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CONTENTS

EDITORIAL - THE FAMILY: ESSENTIAL SOCIAL CELL ........ 1
CMAC AGM .................................................. 9
A LIVING LITURGY
Ambrose Griffiths, O.S.B. .................................... 17
ST JOHN NEWMANN ........................................... 20
KARL BARTH: A REVIEW ARTICLE
Alberic Stacpoole, O.S.B. ...................................... 34
BOOK REVIEWS ................................................ 52
COMMUNITY NOTES ........................................... 64
OLD AMPLEFORDIAN NEWS (Full Edition only) ........ 83
SCHOOL NOTES (Full Edition only) ....................... 88

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ST FRANCIS OF ASSISI RECEIVES THE STIGMATA

Of some 60 saints and more than 270 others to have received the wounds of the Passion of Christ, the first was St Francis. It occurred in September 1224, two years before his death, at his retreat in the Appenines, Mount Alverna, and from then on he bore the wounds of Christ in his own body.

Alabaster Sculpture by Rosamund Fletcher, Oxford.

EDITORIAL: THE FAMILY, ESSENTIAL SOCIAL CELL

Beliefs, and the sanctions which accompanied those beliefs, have dwindled. The support of a stable community has mostly gone.

Sir Keith Joseph, "The Cycle of Deprivation".

We live in a fast-flowing age which has broken up the extended family of several supportive generations living together in viable proximity for long periods of expected stability and availability. We live in an age of easy morals ("pre-sex" and "post-sex"). We live in an age of broken homes (separation, divorce, trial marriages, multiple remarriages): five years after the Divorce Reform Act, petitions have reached an all-time record in Britain of 140,000 per year, the rate tripling in the last decade so that now one marriage in four (Catholic as well) ends in the divorce court, and broken marriages are described as "the number one psycho-social problem of our age", massive Government money being spent on legal aid and supplementary benefits, while disillusioned parents drag up their children into a dread of the marital status. A side effect is alcoholism (increasing fast) and both wife and child battering (increasing fast): a report shows that personal disputes have become the commonest cause of homelessness in England today, accounting for nearly forty per cent of all homelessness in the first half of 1976.

Part of the wreckage of the children of marriages more than 200,000 each year are involved in their parents' divorces, and the effect on them is always dismal and not always temporarily so. Three-quarters of all divorces involve children, most of whom will be soon subjected to the neglect or trauma inseparable from the remarriage situation, which has become the norm and...
which greatly preoccupies partners from parental duty or towards such duty in the newly formed family. In a macabre way this may be described as a neo-extended family, extended in effect not by the links of love but by the wreckage attendant upon infidelity. Such remarriages provide instant grandchildrfor troubled elders, instant step-siblings for disoriented partners, and instant step-parents for the bewildered offspring, who must compete for the scraps of parental attention that fall from carcases left in the wake of old marital failures and education authorities. It begins with differences become muddled and relationships complicated, not to say fraught.

What is so pathetic about the breakdown of family life—also the breakdown of peace and justice in Urban and some inter-class client list the day by beginning in their turn find it hard to form the sort of relationships on which a marriage can succeed.

The problem is well set out in the report on the CMAC 1976 Annual Conference (below), especially the words of Archbishop Wootock, who is now closely engaged in situations on a large scale in his archdiocese involving all the modern ingredients contributive to marital collapse, single parent families, breakdown of family discipline, ultimate orphanage, delinquency and imprisonment—extensions of life in our society today—alterations of patterns of life in our society today. It then examines premarital relationships, i.e. promiscuous behaviour, marriage, of the essential social cell of all society. But it is the place to draw attention to changing marital habit, which is—tragically in most cases—loosening the bonds of marriage, and there are good Parliamentary and legal appendices. It is noteworthy that in early February the judges, notably Lord Justice Scourian, have been relaxing the 1956 Sexual Offences Act (age of Consent), suggesting that cases brought before the courts are a matter of sin and not crime, to be dealt with by homes and teachers, not courts. The judges were accused by Mr Kenneth Kavanagh, a Bishop, of acting under instructions. 

The Theology of Marriage & its Application to Mixed Relations is signed "Donald Cantuar" and "John Cardinal Willebrands." The second pamphlet, by Dr Jack Dominian, is An Outline of Contemporary Christian Marriage, with special reference to the early years. It deals first with divorce as social pathology, and its relationship to the Christian concept of evil and divorce as the dissolution of a bond. It then examines the psychological influences on marriage related to divorce, viz alterations of patterns of life in our society today—extensions of life expectation, reduction of infant mortality, the rapidly changing status of women, and the rising expectations of the quality of life. It then examines remarital relationships, i.e. promiscuous behaviour, sexual intercourse in the presence of a transient friendship, and the same with a committed single state and marriage—those in the light of Vatican Council One.


CHILDREN IN NEED: The Children's Family Trust

Paul Field, founder of The Children's Family Trust (CFT), died on 5th July and was buried five days later in his Anglican village church. He had founded his Trust just after the War, and from it— inching forward, not like Chichester Henderson in a different family. His friends have been founded, with a couple more in prospect. The eleven (as we shall see) was a Catholic home founded under the care of an Anglican Family, and that was to Paul Field a particular source of pleasure. The Trust has for its President the Earl of Ancaster (Lord Lieutenant of Lincolnshire), and for sponsors the Duke of Norfolk, Lady Jane Willoughby, the
Bishop of Nottingham and the Abbot of Ampleforth. To quote the Queen quoting, 'Mighty things from small beginnings grow'.

Bernard Knowles (O 48) wrote of him that 'Paul was a very great Christian, with faith which moved mountains. Once he knew that a certain course of action was right, he would unhesitatingly pursue it regardless of obstacles that people more prudent were pointing out to him, convinced as he was that the divine Providence would guide him through. Needles to say, his faith was not vain and it is quite certain that without it he would never have started his Trust. He lived to see the reward of his faith... Paul had that wonderful quality, hard to live up to, of always seeing the potential for good in people: indeed his tireless exercise of this quality may have made him appear on occasions as a nuisance... Paul had, outstandingly, that Christian love which radiated from him to overflowing upon all who came within his reach. It was impossible to be with him without becoming aware of his great love of God and of all mankind, a love which bubbled up within him and which demanded expression. He radiated Christ for the rest of the world to see.'

In 1960, in a book edited by George Bruer, A Family Called Field (Evans Bros), Paul Field the author told of how he had created the Children's Family Trust to provide entirely non-institutional homes for orphans: it tells simply of the triumph of a Christian family love that transcended the limitations of natural feeling and formal 'charity'. The story was taken up in 'The Spark of Life' (JOURNAL, Sum 1966, 181-8), where the then Editor wrote: There is the utmost compelling need for Catholic couples to take up, and share in, the work of Paul Field because there are more Catholic children than others in need of this Family Trust.' After a false start and a long wait, Bernard and Lillian Knowles answered that call, and what follows is theirs to tell—

The Children's Family Trust was founded just over thirty years ago by Paul Field. He had become acutely aware of the pressing need for children, even afraid to be involved in the absolute loving, of normal parents. Even if they could give it, the other essential, stable family life, is still missing. Paul Field started the Trust to raise funds and to supply the organisation to provide homes where permanent and normal family life can be given to children who would otherwise never enjoy this right. Although non-denominational, it is a requirement of the Trust that each family is a committed Christian family following the religious denomination of the parents (see 'The Spark of Life').

In October of 1973, the Association of British Adoption Agencies published 'Children Who Wait' which once and for all exploded the myth that only a small minority of children were destined to live out their childhood in institutional care. In fact it was concluded that of the children who have been in care for more than six months, only one in four is likely to be with his own family, and two out of every three are likely to remain in care until they are eighteen—more than half of them in children's homes.

The traumatic experiences which have led to children losing their homes, and the emotionally stunting effect of institutional care, can do irreparable damage. They have been denied the one essential quality for fruitful development—personal, encouraging parental love, which most of us have had the good fortune to take for granted. By Catholicizing the loving involvement of Christ in our lives, how can we do less than our utmost to ensure that this love is not denied to his children? And without that how can we expect children to grow in their turn into loving adults without first enjoying a fully loving experience in their childhood—and that surely found only in a normal family life.

The Catholic home which has been established is situated at Swinstead Hall, in South Lincolnshire, not far from Grantham. The house has come as a gift from Lady Jane Willoughby (whose father is President of The Children's Family Trust). In setting up this Catholic family we are indebted to the great generosity of non-Catholics for the provision of a very fine house and for the donations of the greater part of the money which has ensured that the property could be adapted to its new role. A Catholic charitable trust has also recently contributed a handsome donation towards the new home—which has been expended on furnishing the house.

It is hoped that this will be the first of several such Catholic homes. Father Abbot has shown great interest in the project and has agreed to become a patron of the new family. We now need a great deal of Catholic support to provide not only the interest but also the prayers which are essential to such an undertaking. Financial aid is required if we are to match the unstinted generosity of others towards the children of our faith. You are therefore asked to be generous in your response to this much needed activity.

The Knowles are reticent about telling their own story, so it shall be told for them. The family moved into Swinstead Hall, Lincolnshire last April and were soon enough joined by four foster children—a boy from London who had had an unhappy background of parental strife, the break-up of his family, rejection and finally institutional care; and a family of two girls and a boy from Corby, Northants, who have lost their parents and would otherwise have been split up among institutions. They all soon settled in surprisingly well with the three Knowles children, getting to know other local families with children of around the same age. Nevertheless another five children were needed to bring the household up to strength: but experience showed that dealing with social workers, locating the children and getting them established in the new home is a surprisingly lengthy, not to say testing, process. The Knowles had hoped that by Christmas formalities would have been completed for a young Welsh family of two girls and two boys (the youngest only five) to join their rapidly growing family—a natural and lasting family, circumventing institutional care. (And that, said Lillian, 'means the world to these kids'). That little family never reached Swinstead Hall, but fell victim to official and uncharitable interference. Lillian and I have been greatly shocked at what can happen to children taken into care by the Social Services. It is not least affected are Catholic children, whose official reasons can be kept away, or even taken away, from Catholic homes unless the Church is willing to provide for them at its own expense. A terrible tragedy, it shows the need for support in the work we are doing. ’That tells all that needs to be said.

Swinstead, Grantham. Lincs NG33 4PH (tel: Corby Glen 423). Visitors are most welcome, but are asked to phone and make arrangements before coming.

The Department of Social Services (on 7 Feb 1977) gave the weekly cost of a child placed in a local authority run care. and it highlights the need for support to voluntary enterprises: in local authority maintained and controlled community homes, £70 in voluntary organisation assisted community homes, £50 in registered voluntary homes. £40. This last amount is not received by CFT, who receive £50.

Kahlil Gibran
34. Organizations such as the Catholic Marriage Advisory Council, the Catholic Housing Aid Society, and Cells (for alcoholics) attempt to cope with problems presented by stress in modern life—marital tensions, homosexuality, heavy drinking. These services require high standards of training and used many more resources to help them meet the demand for their...
The Archbishop then shifted from Scripture to social history, recalling the 'extended family' of early man, relations and dependents living long years together in one community, economically inter-dependent and mutually supporting. In that close society, the needs of the community tended to determine the choice of marriage partners. Perpetuation of the stock by child-bearing held a high place, higher than mutual love. Then industrialisation and urbanisation knocked away much of the props, the extended family, with mutual love and dependence—which may well be closer to the sacrificial, sanctifying and saving generosity of Christ’s love for his bride and the response of the Church’.

Then in our time the social services have taken over rather too many of the responsibilities previously undertaken by families. Liberration from care has issued in social mobility and lack of relationship, so that families in effect have lost in social mobility and lack of relationship, the family unit coming to feel alienated from the society in which it lives.

The Americans speak of the “hedgehog syndrome”—of families who just do not want to be involved in the life and responsibilities of their locality. Relegating the community, at least so far as personal involvement is concerned, the married couple, for whom more is provided, is more drawn in upon its own resources. Place of living and place of work are separated. The very anonymity of their housing separates them from the compelling influences which dictated their parents’ marriage in its early years. There is now seldom any fixed pattern, or, strictly speaking, any objective patterns for better or for worse. How they will live and love becomes a matter of subjective or personal choice. There are no new rules, no fixed pattern, no mandatory rules.

The fact that so many women go out to work today means that for almost all couples it is the home and family life which must hold together—when they get back from work. The old structure of the breadwinner and the queen of the home (or the housekeeper, as the case may be) has largely gone. Women’s liberation or the abolition of sex-discrimination, with a realistic equality between the sexes outside the home as well as in it, the old external structural props of formal family relationships and responsibilities, the division of labour, is the whole day.

When married couples today have no firm exterior support on which to rely. They have to rely, first and foremost on their own relationship, the interpersonal relationship of the marriage partners themselves. The stability and fidelity of marriage can no longer rely on the extrinsic organisation of society for support. They depend upon the mutual dependence of the couple upon each other.

We may feel inclined at first to bemoan the fact that newly-married couples today have no firm exterior support on which to rely. They have to rely, first and foremost on their own relationship, the inter-personal relationship of their married state. To quote Schillebeecks again: “The patriarchal and authoritarian pattern of family relationships has gone, and a more friendly relationship of companionship and comradeship has taken its place in marriage. Now that the authority of the father in the patriarchal system is no longer necessary even to provide leadership in the family’s communal working life, more and more importance is placed upon the existence—between the husband and wife and between the parents and children—of an inner unity and affection, a mutual trust and a close interdependence, whereby each member of the family can find support in the other members when needs arise.” (Marriage: Secular Reality and Saving Mystery, Vol I.)

“Nostalgia inevitably tempts us to count the losses that have come with all these changes. But instead we should try to look at the positive aspects of marriage which present day circumstances reveal as a living, loving relationship between two individuals: not just as a convenient “house-able” unit or micro-24

community, but two in one flesh, united in love as Christ is with his bride, the Church. It is a lasting on-going relationship, to be lived day after day, with its “lions-days” and its “mouse-days”, as Sam Goldwyn called them. Despite all the pressures from the abuses which I am asked not to mention to you (that alphabet: ‘abortion’, ‘birth-control’, ‘divorce’), we have a chance now to see marriage today, stripped of the externals of a mere social contract and shown as a communication and exchange of love between two persons and as an expression of mutual help. We can recognise in marriage an inter-personal relationship which is sustaining, sanctifying and creative, and lived in mutual loving tenderness and consideration “out of reverence for Christ!”

“Place great emphasis on this constant communication of love because it seems to be vital to our understanding of how man and wife must relate to one another as Christ relates to his bride, the Church. But we should be careful lest by using this form of comparison we may seem to exclude Christ’s place in the relationship between the couple. ‘Ut eatis et amor, ut Deus esset; where is love and loving-kindness, there is God. A loving marriage is a sign of God’s presence. Indeed, as a life-long relationship it is a sign of his abiding presence. It is this loving presence of Christ in the union of man and wife which makes their marriage a sacrament. And it pervades every aspect of their married life. Marriage is not just a matter of being in love but of living love in every aspect of everyday life.”

