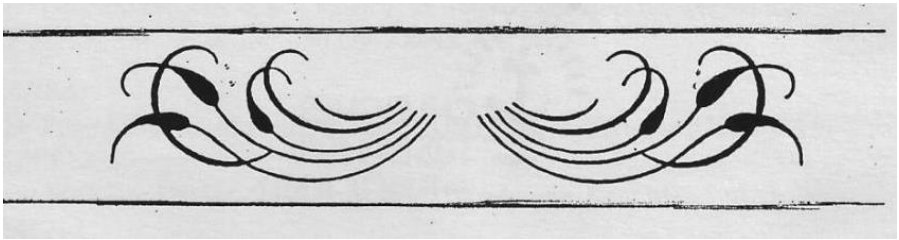
A session of 1½ hours was devoted to the document compiled from groups, for members' comments, criticisms and agreement on priorities, which were all noted in order to shape the final form of the document.

Denominational groups then met (after a quick coffee) to respond in the light of the plenary session, and consider action and priorities. After lunch the plenary group received the amended document which will go to the CTE Enabling group to facilitate action by the churches on the ecumenical priorities established. Two CTE presidents - Bishop Basil (Orthodox) and Kathleen Richardson (Methodist) gave excellent reflections, and a final worship was led by young people.

The suggested priorities for attention by the member churches are summarised here: —

1. Make prayer together a top priority at all levels in our churches. Prayer, theological reflection and joint action go together.
2. Give greater involvement to young people in the ecumenical instruments and grasp their vision.
3. Have greater sensitivity to the Black majority churches and their agenda.
4. Become a reconciling community for the purposes of mission.
5. Discern the movement of the Spirit in and beyond the mainstream churches.
6. Ecumenism as second nature: many recommendations include complementing CTE rules of good practice; setting up ecumenical centres.
7. Better communication is vital.
8. Make a commitment to commitment! Have joint planning and sharing of resources; joint decision making.
9. Pool resources for the training and education of clergy and laity.

Una M. Ratcliff.



**SPECIAL**

**NOTICE!**

As from October 1995, most of the copies of *Together in Christ* for subscribers in the Kent and South West Areas of the Diocese will be sent by an Area Distributor whose name and address will appear on the renewal forms accompanying the bulletin. They are also noted on the inside front cover of

*Together in Christ*. We would be grateful if you would continue to make out cheques to *Together in Christ*, but send them to the person named on the renewal form.

\*\*\*\*\*

## MASTERMIND

Magnus Magnussen: Welcome to this week's edition of Mastermind, which comes to you from that lovely little village of Swanwick in Derbyshire. We are in the entrance hall of the famous conference centre where Churches Together in England hold their biennial forums. The magnificent building was also used as a prisoner of war camp. We are very grateful to the authorities here for inviting us. So, without further ado may I have the first contender please?

first contender takes his place in the black seat)

M.M. Your name please. S.R. Sidney Ratcliff.

M.M. Your occupation? Retired Inspector of Taxes.

M.M. What is your chosen specialised subject?

The acronyms of Churches Together in England. \*

M.M. Mr. Ratcliff, you have two minutes on the acronyms of Churches Together in England, starting . . NOW:

M.M. What is CTEEG? S.R. Churches Together in England Enabling Group .  
Correct. 1

M.M. What is SOCTI? S.R. Simon of Cyrene Theological Institute.  
Correct. 2

M. M. What is ECCS? S.R. European Ecumenical Commission for  
Church Unity.

M.M. Correct. 3

M.M. What is F/ T, S.R. Full Time.

M.M. Correct. 4

M.M. What is CYTUN? S.R. Churches Together in Wales.

Correct. 5

M.M. What is DEC? S.R. Diocesan Ecumenical Commission.

Wrong, Disasters Emergency Committee.

M.M. What is ACUPA? S.R. Archbishop's Commission on Urban  
Priority Areas.

Correct. 6

M.M. What is APRODEV? S.R. Association of Protestant Development  
Agencies in Europe.

Correct. 7

M.M. What is C of HC? S.R. Care of the Homeless Counselling  
Agency.

Wrong, Countess of Huntingdon's Connection

M.M. What is SFDES? S.R. Scottish Forum for Development  
Education in Schools.

Correct. 8



M.M. What is RC?	S.R.: Er . . Pass	
M.M. What is CSCCC?	S.R. Council of Seraphim and Cherubim	
Churches .		
Correct.		9
M.M. What is IDEAS?	S.R.: International Development Education	
Association of Scotland.		
Correct.		10
M.M. What is EMPSA?	S.R.: Ecumenical Members of Parliament	
Association.		
Wrong. Ecumenical Monitoring Programme in South Africa.		
M.M.: What is EFCC?	S.R. Ecumenical Fellowship of Congregational	
Churches.		
Wrong. Evangelical Fellowship of Congregational Churches.		
M.M. What is CCBISG?	S.R. Council of Churches for Britain and	
Ireland Steering Group.		
Correct.		11
M.M. What is MAYC?	S.R. Methodist Association of Youth Clubs.	
Correct.		12
M.M. What is DfE?	S.R. Directorate of Ecumenism.	
Wrong. Department for Education		
M.M. What is SURGOP?	S.R. Suggested Rules of Good Practice.	
Correct.		13
What is RAP?	S.R. Religious Alliance against Pornography.	
Correct.		14
M.M. What is BOND?	S.R. Board of Non Denominationalists.	
Wrong. British Overseas Non Governmental Organisations for Development.		
M.M. What is (Signal for the end of the two minutes) I've started, so I'll finish.		
What is CALM?	S.R. Christian Adult Learning Meeting	
Correct.		15

Mr Ratcliff, you have scored 15 points.  
(Prolonged applause from the audience)

M.M. : You passed on just one — R.C. is the acronym for the Roman Catholic Church. Mr Ratcliff, thank you very much.

