

EDITORIAL

WRITING of Abbé Couturier in this issue, Dom Ley, of the Anglican community of Nashdom Abbey, has stated that 'the cause of Christian Unity is primarily a matter of the spiritual life'. This phrase may be taken as a justification for the present double issue of *THE LIFE*, which contains very varied approaches to the question of unity. Some of these articles may seem at first sight to have strayed unawares into *THE LIFE*. But we should realize how much depends, in the attempt to re-form a united Christendom, on the unity of the individual soul with God in the heights of prayer. It was the period of the Reformation that called forth St Teresa of Avila and St John of the Cross. And again a great deal depends on the unity of the individual in himself. Mr Dinwiddy writes from a literary point of view of the modern desire for uniformity and external plans which only serve to hide the disruption within.

To approach the question, for example, of the 're-union' of the Church of England with Rome on the level of historical discussion and of 'give and take' as has sometimes been done in the past only increases divisions and misunderstandings. The deeper level of charity must always come first in the approach to dis-united Christendom. The vital union of the Mystical Body is the 'oneing' of the Christian with Christ in a burning charity which necessarily includes faith and the gifts of wisdom and understanding.

This number should, in fact, have included an article on the Eucharist as the sacrament of unity and of prayer, following St Thomas's teaching on the *RES* of the Eucharist being the unity of the Mystical Body or, in other words, actual charity, the burning love of God and of neighbour. The heart of the spiritual life is of course union, oneness, wholeness. And with these thoughts as a background the reader is invited to discover the theme of the issue.