Marriage, like the priesthood, is not part time but is always with a husband and wife even when they work apart—indeed when a husband goes out to work and a wife remains to do the chores, they are expressing their marital love as clearly as when they are together after the last child is abed: all the actions of the day are “making love”, caritas or loving-kindness contributing to the totality of amor. And that loving action should always be, as Paul tells us, “in the name of the Lord,” as a constant prayer of union with one’s partner before God. Our every activity should be permeated with the Spirit, all tasks becoming a prayer, and not least our expressions of love for our partner. Then the whole day, however active it is, and whether it is spent together or apart, can itself be a loving thing.

“As Christ loved the Church” must surely imply this comparison between our communication with God and the communication between husband and wife. Is it too much to liken moments of prayer to the sexual relationship between husband and wife? In prayer there are moments when we make the approach and moments when we must listen and in our demands our love is given in response to his yearning, just as all is done in reverence and respect. “With my body I thee worship” were the words in the old rite of marriage. The tenderness and devotion with which we pray to the Lord, the care we should give to it and the need to ensure that it is not crowded out of our lives through other activities, these are essential elements in our communication with the one on whose love we can always count. There is surely little need for me to elaborate the comparison.

I have used the word “communication” and it will do us no harm to remember that it means “to come into union with”. We communicate with the Lord in prayer and often it takes a little while for us to achieve that union or
naries are no less prayer. And so it can be with married love. The preliminaries and care and sensitivity with which the fulness of the expression of love are achieved to the sexual union of the partners are no less love. The very word "intercourse" implies both approach and response. You will know as well as I how often the hoped-for loving relationship may be endangered by insufficient consideration of the other person. "Christ treats his Church" says St Paul, "as a man cherishes his own body. In the same way husbands must love their wives as they love their own bodies.

At the marriage ceremony, bride and groom, hand in hand, promise to cherish one another till death. "Cherishing" is the key to the developing bond of love, never to be presumed always to be fostered—the word means 'nurse', 'keep warm', 'cuddle', 'hold in one's heart', and it infers conscious and continuous effort.

Summing up, the Archbishop brought out the dimensions of marriage: the relationship to another, before and 'in' Christ, within the Church that Christ loves, set in the society of all Christians, lived in imitation of the Trinity, itself a living relationship of love. 'Through Christian marriage, Christ speaks to the world of love. Through the Christian family, the message of loving sacrifice and redemption is made known to the world.

The other plenary paper came from Robert L. Townsair, Newcastle, who is also the Leeds Centre tutor and whose wife Sheila is teaching the York Centre. His title was Our Feeling, Healing & Growth Services, and he began by taking note of the size and variety of UK organisations which offer helping service to those in psychological pain or distress:

At the Marriage Counselling Conference in Hawkhorn Hall this year [1976] we were delighted and enlightened by the personality and paper presented by Mrs Joan Burnett, currently the Secretary to the Standing Conference for the CMAC because from 25th October SCAC becomes The British Association for Advancement of Counselling. It was a timely public meeting between SCAC and CMAC because from 25th October SCAC becomes The British Association for Counselling of which the CMAC is a member. As we enter into association it is advisable to take note of our associates: some of them we will know, others may surprise us. It may astonish us to discover that there are now over a hundred national counselling agencies and organisations offering counselling training who belong to the BAC. Who are they?

CMAC and NMGC are among the largest agencies, with some 3/4,000 counsellors between them. From among the hundreds or so others, I pick out the following to illustrate the variety:

1. Foundation Homes Counselling Service; The Clinical Theology Association; Association of Child Psychotherapists; Salvation Army; Off the Record; Association for Student Counselling; Spastics Society; Institute of Careers Officers; Samaritans about the way we should offer our service to the community.

2. The Samaritans must be the best known and easiest helping agency to contact, and usually the contact is made at crisis by telephone and can be anonymous. The view is increasingly expressed that nationally there is a need for a variety of doors at which a client may knock but each door must be easily found and not in any way forbidding. We may have much to learn from the Samaritans about the way we should offer our service to the community.

3. The Schools Counselling Service is among the fastest growing of the groupings. More and more schools are employing counsellors who have had up to two years full-time training and who are themselves fitting in to a pastoral care scheme in which heads of house and other teachers may recognize themselves in a counselling position. There is a substantial and rapidly growing literature concerning counselling in education. Because of these developments for young people we must continuously reappraise what we may offer to schools that is appropriate.

4. The Social Work Service should perhaps come first in any list since social workers pioneered counselling on an agency basis through their casework. This is perhaps some of the difference between marriage guidance and the other four services above.

5. The Marriage Guidance movement in which the CMAC and the NMGC form the largest parts. The differences between our two organisations are small in comparison with the difference between marriage guidance and the other four services above.

There are remarkable differences between the extent and nature of the initial training for the various organisations ranging from the many years for the psycho-analytically oriented psychiatrist to the residential weekend for workers in some of the newer and smaller organisations. It is likely, in the future, that more generally agreed standards of training will be laid down for people working in the counselling field so that qualified part time voluntary workers will be those whose initial and in-service training hours and syllabus aggregate to some full time equivalent period of study. An important function of the BAC will be to provide a system of accreditation which will ensure a consistently high standard of counselling no matter upon which donor the client chooses to knock. The difficulty of course is that the system should make provision for all those who have something to offer in society papers emanating from the work here and abroad and there is a growing tendency for analysts to offer marital therapy and psychotherapy as well as long term analysis. Whilst much of the literature makes heavy reading for counsellors like you and me, four typical aims of family therapy can be more easily understood: they are:

a. To improve communications within the family,
b. To observe marital and family interaction,
c. To discover and possibly change family rules,
d. To promote family bargaining.

Many of you will have seen these aims being worked towards by Dr Eusteen in the BBC film The Family. Whilst the family therapy units are having families referred that are in distress and failing to cope, it is interesting to reflect that the four aims that I have mentioned could be appropriate to a marriage enrichment programme which a Centre might wish to develop for groups of couples.
counselling despite differences in training. We shall soon have to consider together what 'certification for counselling' will mean in the marriage counselling field.

To sum up this section then, we may see ourselves in CMAC as part of a very large and rapidly growing national endeavour in the field of human relationships. It is interesting to note that during the last few months national conferences, like this one, and short courses in the general field of counselling interests, have been held at the rate of almost three per week.

Counselling orientations

Remarkable differences and sometimes contradictions, exist between the various counselling orientations in both underlying theory and in practice. Some understanding of this diversity is necessary if one is to be released from the notion that there is only one right way to counsel a g. You may have found that non-directive client-centred counselling is totally inappropriate when seeing a husband and wife together or when you are working with certain groups. Good accounts of the various approaches to counselling are given in books by C. H. Patterson, Theories of Counselling & Psychotherapy, and by B. Sherter & S. C. Stone, Fundamentals of Counselling.

1. Directive Counselling: In this approach the counsellor seeks openly and frankly to influence the direction of development. He does this by analysis of the client's situation, diagnosis and prognosis. He then uses directive counselling by giving advice, persuading and explaining. These techniques have grown out of the vocational guidance and student counselling fields. It was probably the idea of counselling which we all brought to the CMAC when we started training. It is counselling to know that a naturally generated approach has an academic classification, especially since in the early training of some of us we learnt that the 11th Commandment was: "Thou shalt not give advice".

2. Behavioural Counselling: The counsellor uses reinforcing techniques, imitative learning (or social modelling), cognitive learning and emotional learning. The reinforcements must be systematic, potent and well timed and the counsellor must be able to elicit from the client the behaviour which he wishes to reinforce. Social modelling can be based on video visual aids, programmed instruction, other people and autobiographies.

3. Psycho-Analysis: whilst psycho-analysis is inappropriate under the heading of counselling many of its concepts and practices lie at the heart of counselling interviews. This can be called 'homework' quite appropriately. The analyst occupies the role of unvested authority and the patient is told that his behaviour and attitudes may depend upon emotional factors of which he is unaware. These factors are brought into awareness through a long series of sessions using the psycho-analytic tools of free association, interpretation, dream analysis and transference (re-enactment of previous relationships).

4. Gestalt Therapy: the aim of this orientation is to assist the client to discover that he need not depend upon others but can be an independent being. A brief description of the process is possible by listing the client's weekly encouraged by the counsellor; for instance—Becoming aware of present experience, especially by doing body-awareness exercises; Personalizing pronouns; Changing questions into statements; Assuming responsibility—using 'won't instead of can't'; Asking 'how' and 'what' rather than 'why' (discussing 'why' often leads to the defence of intellectualization instead of experience and understanding); Bringing past feelings into the here and now.

5. Transactional Analysis: The popular paperbacks Games People Play by Berne and I'm OK, You're OK by Harris have promoted interest in the 'do-it-yourself' identification of 'the Parent, the Child, the Adult' as a model in oneself and in others. Counsellors have said that they find the model helpful. A recent publication, The People Book by Muriel James and Dorothy Longward offers simple and detailed TA material which is designed for use with young people singly or in groups.

6. Family Therapy: working with a whole family and its sub-groups may involve any of the influences to which I have already referred but it also opens up the possibility of going therapy between family members, triggered by the counselling interviews. This can be called 'homework' quite appropriately. The transactional analysis is another orientation in which the transactions between the couple at home, as a result of set exercises, play a part. Family therapy is seen as a major growth point and it is significant that the Association for Family Therapy has recently been formed. Horst Richter's book The Family as Patient [reviewed in JOURNAL. Spring 1976, 44-5] is a recent helpful book to come out of Germany.

7. Non-directive client-centred therapy: for most counsellors however this kind of counselling is the basis of the theory and practice of their skills. The originator of this orientation, Dr Carl Rogers, is sufficiently celebrated for his name to have become an adjective. Rogerian counselling is grounded in the premise that everyone has within himself the potential for growth, "a tendency, latent if not evident, to move forward to maturity", sometimes called the drive towards self-actualization (though it is not the same thing).

This potential can be realized in relationship with the counsellor. The counsellor provides the client with a relationship in which he manifests three principal characteristics:

(a) The counsellor is "genuine" and "transparent" in his feeling world. He is "real" and "congruent", i.e. what he is feeling inside is present in his awareness and comes out through his communication.

(b) The counsellor has a warm "acceptance" and "prizing" of the client. A "caring" for the client or a "non-possessive love", are other useful words to describe this characteristic.

(c) The counselor has a sensitive ability to see the client's world, and the client, as he sees them; in other words, the ability to understand the inner world of the client from the inside. "Empathy" is a good word to describe this characteristic.

Accepting Rogers' hypothesis, these three characteristics are sufficient to form a relationship in which emotional growth can occur in the client. These characteristics of the counsellor therefore determine the nature of the solution, training, supervision and support for counselling. Evidently it is not the counsellor's academic ability which is of importance but his emotional maturity. These characteristics cannot be turned on for counselling purposes only but will be present in all the counsellor's relationships. Above all they are important to us because they describe how the healing power of love is channelled through one person to another.
If these characteristics are brought to the relationship by the counsellor what are the likely outcomes? Rogers says of the client in the healing relationship that he will:

- Experience and understand aspects of himself which previously he had suppressed; Find himself becoming more integrated, more able to function effectively; Become more readily the person he would like to be; Be more self-directing and more self-confident; Become more a person, more self-expressive; Be more understanding, more accepting of others; Be able to cope with the problems of life more adequately and comfortably.

The process of emotional healing can be thought of as a journey or a continuum, at the beginning of which is a person unwilling to communicate self. He does not perceive his problems and he expresses no desire for change. At the other end of the continuum is a person able to experience his real feelings with immediacy and richness, owning and accepting them. His internal communication is clear with feelings and symbols well matched.

Like many others I am grateful for personal insights through reading Rogers' books. I have been able to identify myself and the stage of my own development as a person. I reckon to be about two-thirds of the way along the Rogersian continuum, in which case "I am becoming more familiar with my feelings, expressing them freely and in the present. I find an increased ownership of my feelings and a recognition of the 'real me', I can face up to the incongruent feelings and there is a free dialogue within me".

The counsellor then, is also a client in the process of growth. If he is deeply loved then inevitably he will become more self-accepting, grow as a person, with as a result an enhanced ability to foster growth in others, affirming them in their being. So the cycle is given another turn. I take this to be the meaning of 'loving your neighbour as yourself'.

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Whilst we owe a major debt to Rogers for helping us to understand ourselves, to understand our growth as persons and hence to comprehend how we may most effectively help our neighbour on the way, most people in the feeling, healing and growth services recognise that there is a need to develop their counselling styles from a number of orientations according to the resources of their own personalities. But whether pure style is directive or not, whether your approach is objective or subjective, the Ringerian description of the counsellor as a genuine, accepting and empathetic person still should apply.

Beyond and above discussion and exchange between counselling orientations is the growing idea, as yet dimly perceived, of making a more total or holistic approach to our neighbour which includes a meld of psychology, theology and philosophy. Perhaps this could be called healing from an existential viewpoint. A descriptive phrase which has the flavour of this massive and complex approach to the human condition is "to facilitate in someone the free potential viewpoint. A descriptive phrase which has the flavour of this massive and complex approach to the human condition is "to facilitate in someone the free potential viewpoint. A descriptive phrase which has the flavour of this massive and complex approach to the human condition is "to facilitate in someone the free potential viewpoint. A descriptive phrase which has the flavour of this massive and complex approach to the human condition is "to facilitate in someone the free potential viewpoint. A descriptive phrase which has the flavour of this massive and complex approach to the human condition is "to facilitate in someone the free potential viewpoint.

Along these lines the charismatic renewal movement in the Christian Church today redirects our attention to the source of all healing. Cardinal Suenens, in his book A New Pentecost, comments that "the ministry of healing played too great a role in the life of Jesus for us to imagine that his work of restoring physical and mental health is not meant to be continued by his disciples". In the Decees On the Apostle of the Laity we read: "For the exercise of this apostolate, the Holy Spirit who sanctifies the people of God through the ministry and the sacraments, goes to the faithful special gifts as well, 'alloting to everyone according as he will'. Such are the individual, according to the gift that each has received, administer it to one another and become 'good stewards of the manifold grace of God', and build up thereby the whole body in love. One of the special gifts of the Spirit is, of course, healing.

F. Francis MacNutt, in his book Healing, devotes a chapter to prayer for the inner healing of emotional problems. This may involve a number of sessions with the client during which a part of the time may be spent bringing to light the hurtful things which have occurred to the client in the past, which is itself a healing process, and then praying the Lord to heal the binding effects of these hurtful incidents. F. MacNutt describes the process as the application of Christ's healing power to what we now know, through psychology, of the emotional nature of man.

In-Service Training and the Future

Before considering our new pattern for in-service training it might be useful to point up characteristics of the current NMGC and CMAC practice.

Whilst we may not have asked and have not received the gift of healing we may be able to assent to this idea: "It is the Lord who heals; and the acquisition of counselling skills through training is the using, melting and moulding of us to become channels of healing power, joy and peace." Counsellors need to be open to a broad view of their function and freed from the narrow confines of one orientation.