\* (Churches Together in England have issued to Forum members a directory containing 176 acronyms)

\*\*\*\*\*

## WELLSPRING '95

Wellspring '95 took place in Aylesford Priory , addressing aspects of faith and life which arose from the Beatitudes. sponsored by Churches Together in Kent it attracted over 3,500 people who braved the wind and the rain to enjoy one of the most exciting days in recent memory. Here are some impressions from Rainham Churches: —

THE RELIC CHAPEL was crowded to hear the Rev Dr Michael Taylor, Director of Christian Aid, address 'Blessed are those who hunger and thirst for justice. '

Christian Aid, which celebrates its 50th anniversary this year, was set up originally to deal with poverty and the refugee problem which arose, mainly in Eastern Europe, in the immediate aftermath of World War II. Sadly, poverty is more widespread, and the number of refugees is greater now than it was then. There are two million Rwandan refugees alone.

There is great hope in South Africa where Dr Taylor had met the Minister for Water. Every effort is being made to improve the living conditions of the poor, and a ready supply of good, clean water is a high priority. Whereas next door, in Zimbabwe, where the Government has had to go to the International Monetary Fund for a loan, the stipulated corrective measures to improve the balance of payment situation, demanded by the IMF are affecting most adversely, as they always do, the poorest of the people.

We are able to take very positive steps to help such communities in the Third World by asking the stores where we shop to stock 'Fair Trade' products, particularly tea and coffee.

Most uplifting was to hear how the huge amount raised by Bob Geldorf's 'Live Aid' project has been used. The parched, desolate landscape of Ethiopia that filled our television screens at the time of the great drought of the mid-eighties has been transformed with the planting of trees and the building of dams. So effective has this work been, that during a drought almost as severe as that of ten years ago, the irrigation systems have never failed, hunger, starvation and death have been averted.

Dorothy Morris.

THE PROGRAMME FOR THE DAY offered a variety of workshops and activities. I attended both the morning and afternoon sessions with Dr Sheila Cassidy who shared a moving personal experience of her imprisonment and torture at the hands of the DINA in Chile when she was arrested in Santiago by the Chilean Security Forces after treating a wounded revolutionary. She linked her experience to her beatitude theme of Blessed are the Poor in Spirit by defining this beatitude as the moment when we are stripped of all our supports, alone, vulnerable and frightened. When we are at rock bottom and we abandon ourselves

to Him, and we realise that our only support is God, then we are poor in spirit, it is then that we truly find God. I found her talk both encouraging and inspiring. The day culminated in worship of prayer and praise together in the main shrine area; a sea of joyful, if somewhat soggy, singers .

Caroline Williams

Lorna Dyer heard Sister Frances Dominica speaking about the blessedness of those who mourn, and how she came to found Helen House, Oxford, the first children's hospice in the country. Helen as a child had a brain tumour, underwent surgery and was not expected to live long, yet with loving care, she is now 19 years old. About bereavement Sister says "what people need is a friend to be with them". In tragic situations, Sister said, there God is to be found.

Two views from the Youth Tent

- a) **WHEN I GOT TO WELLSPRING** we kept seeing monks about the place: To start with I thought they were dressing up, and it was a monk theme park sort of thing. Andrew (Sputt) and Emily told me they were real (though Andrew thought I was on to something with the theme park idea). I didn't expect it to be held in a monastery. There was a youth tent where there was a band who played music about God but in a rock music rhythm. We were later split into groups. Emily and I chose to go to the art workshop. It was really good, we were drawing flags with a shield filled with symbols representing ourselves. At the end of the day we went to the closing service and heard some kids who had gone to the music workshop sing the spirituals they had been learning. It then started to rain heavily. I would recommend Wellspring to everyone, especially young people . Patrick Dennehy.
- b) **THE MUSIC WAS THE MOST** catchy thing in the youth tent at Wellspring. it was played by a five-piece rock band. You couldn't just stand still because the music was so brilliant. You had to sway and clap and stamp your feet. It was not the kind of thing you expect to find in a monastery. We met the Bishop of Maidstone, he was very chatty and seemed an OK kind of man. We put him in the hot seat, where we were allowed to ask him questions. He was asked about everything from what he thought about homosexuality and abortion, to how long he prayed each day and when his first kiss happened. There were thousands of people there and sometimes it felt they were all in our tent. It was a really cool day out. Emily Lawrence.
- Rosemary and Ian Cain made their first visit to a major event at Aylesford. Rosemary heard Sheila Cassidy "being funny, irreverent, wise and thought-provoking on the subject of 'poor in spirit ', leading us to a challenge to get rid of all our props and supports and lean on God, give our lives to him." She enjoyed "songs in worship" and "came home with the conviction that here was a form of

worship with modern songs that spoke to my experience. I came back with a lighter heart and a lot to think about. . . ."

For Ian, Aylesford "seems to exude a feeling of peace, a resting place both spiritually and mentally". He found everyone very friendly. He listened to Garth Hewitt, who explained he visits various parts of the world, then with video, talks and his songs, helps, through the Amos Trust, to make people aware of the problems of others. "One comment", wrote Ian, "is a reminder to us all":

"Whenever you see on television, or read in a newspaper, a story about disasters, conflict or unhappiness in a particular part of the world, you can be sure that there will be a Christian there working hard to help the people. Please pray for them, even if you don't know who they are, or how they got there".