National Marriage Guidance Council practice is for every counsellor to have six meetings per year with a personal tutor for case discussion. Each local Council meets for case discussion with their tutor once per fortnight; and counsellors may go back to Rugby HQ for short residential courses. Tutors (paid part-time) themselves are supervised and report to the Regional Officer. The Director himself must attend supervisory interviews with his tutor. Supervision and case discussion is client-centred but the personal growth of counsellors is one anticipated result and this is in the tradition of British social casework. Sensitivity training is offered at Rugby.

CMAC practice has varied from Centre to Centre. Generally there has been no individual supervision of counsellors. In-service training in many Centres in the past was confined to optional attendance at the monthly meetings during which, after the business of the Centre was conducted, little time was left and many counsellors found that the ensuing case discussion was scarcely more than a discussion group with feeling elements unresolved. Other Centres have arranged further training programmes particularly if they have related to educational work. In in-service training, Centres were not sufficiently aware of what had developed in the counselling world outside. The same mistake was made in the training of the first tutors whose regular weekends together followed all loci internally generated programmes of work.

The new pattern: Tutors as counsellors who have had a reasonable experience of working in the CMAC and who have more time to spare for the CMAC than is possible for most counsellors. What they learn during their continuous training they are to share among the Centres. There are now a substantial number of tutors and a comprehensive in-service training programme is beginning.

As you will know the basic on-going in-service training programme is to occupy eight 3½-hour sessions for each Centre during the year. Each Centre has been assigned a tutor who will carry through a programme of work appropriate to the current needs of the Centre. Additional meetings of the Centre will not be the responsibility of the tutor and a Centre must decide for itself what it wishes to undertake. Some Centres have long since abandoned the traditional monthly meeting and have assigned business to an executive committee who report to quarterly meetings of the Centre at which Mass is celebrated. The exact nature of the new pattern of Centre life is built around the in-service training
offers as sufficient and necessary for the possibility of the client's growth in the healing relationship, we can see that in-service training could be directed toward releasing these characteristics in the counsellor:

How do we become genuine, transparent, real or congruent about our feelings?

How do we become a more accepting person who is able to care for the most unconventional of clients or colleagues?

First surely, by being accepted ourselves as persons and realizing our own dignity and worth as separate individuals. There is no intellectual solution to this need: the learning to love oneself must come experientially. Persons in the Centre will be at various stages in their own personal growth, not depending upon their age, but upon the affirmation which they have received from significant others. Some element of experiential learning about self and others is, then, an important element in in-service training but it must be conducted with great gentleness and with great support for each other. Such experiences are necessarily called sensitivity training, growth games, or encounter groups, but the experience should be present in whatever the Centre group is doing.

The generation of understanding of the client, Rogers' third characteristic, requires study and discussion of the human condition as a background. As much is likely to be learnt from Kahlil Gibran's poem *The Prophet* as from a weighty volume of psychotherapy. Continuous broad reading and sharing in the Centre is of great importance. Client-centred case discussion is a major programme, and must depend upon local circumstances and the size of the Centre.

If we return to the three characteristics of the counsellor which Dr. Rogers offers as sufficient and necessary for the possibility of the client's growth in the healing relationship, we can see that in-service training could be directed toward releasing these characteristics in the counsellor:

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human clothes inevitably evolve. That is not to say that the essential truths change, not at all, but the way in which they are expressed—the signs, the symbols, the language—all must change. They no longer convey the original truth. It is very important to grasp the essentially dynamic character of the liturgy or we are in great danger of misunderstanding all that is being done at the present time. We have not been given merits that are to be regarded like the old ones. It is not a question of a change of rubrics or details.

It is a question of a radical change of the whole basic theology and outlook that is involved.

We naturally fear the stability. We have had the misfortune to suffer in ten years the changes that might have taken place over four hundred. But if we think that the liturgy will again remain static then we will be disappointed. The Vatican Council set it back on a track on which it naturally evolves, in the future far less rapidly than during the last decade, but evolving and living all the same.

The Missal of Pius V was in its time a very great achievement and it was produced in a somewhat defensive situation, but it did two things which were unfortunate. It began a period of complete fixation in the liturgy and it also had the misfortune, for which no blame attaches, of fixing the liturgy in an impoverished form. When that Missal was compiled there was not available much knowledge of the early liturgies of the Church and indeed of some of the writings of the Fathers. Much has come to light more recently through the researches of the last fifty to a hundred years and we now have a very much better knowledge of the earliest liturgies of the Church.

The introduction to that Missal describes its character, perhaps unintentionally. It is concerned almost entirely with rubrical directions in minute detail intended almost entirely for the priest and says almost nothing about anybody else, because at that time the Mass seemed to be primarily the action of the priest which the people watched from afar. The Fathers of Trent indeed urged frequent Communion but they clearly didn't have much confidence that they would be listened to for their rubrics said: 'If there is anyone to be communicated

The General Instruction to this Missal is well worth re-reading, especially Articles 7 and 48. It is a very good statement, but it has to be read in the current terms and not with the old mentality, to understand it. It is no innovation. It is very firmly based on what Christ himself did at the Last Supper and it goes back beyond the Council of Trent to the tradition of the Fathers and the earliest liturgies that is where it finds its inspiration. In those earliest liturgies there was a very considerable development during the first five centuries from the simple domestic celebrations based originally on the Jewish sacred meal to the elaborate papal liturgy of the sixth and seventh centuries; but in the midst of all the variations and the varied traditions a common factor stands out clearly and that is that it was always and only regarded as a communicatio. Experience. It was something involving the entire Christian community in a particular place. There was indeed such emphasis on unity that for a long time there was only one basilica or church in a given town; only one altar in the church and indeed they were only allowed to hold one Eucharist on any given day at that altar. Originally only the Bishop celebrated and the priests ministered with him in subsidiary roles and all the people took part according to their position. They all celebrated together the one Eucharist. The theology of the time reflects this emphasis because it emphasized the Eucharist as the image and source of the unity of the Christian community. To be excluded from the Eucharist was to be cut off from the community; to be allowed again to take part was to be restored to the Christian community. There was no question but of their total faith in the real presence in the Eucharistic species but they never thought of the sacred species in isolation; rather they always considered the Eucharist as the nourishment of the Christian and of the whole Church. The Christian, they said, becomes one with Christ by receiving his body and blood and thus becomes a bearer of Christ.

It was in the eighth to eleventh centuries that the Eucharist gradually ceased to be celebrated consciously as an action of the whole Christian community and became largely a clerical preserve. This was due in part to the much greater number of Christians who became correspondingly slack and congregations declined. Latin was no longer the current language of the people but in that difficult period they ceased to translate the Latin into the vernacular languages because Latin represented the enduring culture of Rome; and of course in consequence the Mass became unintelligible to anyone except the clergy and a few others. And then also under the influence of the monk missionaries from the British Isles to Northern Europe, using a tradition which ultimately came from the East, the Canon of Eucharistic prayer became silent and ceased to be the great poem of praise and thanksgiving for all the wonderful works of God. Many signs of the Cross and other details were added and overlaid over the simple Roman rite, so that the idea grew up of the Eucharist being a sacred secret. Also there were added frequent protestations of unworthiness and these further contributed to the decline of Communion, and Communion began to be received on the knowledge of the Communion, a symbol of servility, instead of in the standing position of Christian prayer. All this meant that the Eucharist in this period came to be regarded as a mysterium tremendum of which the Christian community, by and large, was not worthy and therefore the Eucharist was something to be adored from afar but not actively shared in and still less received in Communion. Thus it was that the Consecration and the Elevation became the focal point instead of, as formally, the Communion, in symbols of the Church's obvious words: 'Take and eat, all of you'.

This was also the period when theological interest centred on the real presence under the species of bread and wine and this diverted attention from (continued on p. 81)
ST JOHN NEWMAN?

WITH OBITUARY NOTICES OF FR. STEPHEN DESSAIN, CONG. ORAT.

Guided solely by love of truth and fidelity to Christ, Newman traced an itinerary, the most notable but also the greatest, the most meaningful, the most conclusive, that human thought ever traveled during the last century, indeed one might say during the modern era, to arrive at the fulness of wisdom and peace.

Pope Paul VI

No paradox is truer than this, that the higher we are in holiness, the more we are in danger of going wrong. I have been accustomed to compare the ascent to perfection to the mounting of a higher ladder. As the climber gets higher the lighter dances under him. Behold the state of the soul mounting towards heaven. I owe account for the wonderful falls of holy men—the utter shipwreck of ascetics—the heresies of grave and learned teachers—the delusions in which Satan entwines souls which he cannot on the whole separate from God. This is why saints are so few—why, as the state of the Church, at least in petto, during the period of the Council and its aftermath.

John Henry Newman

The urge to study the life and the mind of John Henry Newman has not abated since the War. Every serious Catholic journal (ours included) has carried long articles relating his work to particular disciplines, monographs have appeared almost annually (some of them reviewed through the years in our pages), the Letters & Diaries have been painstakingly edited by Fr Stephen Dessain of the Birmingham Oratory (sometimes with a collaborator). Newman gatherings have been held to promulgate his thought, and Newman Societies all over England have periodically attended to the master. He has been spoken of as a Doctor of the Church, at least in petto, during the period of the Council and its aftermath. He has been linked with Teilhardian thought as visionary and evolutionary, or they drop off as they get more like beings to be saints.

Art:


P. E. E.

M. Henry.

Head Monitor:

B. T. Meek (Head of Chemistry).

D. S. Bowman, MUS.B., F.R.C.O.

Music:

R. M. Turner.

A. R. M. C. M. (Director of Music).

A. R. M. C. M. (Director of Music).

G. S. Dowling, MUS.B., A.R.M.C.M.

D. B. Kirshaw, B.S.

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D. S. Bowman, MUS.B., F.R.C.O.
If only a little of the Newman charisma rubs off on us, we shall be richer in
Council's thinking on the Church, Revelation, Conscience and the participation
endeavours—and we know that the last word is with the Pope and the Universal
mind of the Council was imbued with his thought. I do not think it is an
Church—a great good can be achieved by our entering more fully into this dedi-
very aware that Newman had not only come into his own but that the whole
Church —a great good can be achieved by our entering more fully into this dedi-
true scholarship, both clerical and lay, theological and secular against the over-
the Newman stamp in their elucidations of Christian thought. They surely
loving, preoccupation with the Person of Christ, has simplicity as its hall-
way that breaks the rock in pieces and as the light that works without sound
'time, to adapt herself. Tomorrow the Church will be still more Newmanian, for she will have to become aware of the profound identity between the Church after the Council and the Church before the Council and of all time. It was Cardinal Gracias who at one stage in the Council, when the co-responsibility of Bishops was being discussed, suggested that Cardinal Newman's Development of Christian Doctrineought to be the trail whereby the Council should proceed.
important means through which the influences of Newman 'Consulting the Faithful in Matters of Christian Doctrine.' In this context I recall some words of Cardinal Cushing during the discussions on the Pastoral Const-
evolutionary style common, at any rate fundamentally, to the Chiesa Nuova and Trinity College Chapel. Whilst Newman preferred the classical to
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architecturally, —and again one can see a kind of prophetic identity with the

There is a continuity in Newman's philosophical and theological impor-
tative throughout his life. In his Anglican period he emphasized the importance of
Vatican II, Vol V.)

ST JOHN NEWMAN?

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affinity in the classical style common, at any rate fundamentally, to the Chiesa

I think myself that this return to the sources: Scripturally, patristically,
architecturally,—and again one can see a kind of prophetic identity with the

due constituted authority. But at the same time, he is still defending the just liberties of the People of God against anyone who is intran-
very aware that Newman had not only come into his own but that the whole
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The spirituality of Newman is an entirely Christocentric one, flowing from
his life-long preoccupation with Scripture and the Great patristic commen-
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I think myself that this return to the sources: Scripturally, patristically,
architecturally,—and again one can see a kind of prophetic identity with the
2nd Vatican Council—is also reflected in his spirituality. The keynote is a fundamental simplicity and authenticity.

I am inclined to think that one may develop this further, not only in Newman's love for St Philip, but in delineating the essential spirit of the Oratory which lies in the joyfulness of deep Faith. We tend, for example, to think of the exuberance of baroque architecture in terms of triumphalism. A more measured diagnosis could be to think of it as an exuberance of Christian Joy. In other words I think that it will be shown one day that Counter-Reformation spirituality, however unpopular nowadays, may be seen as wholly consistent with all traditional Christian spirituality and an enrichment in the developing sense of God's providence.

Looking at this from another viewpoint, some people are somewhat taken aback by the strange circumstance of this typical and highly cultured Englishman being received into the Church by a simple, wholly unacademic Italian Friar who could scarcely speak English. I have come to the conclusion, however, that this is a superficial diagnosis of the situation. I am told that Fr Frederigo CP, the Postulator of Blessed Dominic's cause, maintains that the Beatus is another St John of the Cross and that his spiritual writings are voluminous, though they were never published. Nevertheless, we cannot think of Blessed Dominic's cause as being an academic in the sense. One of his biographers writes these words: 'The two holy men had been drawn together by the magnetism of spiritual affinity.' And I think myself that this bears further witness not only to the fact that all Christian spirituality is so highly Christocentric but also that the reaction from the Counter-Reformation ethos in our time has overplayed the differences of approach which are fundamentally simple and identical. And in the same way as the development of doctrine has enriched a deeper appreciation of the primitive truth, there has been a parallel enrichment of Christian spirituality.

It is surely true from his writings, especially in the meditations on Our Lady, that Newman absorbed from the life of the Church in the sense of the Fathers —a devotional enrichment of the theological position at which he had already arrived. On the other hand, it is not easy to categorise the type of his spirituality because in many ways it epitomises the wealth of the Church's life at the same time as the great tradition of the Pre-Vatican II period. The nearest approach might be his kinship with St Francis de Sales. At the same time he stands alone and yet always with the Universal Church. And like his Divine Master and St Paul and indeed St John, Jesus' brother, who have tried to follow them, he needed all his life to 'go apart into a desert place', Littlemore, Maryvale, and Rednal all bear witness to this. It is sometimes said that great personalities imprint themselves indelibly on the scenes of their activities and this has always seemed to me to be the case with Newman. As Fr Charles Napier, Father of the London Oratory proposed a vote of Thanks to all the Friends of the Oratory on the night of the beatification of Newman, he suggested that for Newman 1845 was like going out onto an open sea. With pictures of his friends on whom he depended as much as they on him, and with the Love and the Name of the Blessed Sacrament, there was no more lonely man on earth than he. Is this unfair, then, to the man who got the land and the Howards lost their heads!?
thanks, speaking of two autograph letters of Newman's to the Carmelite Convent outside Dublin, never seen by Fr Dessain. He said that, just as Covent Garden or the cathedral needed friends, so did the Cause of Newman. He was followed by the Father of the Birmingham Oratory, Fr Geoffrey Winterton, our host, who spoke of Newman's friends abroad (from Lourdes, from Rome, etc), and at home of Newman Societies, Newman schools and colleges. He said that we should be strik- ing the light of the Church of England, that might issue in anything: we were exhorted to resort to prayer, especially for beatification which is the work of God. We should use the prayer composed by Archbishop Dyer, the Friends' Patron. Since the movement had started, he had received a remarkable number of letters concerning favours consequent on the intercession of Newman. Over their Oratory is the motto: 'My house shall be a house of prayer'. Prayer is now what is needed, for Newman's Cause.

**NEWMAN: AN ANGLICAN PERSPECTIVE**  
by GEOFFREY ROWELL

In 1966 Michael Ramsey, then Archbishop of Canterbury, speaking at the opening of the Oxford Newman Symposium, affirmed his belief that the renewal of the Anglican Church will involve the recapturing of something of the spirit of John Henry Newman, and by that I mean not the recapturing of Tractarianism in its particular polemical theses, but rather the recapturing of that spirit of scriptural holiness which pervades its writings from first to last. This conviction that the spirit of Newman has much to say to the Anglican Church, which both formed him and which he loved so much that his withdrawal from it was a deathblow of years and ten of days, was recognized also by a much earlier writer. When Newman died in 1890 William Charles Lake, the Dean of Durham, who was in Oxford from 1835, wrote to the editor of the church newspaper, the Guardian, in the following terms:

No doubt (Newman) has worked an immense change in the national feeling of the view taken of the Roman Church, and in this and other respects the benefits which he has conferred on his own Church are great. But most of all, I do not know whether his influence over the Oxford Movement will be the foundation of the Church of England.

Lake believed that although Newman had turned away from the Church of his upbringing in disappointment, his influence had remained, because of 'the power and beauty of his life and writings', and even the manner in which he pointed out that the life of the Church of England was a 'school of holiness' was characteristic of the Anglican Church. Newman's Cause.

That description of Newman in 1890 as 'the founder of the Church of England as we now see it' contains an element of pardonable exaggeration. Not all the ideas that have been introduced in the last century can be said to be Newman's. For example, the Church of England today has its roots in the Oxford Movement. But there is no doubt that the Oxford Movement, which Yavg Brilliott many years ago characterized as the Anglican Revival, gave to the Church of England a new sense of its identity as a church with apostolic foundations, reminded it of the paternal roots of its theology; restored a sense of reverence and beauty in its worship; led to the revival of religious orders; restored the Eucharist to a centrality in its life that had largely been lost; and did all this not as a programme or scheme, but out of the conviction that the Church must be the holy people of God. Newman alone was not the Oxford Movement—Pusey and Keble and many more played their part. But Newman drew from them much that remained with him to the very end of his life. The link with Keble shortly after his reception into the Roman Church was the Holy Trinity. May the Holy Trinity return to you sevenfold, my dear Keble, all the good of which you have been the instrument towards me, since I first knew you. To you I owe it, humbly speaking, that I am where I am. Others have helped me in various ways, but no one can I name but you, among those I ever knew, except one who is gone (i.e. Hurrell Froude), who has had any part in setting my face in that special direction which has led me to my present inestimable gain.

But there is another debt of Newman to his friends which is acknowledged. In many ways it is still true that without Newman the Oxford Movement would not have been what it was, and would not have achieved what it did. It was Newman's preaching in St Mary's, which drew the undergraduate congregations, and gave his hearers a vision of the reality of God, the wonder of revelation, and the call to holiness.

Let others seek earth's honours; be it mine
One law to cherish; and to track one line,
Straight on towards heaven to press with single bent.
To know and love my God, and then to die content.

So Newman himself expressed it in a poem of 1834, and Newman's sensitivity to music and poetry undoubtedly contributed to the power of his preaching on that sensitivity, as Wellcome points out in one of his many perceptive appreciations of Newman's preaching. Newman was not just aesthetic, it was the sensitivity of the pastor, whom Newman describes under the guise of the Christian gentleman, as 'tender towards the bashful, gentle towards the distant, and merciful towards the aforesaid', who, when he is speaking, evokes in the listener those same virtues. He is always himself, and this is shown in the manner in which he points out that the life of the Church of England was a 'school of holiness'. Newman's preaching in St Mary's, which drew the undergraduate congregations, and gave his hearers a vision of the reality of God, the wonder of revelation, and the call to holiness.

*ST JOHN NEWMAN*  
27
have been touched by God, and it was the internal evidences of religion —conscience and the way in which the certainty of faith was established —rather than the arguments of men like Paley, which became his central concern. His sense of mastery by God, of the sheer graciousness of God's action towards him, and of Christianity as a personal revelation, remained with him throughout his life. Consider this letter in which, as a Roman Catholic, he comments on Pusey:

"He has not held the utter, infinite separation between the Creator and the creature; but, like the elder brother in the Parable, or the Pharisee, thinks that we have claims on God, and are something more than what grace makes us. I suspect this is at the bottom of a vast deal of Puseyism. It is a curious fact that my original Evangelical-Calvinistic bias has kept me personally (whatever I may have written) from feeling the force of this temptation."

And this, from his meditations on Christian doctrine:

"The light, O Jesus, will be all from Thee. None of it will be mine. No merit to me. It will be Thou who shinest through me upon others ... Make me preshe Thee without preaching—not by words, but by my example and by the catching force, the sympathetic influence, of what I do—by my visible resemblance to Thy saints, and the evident fulness of the love which my heart bears to Thee."

It was 'the catching force, the sympathetic influence', which gave Newman his power as a preacher and as a pastor.

Newman's sense of the transcendence of God, of the infinite, qualitative difference between God and man, made him particularly open to the influence of the Greek Fathers—particularly Clement, Origen and Athanasius—with their awareness of the mystery of God and his revelation of himself through types, and symbols, and language adapted in the Divine economy to the limits of human understanding. He had first learnt from Bishop Butler and had been reinforced by the teaching of John Keble. Divine truth cannot be adequately expressed in human words, but words are given us sufficient to enable us to grasp something of the divine. As Stephen Gregor has pointed out recently, it is this belief in the mystery that links Newman with Coleridge the conviction that 'words are not things, but the living educts of the imagination'. Doctrine lies hid in language. God gives himself to us as, responding to his grace, we are led on to grasp him. This is his gracious gift to us. God's gifts are not all at once, but by measure and season, wisely ... We must begin at the beginning. Each truth has its own order; we cannot join the way of life at any point of the course we please; we cannot learn advanced truths before we have learnt the primary ones."

Two points we should note here, there is a development in faith as historically there is a development in doctrine; and the living power of faith and love which characterises real assent is more than an intellectual, it is a vital act of the spirit or impartation of the life of God. Newman shares with Coleridge the conviction that 'words are not things, but the living educts of the imagination'. Doctrine lies hid in language. God gives himself to us as, responding to his grace, we are led on to grasp him. This is his gracious gift to us. God's gifts are not all at once, but by measure and season, wisely ... We must begin at the beginning. Each truth has its own order; we cannot join the way of life at any point of the course we please; we cannot learn advanced truths before we have learnt the primary ones.

In his examination of the relation between faith and reason, he is not constrained to elaborate an abstract theory, but to pay attention to the complex and subtle facts of the establishment of conviction and certitude. Likewise he looks at historical change in the development and expression of doctrine, and asks what this implies about the nature of the church, and of revelation, and of theological expression, given this fact of change. This attitude links Newman with the
Peter Jennings writes:

Perhaps the greatest friend of Newman in our generation, whose Life in the Mass at the end of a Newman Conference at Spode House, Rugby.

ly on 31st May at the age of 68, after collapsing as he was about to concelebrate and felt by all present. It is right that his death should be recorded here.

Westminster on 20th October. His loss to us was remarked on by the speakers became a Chaplain to the Forces, and spent from 1949-1954 as a Carthusian monk at Parkminster Monastery, Sussex, and from then until his death at The Oratory, where he was Provost from 1956 until 1962.

Stephen, whose family were personal friends of Cardinal Newman, became archivist at The Oratory in 1955 and from then devoted his life to scholarship on Cardinal Newman. Since then he published 19 volumes of the definitive edition of The Letters and Diaries of John Henry Newman and other of Newman's writings. He wrote many authoritative articles about Newman in leading religious journals.

His own life, John Henry Newman, was first published in 1966, followed by a Second Edition in 1971. In it Father Stephen uses many significant quotations from sermons and writings to illustrate Newman's gradual realisation of Christian truth, and goes on to describe his renunciation of the commanding and influential position he held in the centre of Anglicanism at Oxford to enter the Catholic Church.


Lecturing to The Oratory Society, in January of this year, on 'Newman, An Inspiration for Today', Father Stephen said that the Cardinal, who died in 1890, would certainly have welcomed Charismatic Renewal with its emphasis on pastoral. Immersed in book work he yet never lost touch with people—a gift that has been passed to him by his aunts and aunts. (He was taught to read by an aunt who knew Manning well.) His father was at The Oratory School under Newman, and Stephen's notice master was Fr Bacchus, who remembered the Cardinal well. So that the links with Newman were many and living.

Newman was deeply Oratorian; so was Stephen, and not less so because after the war, in which he served (archdeacon) as an army chaplain in North Africa and India, he spent five years at Parkminster as a Carthusian novice. He never lost touch with soldiers or with contemplatives and something of both vocations remained in his character. This did not make him any less an Oratorian, for it is in St Philip's tradition that his sons should be a group of mature individuals, working as a kind of team ministry, each pursuing his own line in collaboration with friends. It was typical Oratorian of Stephen that he was tremendously pleased that it was a Benedictine, Dom Placid Murray, who edited and introduced Newman's unpublished community papers under the title Newman the Oratorian.

Typical of St Philip's ethos too was Stephen's unobtrusive but essential contribution to the study of Newman. He once laughed off a compliment to his scholarship with, 'Oh, I'm just a pedant!' His pedantry consisted of scrupulous but not at all a dessicated rigidity. His theological and spiritual understanding of Newman's mind was profound and it informs all his too rare papers on aspects of Newman's thought, which I hope will be collected and published in book form. An early one, on the Divine Indwelling, created quite a stir at a conference at the beginning of the present theological renewal; the latest, on Newman and the Eastern Tradition (Downside Review) illuminatingly brings out the way Newman developed patriotic thinking in the very different psychological climate of the modern era.

Stephen was about fifty when he embarked on the task of editing Newman's Letters, starting with the conversion year of 1845, and it is almost incredible to me that he succeeded in bringing out twenty volumes since 1961; the twenty-first and last is in proof. He has had assistants, but the bulk of the work (and the worry about publishers) has been his—and there have been many other calls on his time and energy, always readily and ungrudgingly given. Like many other men in this field, he was an intellectual man whose heart was primarily spiritual and pastoral. Immersed in book work he yet never lost touch with people—a very wide circle of friends and relations as well as the Newman scholars and the Birmingham parishioners —and he took part in the Anglican Roman Catholic discussions, where Newman often now provides a bridge rather than division.

A year or two ago, on his way to the British Museum, Stephen had a black-out in the street and woke up in the Midfleeders Hospital, where five specialists argued over his bed as to what had happened to him. As soon as he was allowed home he set off again at once—for the British Museum. It is so like him; quietly getting on with the work in hand. It was a providential mercy that he was given
time to complete his great work on the Letters, [a review copy of Vol XXXI. The Last Years Jan 1885—Aug 1890, OUP £15.50, reached the Editor in February] but it is a sad loss to everyone who knew him and he will be very much missed by very many people.

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Mervil Trevor

An student supervised by Fr Dessain writes.

For many years now a large number of books have been written, devoted directly to understanding Cardinal Newman’s life and thought, while many others have examined aspects of nineteenth century scholarship which touched on Newman studies. Very few of these works, however, when works of quality, have appeared without acknowledging the co-operation and guidance received from Fr Stephen Dessain at the Birmingham Oratory. His willingness to help those interested in Newman has been recognised internationally. But in this matter I can, I believe, make a unique claim. When I was due to go up to Oriel College in 1970 to study Newman’s understanding of Christ, Fr Edward Yarnold, then Master of Campion Hall, had accepted the task of supervising my research. But before I had arrived, he had second thoughts and arranged for Stephen Dessain to take me on instead. In this way I became the only research student to work full-time under his tutelage. Although you would have the inconvenience of having to go to Birmingham, Fr Yarnold told me, ‘the benefit of Father Dessain’s supervision should be ample compensation.’ Indeed it was.

Some students of Newman have occasionally remarked upon a critical weakness in Stephen. Under his supervision I came to see both the reason for the remark and the truth of the matter. His sheer knowledge of the Newman corpus was overwhelming. I once asked him where I might investigate further, ‘A German who hesitates may have more of the real spirit of faith than an Italian who swallows.’

Newman’s pilgrimage, since the publication of the Apologia, has always been compelling as the journey of a soul. It is a journey whose inner experience has been shared by many through his literary skill and sensitivity. But today the journey would not be quite the same, for Newman’s influence as the powerful embodiment of the Oxford Movement has shaped Anglicanism into something different than the often antagonistic church he knew. In the same way, the Catholic church has also come to recognise the importance of many of the things for which Newman stood and were not appreciated at the time. The secular age which he saw coming, is now the context of all Christian churches in the west, and it has sharpened the questions with which he wrestled, of the relation of faith and reason, and of the expression of the truths of revelation in an age of increasing rapid change. Newman agreed with W. G. Ward that an invisible church would be a very sorry antagonist against so visible a world; the truth of revelation had to be embodied and lived out; it was not a theory, it was the pursuit of holiness. And that is not a matter of show: those who are engaged upon it ‘go on in the same quiet ordinary way as the others, but really they are training to be saints in Heaven.’ So Newman in 1837; and later as a Catholic: ‘If we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible.’ ‘Holiness rather than peace’. ‘Growth the only evidence of life’, those two phrases of the Evangelical Thomas Scott run right through Newman’s life, making him a truly ecumenical figure.

When Pusey published his Eirenicon, drawing heavily on the extreme statements of Ultramontane theology, Newman, whilst not agreeing with Pusey’s conclusions, repudiated them completely as binding on Catholics: ‘As spoken by man to man, in England, in the nineteenth century. I consider them calculated to prejudice enquirers, to frighten the unlearned, to unsettle consciences, to provoke blasphemy, and to work the loss of souls.’ As he said in a later letter: ‘A German who hesitates may have more of the real spirit of faith than an Italian who swallows.’

Newman’s pilgrimage, since the publication of the Apologia, has always been compelling as the journey of a soul. It is a journey whose inner experience has been shared by many through his literary skill and sensitivity. But today the journey would not be quite the same, for Newman’s influence as the powerful embodiment of the Oxford Movement has shaped Anglicanism into something different than the often antagonistic church he knew. In the same way, the Catholic church has also come to recognise the importance of many of the things for which Newman stood and were not appreciated at the time. The secular age which he saw coming, is now the context of all Christian churches in the west, and it has sharpened the questions with which he wrestled, of the relation of faith and reason, and of the expression of the truths of revelation in an age of increasing rapid change. Newman agreed with W. G. Ward that an invisible church would be a very sorry antagonist against so visible a world; the truth of revelation had to be embodied and lived out; it was not a theory, it was the pursuit of holiness. And that is not a matter of show: those who are engaged upon it ‘go on in the same quiet ordinary way as the others, but really they are training to be saints in Heaven.’ So Newman in 1837; and later as a Catholic: ‘If we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible.’ ‘Holiness rather than peace’. ‘Growth the only evidence of life’, those two phrases of the Evangelical Thomas Scott run right through Newman’s life, making him a truly ecumenical figure.

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18. Ibid., p. 372.
KARL BARTH
PROTESTANT THEOLOGIAN & CHRISTIAN PROPHET

A REVIEW ARTICLE
by
ALBERIC STACPOOLE, O.S.B.

When he died in December 1968 at the age of 82, Barth was described in The Times obituary notice of three columns as one of the leading religious figures of his times, a Reformed theologian whose stature rivaled that of the giants of the Reformation epoch. It was said of him that he accomplished a Copernican revolution in Protestant thinking, but his influence radiated far beyond the frontiers of Protestantism itself. What distinguished Barth was a combination of relentless inquiry in the realm of pure theology together with a readiness to apply positive theological principles to the social and political life of his times: they happened to be the times of two World Wars, of Nazism and Communism, and of a revolution in the Catholic Church.

A considerable biography (in style and purpose amounting to an autobiography) has appeared over the last twenty-one years, and the work of the giants of modern Protestant theology is and remains unsurpassed. It deserves our full attention. It includes 103 illustrations, a family tree, five maps and a chronological list of Barth’s major works. Note, indices to names/places/subjects take up over fifty pages. It is translated from the second revised edition (1976) of Karl Barth’s Lebenslauf, C. K. Verlag, Munich, done in a year, which is high tribute to the teamwork at SCM Press, whose earlier triumph in the 1940s he refused, from Basel where he had fled, to condemn Communism; and he later became an ardent critic of atomic weaponry. So his life continued, a direct and uncompromising witness to the gospel as he saw it in his time, an intermingling of issues at once political and theological.

It is surprising how much Barth was a product of the nineteenth century, and how much he knew that himself. His consuming admiration as a student was for Harnack in person, and in their writings Kant and Schleiermacher, especially when he moved from Berlin to Marburg during 1907—09: Harnack of course betrayed him in 1914 by putting his trust in the Kaiser and Chancellor in what Barth saw as an act of stupefying apostacy—‘Everything to do with the State is taken a hundred times more seriously than God’. When he was ordained (by his father, Fritz Barth in Berne Cathedral in November 1908), Pastor Karl plunged into his pastoral duties but kept his academic blade sharp as editorial assistant to Professor Martin Rade, the systematic theologian at Marburg who edited Christliche Welt; and with him almost alone he did not become disillusioned—and it was just as well, for his brother Peter married the Professor’s daughter Helen. Other’s like Troeltsch fell as ashes before his gaze, about whom he wrote: ‘faith (for him) was on the point of dissolution into endless and useless talk’. Even the much loved Herrmann compromised himself in 1914 beyond forgiveness, he whose Ethics, when they appeared in 1909, had been so influential in determining Barth’s pastoral attitude as a guide rather than a doctrine: ‘our task is always only to arouse, to encourage and to shape . . . as pathfinders in the sphere of inner life’. Barth deplored the qualified disaster in his early years, learned by human communication in the rural parish of Safenwil (1911—12), painstaking to exasperation. But when he got among his working class folk and saw their needs and their grinding helpless poverty, he became transformed: ‘one has to become a man at all’. His sermons turned to socialism, factory legislation, class war, trade unionism; and his lectures to such topics as ‘Human Rights and Civic Duties’ (1911). In his time, he founded three flourishing trade unions in his region to save the workers from appalling exploitation. He became an initiator of the Religious Socialist Movement and went on to join the Social Democrats: ‘Since war has broken out, both Christianity and socialism are in need of reform’. From there he was forced on to his crisis in his understanding of pastoral theology, perceiving the magnitude of the claims of God upon us: ‘Don’t things become dangerous only if and because God is God?’, and from there he was brought back to that strange new world within the Bible—‘the right human words about God, but the right divine words about men’. And that
brought him to write Der Rornerbrief, which brought him fame in 1919. With it must be paired the Tambach lecture, which brought him a new hope and new kind of theology to a distraught Germany: 'The Kingdom of God does not first begin with our movements of protest. It is the revolution which is before all revolutions, and this message brought fresh life. As it is before the whole prevailing order of things.' That order was in disorder, and as such wanderers we are God's children in Christ; the mystery of our life is God's mystery. Moved by him we may rejoice, be brave, hope and live. He is the origin. Such was Barth's message in 1921 as he moved to Germany. There he was made a doctor of theology by Münster, an ironic accolade of which he was deprived in 1938.

Göppingen brought the double challenge to Barth of turning the Pastor into the Professor able to confront men like Bultmann and Tillich; and turning his pastoral insights into formal 'dialectical theology'. In lectures throughout Germany, he taught that professional theologians ought to recognise both their obligation and their inability to talk of God, and in so doing give God the glory. They should grasp the whole truth, because it has itself first grasped them. He became appreciated everywhere except among his colleagues in Göppingen, for whom he was strong meat and too much the prophet. So when offered the chair of Systematic Theology in Bonn for five years in 1930, his following increased and with it his standing with his colleagues. He returned to Anselm, to the formula fides quaerens intellectum: 'I wrote this with more loving care than any other of my books', the formula becoming the fundamental model for Barth's theological epistemology, stress being put on the 'search' man must make to realise for himself the formula of the Church's creeds. Barth's Anselm became—as he put it—the key to understanding the process of thought that has impressed me more and more in my Kirchliche Dogmatik as the only proper theology. He had abandoned contingency of his 1927 book Christliche Dogmatik as outdated, and now established the belief that the great work that was to occupy the rest of his life. His plan was to begin with long prolegomena showing concern for the 'Word of God as the criterion of dogmas', the Triune God revealing himself freely and as Trinity. He planned to go on to creation, reconciliation and redemption, giving a specifically Protestant presentation to these truths. But that Barth meant that man's grasp of these realities rested not on the Catholic analogia fidei but on the being of man as it is in the being of God, but in the analogia fidei (man's power to know God resting in faith in the Word itself).

Leaving Pastor Busch for a moment, we should pursue this important distinction so fiercely separating Barth from Catholic tradition, by referring to a study by one of his disciples and keenest critics, Henri Bouillard's The Knowledge of God (Aubier 1967). Bouillard begins with Barth's rejection of Catholic analogia-of-being arguments for the 'natural knowledge of God'. To early Barth these were a denial of the fact that analogy itself would have no meaning without God's existence, and man's relation to God without his revelation in Scripture—which set aside as an idol any god other than the God of revelation, thus denying us access to the true God than faith in his word. Admitting the magnitude of Barth's contribution to dynamic Christology, Bouillard describes Barth's thesis concerning 'natural knowledge of God as less a light than a stimulus to our research': he goes on to distinguish the uses of analogy in the works of seminal theologians (from Anselm and Aquinas onwards) and to examine the scriptural understanding of God's knowability. He develops an understanding of analogy-in-being (analogia entis) that is subsumed in the analogy of faith rather than set against it unegotically, very much broadening the Barthian view.

The day Hitler became Führer, 30th January 1933, Barth 'saw my dear German people beginning to worship a false God . . . a pure consistent nihilistic destructive and base to the spirit . . . aimed at the eradication of Christian belief and its expression'. His reading of Hitler's Mein Kampf confirmed this view. To his chagrin he had to watch his colleagues and pupils being assimilated into the Nazi movement; and so he wrote a pamphlet he described as 'the first trumpet blast of the Confessing Church', which was not banned till it had sold 37,000 copies (July 1934). Nevertheless the so-called 'German Christians' became predominant, to the prejudice of the freedom of the gospel, the 'perversion of Christian preaching' appearing in their constitution, and Barth's fellow theologians simply capitulated or collaborated. The great betrayal was the acceptance of Mauthausen's 'moral' that the law of God is identical with the law of the German people. Barth and his friends countered it with a series of tracts entitled Theologische Existent heute commenting on the course of events, which aroused such concern among the Nazis that issues were confiscated and Barth was finally prohibited from editing them. In October 1933 he gave a lecture in Berlin on 'Reformation as Decision' at which he advocated resistance
KARL BARTH

39

THE PARODY OF THE BLESSED SACRAMENT ENACTED IN HAMBURG

From L'Osservatore Romano

Karl Barth was becoming a rallying banner, a krisis (in the Johannine sense). His lectures took him to the Incarnation as an act of God's freedom, freeing us; and his sermons to the Jesus question—that Christ was a Jew (who) died for Gentiles and Jews', which made present German ill-treatment of Jews appallingly inexcusable. People walked out of both, and a dossier was built up on Barth's utterances.

Opposition to 'German Christianity' hardened, and Pastor Martin Niemöller brought into being the Confessing Church, whose first significant event was the 1934 Reformed Synod at Barmen at which Barth presented for approval his 'Declaration on the Right Understanding of the Reformation Confessions in the German Evangelical Church Today'. Representatives of 167 churches throughout Germany adopted the Barmen Declaration without alteration. From then on Barth was a marked man. He refused to give the Heil Hitler salute at the beginning of his lectures, which he always began with a prayer. At a crucial meeting he confronted the German Church leaders with the words: 'We have different beliefs, different spirits and a different God'. He was later put under 'city arrest', but only shortly, for he found himself—after travelling to Paris and Italy—at the Second Confessing Synod at Dahlem, whose resolutions clarified and complemented the dogmatic achievement of Barmen: Barth was elected to the inner Council as theologian. In the subsequent confrontations with the Nazi regime, he left the National Council of Brethren, writing to Niemöller: 'We have based our cause on God and not on success'. He withheld the oath of loyalty to the Führer, and was suspended in Bonn from further lecturing. Brought before a Cologne tribunal, he was dismissed by the State for corrupting German youth. The Gestapo later banned him totally from speaking in public, which silenced a very active preacher. The Bonn faculty of theology, which had risen like a meteor, was now demolished, its professors being scattered—Barth to Basel as Professor there. The liveliest and richest years of his teaching life so far were over.

Basel proved both 'confessionally weak' and contentious to him; and Gobbels took care to fan the quarrel. When in October Barth made a last appearance at Barmen to give a sermon-lecture on 'Gospel and Law', the Gestapo policed the church, refused to let him deliver his address in person and escorted him to the frontier, never to return till the Nazis were finished. He spent most of the rest of his life in Basel lecturing on dogmatics. His 1936 students included Thomas F. Torrance of Edinburgh; and his colleagues were Eichrodt, Baumgartner and soon Cullmann and Vischer—like him exiled from Germany. He began regularly to lecture on the plight of the German Confessing Church and its struggle with the Nazis, telling his fellow Swiss that they must be concerned 'just as much as if they were German citizens'.

or 'Confessional Church', a dedicated group of German Evangelical Christians actively opposed to the Deutsche Christen. It established its own Bunderrat or Council of Brothers in all regions where the official administration was 'German Christian', resisting all efforts to nazify Christianity. Many of its pastors died in resistance. Dietrich Bonhoeffer being the best known, hanged by the Gestapo in 1945. After the War its leaders made a 'Declaration of Guilt' at Stuttgart to Bishop George Bell and the Provisional World Council of Churches. It reunited with the Evangelical Church, its tradition being kept alive.

1 O. G. Rees, 'The Barmen Declaration (May 1934)' in ed. Derek Baker, Church, Society and Politics (Studies in Church History 12, 1975), p. 402–17. Later, in his Dogmatics II, H. L. Barth described the Declaration as 'one of the most notable events in modern Church history'.

2 C. R. C. Wright, 'The German Protestant Church & the Nazi Party in the period of the seizure of power, 1932–33' (Studies in Church History 14, forthcoming); also his Above Parades: the political attitudes of the German Protestant Church leadership, 1918–1933 (Oxford 1974).

Barth's fifteenth birthday in 1936 was marked by a Festschrift presented by his theological disciples, in which his works to date were listed—over two hundred of them, in twenty languages. He was a recent grandfather, and God's free election, the theme of the latter work, was dedicated to his grandson. Barth's fiftieth birthday in 1936 was marked by a Festschrift presented by the Seminary, a book containing essays on various doctrines. The next Dogmatik (Vol III, begun in 1941) dealt with creation, resting on the Barthian presupposition that Creator and creatureliness is understood only 'in receiving and responding to God's witness to himself, i.e. only in faith in Jesus Christ, in the knowledge of the unity of Creator and creature brought about in him'.

Taking Genesis 1-2 for his text, he showed how creation, the responsibility of all citizens. While the Confessing Church became more passive in the two kingdoms' (which only encouraged quietism on the part of the Church) in the middle of all this travel he brought out another thousand pages of his Kirchliche Dogmatik, and got deep into a further volume on The Doctrine of God, which raised again the whole problem of analogia entis: He insisted, against Catholic teaching, that 'between Creator and creature there is a history and not a relationship as of two static substances ... For that reason I have gone on to speak of the analogia fidei, God being known not through any concomitantly but only through grace and faith, only in revelation. He admitted that in his Kirchliche Dogmatik, in which, in the midst of his political trials, Barth spoke peaceably of the reality of God, his being-in-action i.e. in the act of revelation of self as 'one who loves in freedom'. God's perfections were shown to embrace the apparently contradictory, not merely mercy and righteousness, but for instance in his omnipotence. The advent of war found Barth rereading predestination, pursuing the doctrine of election as the sum of the Gospel. Jesus Christ being at once the God-who-elects and the man-elected, elected to make rejected man his own. Reshaping Calvin, Barth went on to reshape his own Ethics, whose task is to declare the law as the form of the Gospel: because God sanctifies and man is sanctified, because God's self-revelation makes a claim on man, man's ethics are not his law but the call of God's grace. So the question 'What are we to do?' is answered: Whatever corresponds to God's Grace. But Barth went on to call natural theology's claim that man is open to grace in his natural state 'a bourgeois perversion of the Gospel' and a proud refusal of man to accept gratefully God's self-revelation in his grace. This was fundamental to his view of theology, though he did modify it in his later, more ecumenic years.

Barth's travels continued, and with them his lectures and admonitions about the survival of the Confessing Church and Swiss Christians. In 1938, he found himself receiving an honorary degree in Oxford, and so took the opportunity to lecture there and in Birmingham on the German Church struggle and the right of resistance to certain political authorities. Barths now offered to the English people, he visited Bishop George Bell and the House of Commons, professing approval of both! His concern for Germany brought him to reflect upon the roots of Church/State relations, rejecting the Lutheran 'doctrine of the two kingdoms' (which only encouraged quietism on the part of the Church) in favour of the Church's active and responsible participation in the State 'by proclaiming the divine justification' and so ensuring human justice and the involvement of all citizens. While the Confessing Church became more passive in the case of invasion. He told Swiss citizens and Swiss Christians their duty, insisting were inseparable. The Germans warned the Swiss of their displeasure at Barth's attacks, but he only confronted his fellow countrymen with 'surrender or resistance', criticising their exploitation of the economically weak, the restriction of press freedom, their curtailment of the right of sanctuary, and the curtailment of the right of sanctuary, and the lively trade continuing with the Axis powers.

Meanwhile Barth wrote to encourage those who stood out against the Germans, disappointed only that his words came from a private citizen and not the Geneva office of the Ecumenical Movement, which was silent. As Jews fled over the Swiss border, he exhorted the Swiss—in face of unsympathetic legislation from Berlin—to help these homeless Jews 'precisely because they are Jews and as such are physical brethren of our Saviour ... (because) the fugitives do us the honour of seeing our country as a last stronghold of justice and mercy ... (because) we see in the fugitives what we have so far by a miracle been spared'. Personally he did a good deal for refugees, finding medicine for them and organizing little aid programmes.
Barth's travels continued, and with them his lectures and admonitions about the survival of the Confessing Church in Germany. As the war advanced, he moved to Switzerland, where he found it prudent to dissociate himself from him, and even from the Switzerland he had to defend his case. Lecturing in five Dutch cities, he was asked to keep off the political issues, but he did not stop to consider that which he had reported that censorship was the mark of a Hitlerite Europe and that merely in all theological talk was political talk.

So it was that Professor Barth found himself in uniform, a soldier armed and drilled, who served 104 days in all. Once when on guard down by the Rhine, he was asked by a fellow soldier bearing his name how he avoided being confused with the Professor of that name. At last again he was among simple non-church-goers, and he was able to match his sermon to the man. Meanwhile he joined an organisation for combating defeatism and providing resistance in case of invasion. He told Swiss Christians their duty, incurring governmental censure for mixing theology and politics—which he insisted were inseparable. The Germans warned the Swiss of their displeasure at Barth's attacks, but he only confronted his fellow countrymen with 'surrender for resistance', criticising their exploitation of the economically weak, the restriction of press freedom, their curtailment of the right of sanctuary, and the contradiction of the denial of education for refugees over the Swiss border, he exhorted the Swiss—in face of unsympathetic legislation from Berlin—to help these homeless Jews 'precisely because they are Jews and as such are physical brethren of our Saviour' (because the fugitives do us the honour of seeing our country as a last stronghold of justice and mercy. . . (because we see in the fugitives what we have so far by a miracle been spared'). Personally he did a good deal for refugees, finding medicine for them and organizing little aid programmes.

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As the War drew to an end, Barth sounded a note of warning both against those who would crow over a defeated nation, and against those Germans who would attempt to slough off responsibility for all that had passed since 1933. Calling for play towards Jews and Germans alike, he told the German people that the euro for their character "must not only take account of the crash corruption of the Hitler period, but so back to the roots of the disease at the time of Bismarck and indeed of Frederick the Great'. He told the victors that they had to convert the Germans by showing them how gentlemen behave in power—giving practical instruction about the meaning of democracy, freedom, loyalty, humanity. From his pen came the Basel Church Council's encyclical message of repentance and obligation that marked the end of hostilities. In August 1945 he returned to Germany for the reconstitution of the Council of Brethren of the Confessing Church at Frankfurt, and later at Tresa the reorganisation of the official Evangelical Church in Germany. He was reunited with Niemtiller, freed from his camp; he visited Bultmann in Marburg, and in Bonn he saw the ruins of his former place of work. His Protestant spirit was perturbed by the Church's post-War development, though: "I would like to route the German theologians from their intense involvement with sacrament, liturgy, confession, ministry, episcopacy and so on to face the real fact of the inward and outward needs of Germany and the real Gospel which they should be giving practical instruction about the meaning of democracy, freedom, loyalty, humanity."

Large audiences in Tubingen and Stuttgart listened to his plea.°

In 1946, faced with the choice of devoting his life to German Church problems and of continuing his Dogmatis (whom Lotto accidently covered with wine!), advising him not to drag the problem (whom Lotto accidently covered with wine!), advising him not to drag the problem as far as marigrams are known, Karl Barth chose the latter. He decided to become Rector of Basel University, so to leave himself free to participate in Germany's reconstruction, taking on two summer semesters back in Bonn. Bringing with him his research assistant Charlotte von Kirschbaum ('Lollo' to the family), he set forth for the ruined Fatherland to 'listen and gather impressions'. He twice listened long to Konrad Adenauer (5 refusing him access), Jewish and governmental Archives; and spent weeks in the Wiener Library, which has a fine collection on Nazi Germany. Cl also Gordon C. Zahn, German Catholic Church & Nazi Germany (McGraw-Hill 1964). He combed § German diocesan archives, and visited a particular text.

In early 1948 Karl Barth completed his doctrine of Creation (Dogmatis III. 2). He settled in Basel, working in close tandem with the philosopher Karl KARL BARTH 43
Jaspers, the two Kardos being alternatively visited by the same students. New students now flooded in from Germany and indeed all Europe, and the professor's lecture venue had to be altered to Room I. There he began teaching his Dogmatik, Providence (taken initially from students now flooded in from Germany and indeed all Europe. and the
44 THE AMPLEFORTH JOURNAL
with students in a life situation before being reduced to print—a form of
merely thinking about theology in sterile circles. Their intention was primarily pastoral. So too was his, and he continued his preaching tours—in 1948 travelling to Hungary, where he preached upon the responsibility of youth, unleashing applause with his quotation from Kant: 'Have the courage to use your own intelligence'. He warned the Christians of Hungary against compromise with Communism or retreat into a false neutrality—but to a covert way, not as he had done over the Nazis; and for that he was castigated by Emil Brunner and the Swiss press. While Cardinal Mindszenty stood trial, Barth pleaded that the Church should not be dragged needlessly into a political confrontation; it seemed uncharacteristic of him.

Summer 1948 ushered in a shift of effort away from East-West questions to the coming World Council of Churches' first Assembly at Amsterdam, at which Karl Barth had contracted—under duress—to give the opening speech after digressing the four preparatory volumes. He chose to speak on 'Man's disorder and God's design': he demanded that the Assembly put God's work and witness first, ceasing to be over-concerned with man's disorders. He afterwards chaired a committee on the life and work of women in the Church, and then joined the drafters of Section I of the Report. He advocated a new 'ecumenical theology', sharp but fruitful encounter between the competent theologians of the various Churches. He was delighted by the evident unity in diversity, and by the fact that the Assembly was not dominated by a Western spiritual bloc. His own ecumenism reached into his own home, where he soon tended to have trouble with his friends. He decided not to perambulate a Christian humanism as it 'is flawed steel', an

The Pope had pronounced 1950 a 'Holy Year', and Barth responded by examining Catholic Mariology together with the encyclical Mystici Corporis. His style, he argued, snapped up the encyclical Humani Generis. In August, seeing his book on Dogmatik's next field of study, he published a letter to the German Catholics for whom, as he said, the light of life seemed almost extinguished—for friend like the Dominican Hauer, the Jesuit Bouvard, Maydier. When the Swiss bishops gave him a pension already accepted as his inheritance, in defining the Assumption of Mary, Barth was both awed at the chance of hearing such an act occur and reluctant to prejudice his freedom of comment by accepting the invitation to St Peter's—both the encyclical and the dogma remained questionable to him, and he refused the invitation.

Barth found work on his Dogmatik harder as he grew older: 'my life and work has always been such more burdensome than some people might now imagine'. Again he refused the Rectory of his university, and now he began restricting tours abroad and lectures at home. He claimed that he lectured on the Dogmatik took him forty hours' preparation. He began to be an old man in a hurry: 'I now face the lower limit of the normal span of a man's life'. He began to wonder whether he were building the temple of Solomon or the tower of Babel, as he worked at the eighth volume (III, 4, over 700 pages). dealing with creation and consequent ethical questions. He saw creation as involving commandment, disobedience and subsequent obedience. Freedom became central to his ethic, 'the freedom of the children of God . . . to obey'; and his discussion of the commandments began with keeping holy the sabbath—the command that explains all others, in that it orders man to delight in the fact that God in his grace 'has taken men's affairs into his own hands and thus

in 1951 Barth tackled the last issue, the doctrine of reconciliation, of the covenant. He worked it out in three thick volumes amounting to 3000 pages, using the Catholic threefold office of Christ as prophet, priest and king; as true God who humbled himself to bring reconciliation, as true man whom God exalts in reconciliation, as these united in pledge of our reconciliation. He spoke of man's sinfulness overcome in justification, sanctification and vocation; and of the command that explains all others, in that it orders man to delight in the fact that God in his grace 'has taken men's affairs into his own hands and thus

in 1959 saw the completion of Dogmatik III, 4, though it was held over for a further year while Barth answered his critics (notably von Balthasar, who accused him of narrowness) about his answering Christomomus, Christ alone appearing at every turn of his theology, and while he digested the then breaking demythologising controversy. In August Barth found himself paired with the French Dominican A. J. Maydieu, together representing Christianity at the World Council of Churches' first Assembly at Amsterdam, at which Karl Barth had contracted—under duress—to give the opening speech after digressing the four preparatory volumes. He chose to speak on 'Man's disorder and God's design': he demanded that the Assembly put God's work and witness first, ceasing to be over-concerned with man's disorders. He afterwards chaired a committee on the life and work of women in the Church, and then joined the drafters of Section I of the Report. He advocated a new 'ecumenical theology', sharp but fruitful encounter between the competent theologians of the various Churches. He was delighted by the evident unity in diversity, and by the fact that the Assembly was not dominated by a Western spiritual bloc. His own ecumenism reached into his own home, where he soon tended to have trouble with his friends. He decided not to perambulate a Christian humanism as it 'is flawed steel', an

For his refusal to play politics with theology, and yet having 'too many Eastern friends', Karl Barth found himself between firing lines with files kept upon him by both East and West. He rejected Eastern propaganda moves to ban the Bonds and German rearmament alike, at the same time condemning
pacifism as much as anti-Communism as a policy: "God is not against, but for men." For his pains he was cordially denounced by Federal Councillor Feldmann, who awarded Barth the Royal Medal for Service in the Cause of Freedom (which he was allowed to accept only on retirement in 1962); and indeed from another quarter, the Vatican, for his "demythologising" the New Testament and his existentialist interpretation of its statements. The controversy infected his Doctrine of Reconciliation as he worked it out; he believed that one could only demythologize demythologising by a better exegesis of the subject on hand—and this he did with his German and Swiss students in his seminar. So attractive did these seminars prove that he had to extend them to a French and an American/English set of seminar. Eventually he raised the question directly, "Kerygma & Myth?" and the debate spread from the students' halls to a correspondence, public and private, with Bultmann himself—but the two remained implacable in their theologies. 11

Barth now had to face the problems of his old Marburg colleague, Rudolf Bultmann's "demythologising" the New Testament and his existentialist interpretation of its statements. The controversy infected his Doctrine of Reconciliation as he worked it out; he believed that one could only demythologize demythologising by a better exegesis of the subject on hand—and this he did with his German and Swiss students in his seminar. So attractive did these seminars prove that he had to extend them to a French and an American/English set of seminar. Eventually he raised the question directly, "Kerygma & Myth?" and the debate spread from the students' halls to a correspondence, public and private, with Bultmann himself—but the two remained implacable in their theologies. 11

The eight hundred pages of Dogmatik IV. I went to the press in the spring of 1953, dedicated to Barth's three sons, at the time that the first volume of the French edition came out of a Geneva publishing house, with English and American editions soon following (Brumley and Torrance leading the fifteen expert translating team). It was also to be translated into Japanese and Chinese. "God is not against, but for men," he was called at this time—then went on to Dogmatik IV. 2, reorientation by the ascent of man to God, the Catholic doctrine of sanctifying grace. Having just dealt with the humiliation of the Son of God, he had focused upon the exaltation of the Son of Man—and these two facets of Christ's life in isolation from one another. It took him onto the well beaten and then reviving path of the historical man Jesus, the one holy, one, centre of a brotherly Christianity that was together a spiritual gathering and a legal-factional/spiritual dichotomy in which men loved their neighbours as encountered in the community of Christ.

In 1951, 1952 and 1953 Barth attended the preparatory conference for the Second World Council of Churches at Evanston (1954). He was unanimously invited to add theoda to the final commission report, and his draft won the commission's assent. It went beyond the issue up for debate: "The humanity of Jesus" revising his former August he delivered a lecture on 'The humanity of Jesus' revising his former aspect of his own life work"—'I am becoming a kind of Catholic Church father in paribus infidelium'. In 1957 he wrote a foreword to Kong's book and together they received an imprimatur! The book was important in that it established that there was an essential difference between Reformation doctrine and the central point of justification as then presented by Barth and Roman Catholic doctrine, properly understood.

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The Barths moved house in 1955, preparing for the inevitable retirement of the Professor. 1956 marked Barth's seventieth birthday and—blessed circumstance—the bicentenary of Mozart's birth, whom he worshipped, even above Augustine,
in the Basel Mission House where missionaries home on leave came to gather in humiliation-exaltation: that reconciliation 'proclaims itself by taking place'.

His insights and inspiration. He became very active in their support, even describing himself. Further seminars followed in the winters of 1959 and 1960, Barth taking his master to task for his doctrine of God and his views on predestination, whom he was friendly till he heard Graham 'let loose in the St Jacob stadium' more division than union between his fellow men of God and himself: about both Brunner and Bultmann he was reduced to saying that, as with an elephant . . . heating up hell for people so that they came running'. No, said Barth, 'we must leave God free to do his own work'. He was inclined at this time to find logic to heal the wounded, to feed the hungry and to give hearth to the homeless. He protected Granville Bantock, by his old view of the Word of God as threefold —in revelation, scripture and logic to heal the wounded, to feed the hungry and to give hearth to the homeless.

Open to the end, he characteristically added that you did not need to know that logic to heal the wounded, to feed the hungry and to give hearth to the homeless. Equally openly, he said as an enlin that every day the student of God is directed to begin again from the beginning. He finally settled by one generation.

Nothing settled: Barth retired made his longest journey, lecturing east, west and centre of America. Accompanied by Lololo and his son Christoph, he met the President's staff. He asked to see the insides of American prisons, comparing them to Dante's Inferno. He asked to see Gettysburg where 'the reality and myth of modern America was born'. Only then was he overcome, contemplating his retirement, by acidity, by 'oriental tranquillity, despising all activity'. Barth kept up his colloquia for a few more semesters, on parts of his Dogmatik, in English/French/German language groups. New men were discussed: Moltmann, Pannenberg, Cullman, Teilhard. Barth now began to reject the hour-long lecture in favour of the colloquium as a mode of serious teaching. He turned to interviews on the media (Swiss, French and German), discussing: Moltmann, Pannenberg, Cullman, Teilhard. Barth now began to reject the hour-long lecture in favour of the colloquium as a mode of serious teaching. He turned to interviews on the media (Swiss, French and German), discussing: Moltmann, Pannenberg, Cullman, Teilhard.
dealing with the rampage of Tillieh and the Bultmannians and with the problematic Bonhoeffer 'and poor Bishop Robinson'. He followed the Vatican Council closely partly through direct reports from a peritus, Hans von Balthasar, and a Protestant observer, Cullman; and then Cardinal Bea invited him to be an observer, which delighted the frail scholar. He wrote warmly of the new life the Church was giving: "the signs of renewal within Catholicism must be much more interesting to us than the rather tedious question of the possibility of future 'dialogue' with Rome."

In April 1963 Barth went to Copenhagen to receive the Sontag Prize (already awarded to Churchill, Schusert, Staviniski and Niels Bohr, so he was in good company); how fortunate, he said, that Kierkegaard no longer lived there to say that prophets are remembered by stones, not prizes. At the Landau, he called him 'a teacher through whose school every theologian must pass' and afterwards he gave the bulk of the prize to Swiss missions. Later he went to the Sorbonne to receive an honorary doctorate, his eleventh. (He remarked once that if men give glory to one another, they cannot properly give glory to God.)

1964 saw the beginning of Karl Barth's final decline. A prostate operation was followed by a slight stroke, and then a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, he said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, he said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, he said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, he said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, he said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered a bout in hospital (July-October 1965).
servant of God, from his separated brother Karl Barth. Then the old man went to pray at the tombs of Pius XII and John XXIII. Back in Basel, he began a seminar on the Vatican Constitution Dei Verbum on divine revelation.

In the evening of his life Barth blessedly (and needfully) deepened his relationship with his wife, Nelly, who not only nursed him but read his works and joined him at meetings. She helped him with his fragmentary last volume (over 200 pages) of his Dogmatische Schriften, which had by then grown twice the size of the Summa of Aquinas and nine times the size of Calvin's Institutes, while yet remaining an open book of reference. To his critics he asked how many cathedrals were ever finished, and reminded them that Mozart never completed his Requiem. 'For the late Barth', which I now am, 'it is indeed too late, for the mental drive had gone. Eschatology was never begun; he had reservations about Tolleth and the Bultmannites and with the problematic Bonhoeffer, and poor Bishop Robinson.' He followed the Vatican Council carefully, partly through direct reports from a papal expert, Hans König, and a Protestant observer, Colin; and then Cardinal Bea invited him to be an observer, which delighted the fraki scholar. He wrote warmly of the new life the Council was giving: 'the signs of renewal within Catholicism must be much more interesting to us than the rather tedious question of the possibility of future dialogue with Rome.'

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Beyond preaching sermons, Barth now listened much to them, sometimes on the radio, Protestant and Catholic alike. He produced a second volume of his prison sermons, and then began an autobiography, which got little further than the first chapter of his ancestry. His brother died, then Tillich, then Brunner, then Althaus... At his eightieth birthday, more honours and more Festschriften accrued. He became absorbed in the fruits of the Vatican Council, reading the sixteen Latin Constitutions, and studies upon them, such as: 'there had been liberated in Rome: What if one day Rome (without ceasing to be Rome) should simply overtake us in the question of the renewal of the Church on the basis of the word and spirit of the gospel, putting us in the shade?' But he warned young Catholics not to become too Protestant and simply repeat the mistakes of the sixteenth century. Hans Küng brought over his fellow scholars from Tübingen. Then the old man gathered up his loins at Cardinal Bea's behest for a peregrinatio ad limina apostolorum (with wife and doctor). He met principally groups of Jesuits and Dominicans; and he asked them: 'Where is the distinction between Christ as Lord, King and Judge, and his Church?' Attending an international congress on Catholic theology and his Church? While there, he was warmly applauded and then introduced to the cardinals as 'though I were their equal'. After this he discussed Mariology with Rahner, Ratzinger and Schonmetz; and was then 'received with open arms' by the Holy Father, who gave him a facsimile of the Codex Vaticanus and accepted for him a memento from the 1934 Barmen Synod, books inscribed 'to the Bishop Paul VI, humble...
In this issue, reviews have been arranged under the following order: The Synoptic Gospels, Early Church Literature & History, Pamphlets, Recent Church History, Conferences—Newman, Language of Religious Belief, Men & Women, With & Without.

1. THE SYNOPTIC GOSPELS


The theme of this study (a doctoral thesis for Cambridge in 1969) is that no satisfactory explanation can be found for the variant attitude of Jesus shown towards the Law. Distinctions have been tried between his early and later utterances or his public and private sayings of the general and the ritual law, but these are all unsatisfactory. The author holds that for Jesus, the moment of his prophetic calling, the Law is the foundation of his teaching, and that his attitude to the Law, too, is determined by his own person and teaching. His whole thrust is to show that his authority is unique and that a wholly new situation obtains.

The book is well set out and the plan is easy to follow. The argumentation continues right to the end, for it is not one of those which could well be compressed into one chapter. But it is not for the faint hearted. It is often the author's own original thinking, and even after a decade its language is still unfocussed. as though Jesus exerted his authority simply for the sake of exerting authority, without any special connection with his ministry.


This is certainly one of the most important books on Matthew's method of composition and working to be published in recent years. Enough and well documented study of the Matthewan manner. Mr. Goulder is not a prolific writer, his bibliography is a veritable treasure trove, he shows Matthew as working on the basis of Mark, but completing his work by means of mistranslation of a few words which are not always used. Nor is there anything new in his argument. But as the author is a master of the form, his method is that of the form, and his book is the form.

The final chapter of the first part and the whole of the second part of the book relate to Goulder's second thesis, that the arrangement of the gospel could be understood if it was to be seen as a development of the general and the ritual law. Goulder's thesis for the divinity of Jesus, and for the idea that he is the Son of God.

It will be interesting to see whether it stands the test of time and criticism. Whereas the first thesis of the book is gripping and persuasive.

Henry Wansbrough, O.S.B.

2. EARLY CHURCH LITERATURE & HISTORY


This is a remarkable book, well written and well documented. By its very nature, it is weak in some parts, but in others, it is masterly. The author has long experience in teaching and writing about the early church, and he has drawn on a wide range of sources. His conclusions are well argued and well supported.

The most interesting feature of the book is the way it shows that Luke was the Old Testament, drawn on a wide range of sources, and that he has a remarkable gift for translating his材料 into a form which is both a parallel to and a commentary on the Old Testament.

Henry Wansbrough, O.S.B.
Three years ago, an ecumenical conference was sponsored by the Benedictines of Chevetogne to investigate the missionary activity of the desert fathers of the fourth century onwards, and the products of a tradition of spiritual guidance given by monks and nuns from the fourth century onwards are the product of a tradition of spiritual guidance given by monks and nuns. The scholars, who gathered at Chevetogne, demonstrated how little of the wisdom of the desert fathers has been transmitted. They have virtually no discussion of such theologically rich sources. At most there were some remarks on adaptation of Christianity to the African scene, and the need (as the bookkeepers of Europeon attitudes, just as the early Christians shed their Jewish attitudes (pp. 63 and 86).

The book is well printed, save for a small error on p. 171 ('orthme'), with very good maps, a useful chronological table, and a fairly full biographical index. Though Mr Smith betrays his lack of interest in the desert fathers by omitting Evagrius Ponticus.

The Venerable Bede is the Father of English History and, since he wrote, the early Church in Western Christendom is the subject of an endless stream of biography. He was a scholar par excellence, renowned throughout Europe for his work in the fifth century onwards (c.575-c.632). His life is well known from the Vita Bedae of Eginhard, but his work in the pursuit of knowledge of Wales has had a poor press. Like the Bretons, the Welsh were hemmed in by pushing Germans, and 'put up in the conceit of their own purity do strongly abhor communion with us'. They lacked the introspection of genealogy and discipleship, which denied the Welsh Church the apostolic accolade that the Irish gained.

This brief but expensive paperback is a simple history of the Church between Constantine (300) and Charlemagne (860). It reflects the opinion that the ultimate aim in studying Christian history is to make us better fitted to serve Christ in our generation (p. 13). Unfortunately, the author imposes too readily his own ideals upon the churchmen he describes, so that they emerge as either heroes or failures judged by standards foreign to them. Instead of opening the reader to new possibilities, the book narrows down the choice of saying things in a way that narrows down the choice of what others don't suit you and perseveres.

Mark Butlin, O.S.B.

FLORIMON T. BORTWICK

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Mark Butlin, O.S.B.
Carr-Jones provided plenty of strength too, but could be clumsy and awkward at times; Baxter gives the appearance of awkwardness, while in fact he was one speedy Forsythe on the wing scared the majority of the team's points, but he needs more determination. The hallmark of the season was the team's ability to work together as a unit, one helping another, and the entire team the coaches can only say thank you for your efforts and for such an enjoyable term on the O.M.G. In conclusion it should not go unmentioned that there were many other players in the set who, despite the lack of the opportunity to play in a side, which was remarkably free of injuries, showed themselves to be tremendously loyal to the side who, because of their ability, will do well as they move up the School into senior team rugby.

UPPER FIFTEEN COLOTS The results of this season suggest disaster, and in some ways it certainly was a disastrous term. But it remains true that the team was much less bad than the scores seem to indicate. Any number of excuses and mitigations could be, and were, put forward: a series of away matches at the beginning of the season against teams which had played together for far longer, the cancellation of a match which would have restored confidence, the setting the forwards down in one game and the forwards the backs in the next. It was only in the last two matches of the term that the team really started to play effectively and successfully as a team, giving grounds for real optimism for the future.

The team was ably captained by Georgiadis, at wing-forward; he, with Robinson who finally managed to play twice as a wing-forward, formed a pair of determiners. The right wing, coveted admiration from the reader. Taken as a whole, the great merit of the book is to focus attention on one of the key issues of nineteenth century history and to launch a debate into which all who care about the evolution of religion, politics and society may join. It was perhaps the truth of his thesis, perceived to be widely read and discussed.

Dr Reardon has written a much less ambitious book. He is concerned only to present a digest of Francis Poulenc's life and work. In the introduction to his book, Mark Gargan on the other hand, probably the most brilliant and his solid tackling gave the opposition many headaches. Mark Gargan on the other flank, with his footballing ability and his inexhaustable stamina proved to be a perfect foil. There are high hopes for Jojoon Neely as a number eight. His aggressive and confident approach were so impressive that he was named captain, and he is the man to watch for the future. T. Nelson. R. Robinson, H. Young, T. Beardmore, Gray, 1. Carr-Jones, A. Dunn. N.

The hall mark of the season was the team's ability to work together as a unit, one helping another, and the entire team the coaches can only say thank you for your efforts and for such an enjoyable term on the O.M.G. In conclusion it should not go unmentioned that there were many other players in the set who, despite the lack of the opportunity to play in a side, which was remarkably free of injuries, showed themselves to be tremendously loyal to the side who, because of their ability, will do well as they move up the School into senior team rugby.
response of the Secretariat of State to a specific request from Dutch Catholics for Vatican aid for Holland. Because the lams were already known to these governments, the Holy See was already doing all it could by way of diplomacy. The difficulty in trying to aid Jews is seen in the letter of 30th April 1943 to Bishop von Preysing of Berlin. The fullest statement by the Pope himself of the reasons for his self-imposed wartime munec was in B. Schneider, Die !Mete Pius XII an die deutschen Bischoff, 1939-1944 (Mainz 1966).)

The Vatican had limited success in saving Jews by appeals to governments willing to respond to such requests. These requests were made by local Catholic authorities or to the Catholic faith of the local populace. The post-war indictment of Pius XII rests on the assumption that if he had made a ringing public denunciation of wartime atrocities, he would have saved an additional 500,000 Jews. The standards set out in the preface are fully maintained and no library section on Newman is needed. Volume XXIX is primarily concerned with the offer to Newman of the Cardinal's Hat. The misunderstanding that ensued, and the happy outcome. It also sees the contribution in full and provided lengthy summaries of Lager's part. Also he has included in appendices the relevant letters between Newman and Hurrell Froude and also Newman's correspondence with a view to publication. Soon afterwards, however, Harrison withdrew. which was his ability in debate, was happy to oblige. Thus from the autumn of 1834 to the spring of 1836, as the Oxford Movement was gathering momentum and his own influence reaching its height, he was at the time engaged in a controversy which, when noticed at all, has generally been dismissed as a mere sideline issue.

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The letters revolved largely around the correct interpretation of the Vincentian axiom, quiet temper, good will, good will, good will, each seeking thereby to establish the superiority of his own Christian heritage. Moreover, during the debate Newman was led to elaborate a distinction between two kinds of tradition: the first, apostolical, is official and precise and transmitted from person to person as the oral tradition, and the second, which he called prophetic, interpreted the divine law, unfolding and defining its mysteries. Illuminating its documents, harmonizing its contents and applying its precepts (pp. 54). The importance of this distinction for him is plain from the record of this discussion which he was composing for the Prophetic Office and attempting to formulate effectively the Anglican via media. Later still, of course, it discredited him and was the foundation of the Italian government, even more particularly in the long preface he published with these Letters in 1950 as a prelude to the publication of his own work. So the Jager controversy stands as an intriguing piece in the jigsaw of Newman's development, although he himself questioned its significance. However it was certainly no sideline issue.

Here, therefore, is a book which, because really it forms part of a larger whole, demands attentive reading, but which is also an attractive example of a great mind at work. Louis Allen deserves gratitude for producing so careful and satisfyingly detailed an edition. He has printed Newman's contribution in full and provided lengthy summaries of Jager's part. Also he has included in appendices the relevant letters between Newman and Harruff Froude and also Newman's correspondence with Harrison. Harrison came to disapprove of the line Newman was taking. He thought him ultra-Protestant. English Martyrs' Presidency, Wallasey, Merseyside.


A further 58 copies of Newman's Letters and Diaries in no way belie Professor Owen Chadwick's tribute to Dr Dessain in The Times —"He was one of the great editors of our generation". The Letters and Diaries in the prose are fully substantiated and on library shelves complete without these volumes of letters, which allow one to see Newman in his entirety without the distorting bias of a biographer. The Introductory Notes and Summaries and Indexes of Events give an excellent idea as to the scope of each volume. The Correspondence, as expected, is lengthy. Volume XXX is important. The Correspondence will be leading up to and subsequent here. In this edition it is being interested in the political correspondence concerning Gladstone and Ireland. Both volumes also contain an index of names and places. His letters are a rich source, that they give one additional insights into the weight to be attached to his words. But what comes across most strongly in these volumes is his charity. Faithful
VI. LANGUAGE OF RELIGIOUS BELIEF

Thomas McPherson

The Argument from Design

Macmillan 1972

The conclusion reached is that God's 'real existence' is systematically elusive to final definition. But for its inlet, the traditional notion of the world as a cosmic mechanism is evident and God is not in touch with the world at all.

The common sense for anyone to claim that he had discovered what in a final and absolute sense really does exist.'

The classical proofs of deity with yet another look - scrutinizing, certainly - at their validity. The conclusion reached is that God's 'real existence' is systematically elusive to final definition. But for its inlet, the traditional notion of the world as a cosmic mechanism is evident and God is not in touch with the world at all.
To achieve this end, there must be deep commitment, full sexual love in a spirit of "the sacred reality of the "other", and a meeting on different levels of being.

Dr. Goergen's section on masturbatory activity, however, is much more questionable. He found that about 80% of all married couples have some form of extramarital activity, whether it be infidelity, premarital sex, or sexual fantasy. He argues that the traditional view of chastity as a prerequisite for marriage is outdated and that there are certain circumstances where it may be advisable.

Regarding the child's perspective, Dr. Goergen believes that children need to have an understanding of their parents' sexual lives. However, he also suggests that parents should be careful not to overly sexualize their children's experiences.

In conclusion, Dr. Goergen's book offers a thought-provoking examination of the human condition and the importance of maintaining a healthy balance between individual desires and societal expectations. It is a valuable resource for those interested in the study of human sexuality and the dynamics of marital relationships.
COMMUNITY NOTES

Regrettably some items were held over from the summer because of pressure of space. They are printed in due place below.

DOM GABRIEL McNALLY, 1902—1976

Patrick Gabriel McNally died a few hours after completing his 74th birthday on 14th December. He claimed to be Irish in virtue of his parents having come from Northern Ireland—he was temperamentally Irish—but his friends would remind him that he was born in Workington, one of five brothers.

Possibly at the suggestion of Fr Clement Standish, he was entered at St Joseph's, Dumfries in 1915. He came to Ampleforth as a postulant in 1920, and received the Habit in the following October making his Simple Vows on 5th October 1922. He was regarded as having a good brain and he was sent to Sant Anselmo in Rome in 1923. His health, however, was not good, and he was recalled to Ampleforth in 1926; here he taught for three years—extra Maths at which he was good, and, surprisingly German; he claimed to have started the first German class in the School. He had a flair for languages and at one time he spoke Italian fluently. He returned to Workington for Ordination by the Benedictine Bishop of Lancaster on 2nd June 1929.

Almost immediately Fr Gabriel was sent to Brownedge which he loved and where he remained until June 1931 when he was sent to St Benedict's, Warrington. Here his popularity with the young men, so many of whom were unemployed, enabled him to do much to keep them together. In 1934 he was sent to Leyland and then, after a very brief stay in Cardiff, he returned to Brownedge for the second time as assistant priest in 1937.

When the war seemed inevitable he was anxious to enlist as a chaplain in the Navy, but it was the Army which claimed him—in the 5th Brigade of the Tank Corps. He was commissioned and endured a six months' course at Bordon. After the war he was stationed at Brownedge, and was sent to the 2/7th Division at Thetford and also to the 19th Division at Poitiers in France. It was typical of Fr Gabriel that he would not bother to apply for War decorations—a friend applied for them on his behalf and was surprised to receive five medals including the three Campaign Stars.

Leaving the Army in 1945 he took charge of St Mary's, Knutsford where he lived in considerable poverty, though he managed to keep the primary school there. Again his health was not good and he was moved to Brownedge in 1950 for the third time but now as parish priest. St Mary's, Brownedge owes a lot to him. He built the Secondary School, re-organised the Junior School, built the Sacred Heart Altar contributing to this with money from his army gratuity, bought and installed the large pipe organ taken from Cannon Street, Preston, installed the coloured windows taken from the old church at Ampleforth and left a large credit balance.

While at Brownedge he took over at very short notice the work of Sub-Economus and later—with great reluctance—the work of Economus. This he loved and Ampleforth—both the Abbey and the Missions—are greatly in his debt for his devoted service and careful investing of funds; he built up the Ampleforth Mission Fund to a surprisingly high figure. When he left Brownedge in 1964 he took the work of Economus with him—first to Abercarn and then in 1970 to Gosforth. These were very happy days for him though his health was clearly deteriorating during the last two years of his life.

A friend of Roman days writes ‘I have very dear and happy recollections of Fr Gabriel’s laughing face; he was great fun on our outings’. People remember his cheerful laugh and bonhomie; but one needed to know him well to realise that behind what seemed a carefree and at times a casual approach to life lay an over-considerative nature—gentle—too gentle—and refined, together with a deep spiritual life characterised by deep devotion to the Blessed Sacrament and a meticulous observance in saying the Latin Office. The day he died he would have received the whole of his Office and on the very rare occasions when this was omitted he would say the Rosary himself, sometimes fifteen decades. He was grateful and a little proud to consider himself an Ampleforth monk. He had no wish to be anything else and he would not wish to be remembered by any other token.

PERSONALIA

Hilda (Granney) Ludley last of the Ludleys, died on 14th December. She came to Ampleforth College Post Office, the only one in the country to take its name from a school, in 1920 when she was married—almost 57 years ago. She has known all five Abbots, and the last buried her after a pontifical Requiem in the Abbey church.

CARDINAL BASIL HUME was called over Christmas ‘the rising star of the TV night sky, though it would be difficult to identify the secret of his ability to communicate’. Over Christmas he was on TV (Anno Domini) and radio (Woman’s Hour).

FR BERNARD BOYAN, handing over as parish priest at St Mary’s, Cardiff to FR KEVIN MASON, has moved to St Peter’s, Seel St, where he will be one of the new Archbishop of Liverpool’s five episcopal vicars, for the women religious of the archdiocese, some ninety houses and more than 2,000 religious. With Bishops Gray and Harris, the former and the new Vicars General, the five episcopal vicars will comprise Archbishop Worlock’s Council.

FR BONIFACE HUNT moves from Leyland to Lostock Hall. His year has been heartened by his being able to watch his nephew becoming the world champion in motor racing.

FR GORDON BEATTIE has handed over the editorship of the Benedictine Yearbook to FR RICHARD FREwen. He was appointed in 1967 with instructions from Abbot Basil to wind up the Yearbook as it was deeply in debt. He doubled the price and expanded the material coverage, so the readership rose and it continues to thrive with a succession of printers. It sells at 25p (£0.40 with postage) and runs to over 160 pages with photographs—including a colour frontispiece in cardinal red.

FR STEPHEN WRIGHT led a day of renewal at Ampleforth on 9th January for about sixty people. The gathering from all over the North East came to choir, talked in groups and ended with a warmly expressive Mass. Fr Stephen described it as ‘a day of prayer and talks for those who, wishing to deepen their knowledge and awareness of Christ, see in the renewal in the Holy Spirit a means to receive, through sharing prayer and other gifts of the Spirit, a closer union with God’.
**THE APPEAL**

We thought that the note in the last issue of the JOURNAL would be the final one about the Appeal. Since then, however, the net total of contributions has risen from £930,520 to £964,000, and this could not be allowed to pass without comment. We would like to express our thanks to all those who are responsible for this increase in the same terms as we have used previously.

As soon as these are received, the broadsheets will be dispatched, with a note of the latest totals.

**STABILITAS: FIFTY YEARS' SERVICE**

Before the beginning of the Autumn Term one of those convivial gatherings of the Community and maintenance staff took place in the theatre. This time the occasion was to congratulate Carl Garbutt on 50 years service at Ampleforth and to present him with a writing desk and chair. As Carl is in charge of all furniture in the establishment, it was a challenge to Fr Eddie to get the presentation desk on to the premises without letting him into the secret.

Carl often tells the story of his arrival at Gilling railway station in July 1926 with all his belongings in a parcel under his arm, how he walked along the brook and up to the College where he was met and befriended by Fr Joseph Smith. Fifty years later Carl is a familiar figure walking briskly and purposefully about the College. He enjoys reminiscing about members of the Ground Staff canteen or the apple store. During the war years Carl served with the Engineers in North Africa and in Italy. He enjoys reminiscing about members of the Ground Staff canteen or the apple store. During the war years Carl served with the Engineers in North Africa and in Italy. He enjoys reminiscing about members of the Ground Staff canteen or the apple store.

**THE PARISHES**

**Bamber Bridge/Brownedge:** The lay community has begun when two members of the congregation of some thirty. It has a fine crucifix from the Abbey cloister. Fr. Abbot being celebrant. In December Arch-bishop Worlock was present at the celebration marking the completion of the new plastered St Alban's Club. Warrington is due for a year of jubilees: the first Benedictine parish, St Peter's Woolston, was founded 300 years ago, St Mary's in 1877, and the church of St Benedict's was opened in 1927.

**Ampleforth Village:** In January Fr Gerard Sitwell, who has been principal curate (the Abbot is formally parish priest) at the village, retired to take up his pen in the monastery, after seven years. Fr Robert Coverdale, who has been engaged on the Appeal for the past four years, has taken over.

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perfectionist: he set himself the very highest standards and was better an aphid or a capsid which found its way inside the orchard. In the last years as the trees grew bigger and Cherry Tree Field grew to maturity the demands of the orchard told on his health and there were several periods of sick leave. About two years ago Bert changed his job to looking after Nevill House and working on its surrounds. But indoor work was never quite his scene and he missed the orchard: in July of this year he decided to give up his job. Bert will be remembered with affection, not only by those who worked with him in the orchard but also by those who admired his skill on the cricket field and remember his past in August cricket at Ampleforth. We offer him our gratitude.

SAINT CECILIA'S DAY 1976

St Cecilia's day had a rather particular significance in the valley this year, which should not go unrecorded. This attractive, but nebulous, virgin martyr and wife was put to death perhaps in Sicily or in Rome at an uncertain date. There is no trace of any cult to her in the early Church, though Fortunatus of Poitier speaks well of her in the sixth century and her feast was supposed to be celebrated in St's in Trastevere in a church named after her. In 821 Pascal I had her relics translated to such a church from the catacomb of St Callixtus. In 1599 her tomb was reopened, her body being found entire and uncorrupt, and it was on this occasion that Materna was commissioned to carve the now famous statue put beneath her altar. What gives this virgin her household reputation is the happy accident of Renaissance artists who were wont to portray her with a small organ or viola; so that when the muse of music was in need of a Christian patron, the lot naturally fell upon Cecilia, she becoming the subject of Handel set it to music in thirteen parts (some for orchestra, some solo, some chorus): it was first performed on that 22nd November, the saint's day, at Lincoln's Inn Fields —and last performed at St Alban Hall, Ampleforth. It is interesting that in 1790 Mozart added additional accompaniments to the work.

He died on a Sunday: on the Monday the Schola sang his Missa Brevis at High Mass, and that evening before the long task of Handel's Messiah they sang as a tribute to him his 'Rejoice in the Lamb'. May he have the prayers of his patron, music's little martyr.
Since this visit, the Archbishop has published his Pastoral Plan (see below).

**EUCENICA**

York Minster and our schola broke new ground when on Sunday 26th June a Catholic choir was asked to provide the main morning sung Eucharist. It was so much regarded as an ecumenical milestone that the event was recorded in the Daily Telegraph Peterborough column. The Abbot and another monk were present kneeling in the sanctuary, when the new Series III Holy Communion rite was used, the Dean being principal celebrant.

But of course there is as yet no actual sharing, no inter-communion; for that is steady stages with strong goodwill—enhanced by such occasions as this.

There is room for counselling in depth upon matters spiritual; for vicars provided with midday Masses and exotic Sundays (for those still left on weekday ends). He asked then what part the Benedictines should play, speaking strongly about the need for their presence in a diocese seeking to rediscover the power of prayer. There is room for counselling in depth upon matters spiritual; for vicars assigned to catechetics and to the women religious; for the Archbp's request for a Benedictine presence in the tougher areas. The Archbp then asked himself: 'What is the role of the religious in the post-conciliar Church?' Among the points that emerged in discussion were:

1. There can provide a community presence in areas that have lost understanding of the meaning of community, and they can provide a higher cultural and professional religious training for the hard-pressed clergy in the locality. They are a flexible asset in parishes, with a gift of peace and prayer to offer.

Since this visit, the Archbishop has published his Pastoral Plan (see below).

**COMMUNITY NOTES**

Scargill Community spent a day with the brethren on 15th December. Founded in 1958 on the model of Lea Abbey (except that they take vows) under the inspiration of the then Bishop of Bradford, Dr Coggan, its aim is first evangelical and secondly work towards Christian renewal. It is a community of up to 35, with a year of testing before those who join may be taken full members; the majority of them are there for 2–3 years in that interim time between schooling and a career. The work both dominates the horarium: two-thirds of the year is spent in community and educational/social worker groups; while the summer months are given to family holiday activities—walking, sculpture, and liturgical studies. Scargill is also used extensively as a confererence centre, particularly for parish groups of up to 95 guests in the care of their vicar (who will come some days beforehand to reconnoitre the possibilities).

The community from day to day divides itself into parties for the house, the kitchen, the estate and conference leading—each member circulating, two or three of them being 'on team' at a time with guests, all of them being available in the evenings. They have a communal Eucharist twice weekly (Sundays and Tuesdays), otherwise Masses after breakfast. They live in family groups of 6–7 divided across age/sex/work teams, sharing prayer and study and so staying off loneliness. The Warden (Fr Thomas inadvertently described him as the Warder!) is lay and married—Paddy and Ann Marsh—and there is both an ordained chaplain (John Hennessy) and a woman chaplain (Judy Rees). The community leads the bible studies: however there is no formal structure of study—except a half-anual Reading Week where such as the Life of Bonhoeffer is read. Such is their life: we compared our own in general session and group discussion, where two subjects were used, the Dean being the relation of prayer to work, and the problem of poverty in a consumer society—were particularly touched on. We prayed, ate and swam together and promised to meet next on their ground up in the Dales.

**CENTENARY OF OUR LADY’S AND ST MICHAEL’S CHURCH, WORKINGTON**

On 26th September 1976 Cardinal Hume concelebrated the centenary Mass with the Bishop and the Auxiliary Bishop of Lancaster, the Abbot of Ampleforth and 30 priests. On 21st September 1876 the church, designed by E. W. Pugin was opened by Dr Chadwick, the Bishop of Hexham and Newcastle, the sermon being preached by Bishop Herbert Vaughan of Salford.

Workington has a long connection with the Benedictines, its parish priest was appointed by the Benedictine Abbey of St Mary’s York from the time of the first church in 1539 and there is a tradition that there were Benedictines on the west coast of Cumberland during the seventeenth century. A monk may have resided at Workington in the time of the Carthusian family from the fourteenth century till 1539, for that family remained Catholic till 1572. Mary, Queen of Scots, spent her first night in England at Workington Hall which is one of Cumberland’s most historic houses and is now the property of the town. The Benedictine mission at Whitehaven (1706) looked after Workington till a parish was established there in 1810. In 1813 a chapel had been built. It seems to have brought anti-Catholic feeling to a head; many Irish had come to Workington and on the opening of the chapel encouraged the superstition that Mr Curwen of Workington Hall had brought over an additional 500 Irishmen in order to massacre the clutch party. These ‘croppies’, rumour can, were in hiding among the barley stocks where now stands the church and this
led to an anti-Catholic mob led by a minister of religion with 'a broad, bright, drawn sword' damaging the chapel and then parading the streets of Workington for three days brandishing 'swords, muskets, pikes and treenails'. One Catholic was killed and many were wounded.

By 1844 Workington had enjoyed nine parish priests but stability was given by the towering figure of Abbot Clifton who ruled the parish from 1844 till 1891. He tells us he found 'the chapel in a shocking condition, a wretched school with about a dozen children in it; the house badly furnished and scarcely fit for habitation'. Besides building the church Abbot Clifton was responsible for bringing to Workington in 1776 the Sisters of Charity of St Paul to teach in the school, which they still do.

A recent visit by a group from one town to the other would suggest other- wise. I was lucky to be invited personally to join the group and jumped at the chance of a week's holiday in Germany. It turned out to be much more than just a visit. For the first day, for example—visits to Hilden's Reformationskirche; a paint factory; and a couple of schools, purely average tourist routine it might seem. But the paint factory had just been taken over by ICI; one of the schools demonstrated the special way the Germans are trying to help 'slow learners'; and the visit to the church brought up the Third World. So all these occasions became starting points for exploring with our German friends a number of wider social issues.

A similar pattern occurred on the next day which was spent at Wuppertal. In the morning we saw the Schwebebahn (overhead railway) riding in over the city in the carriage used by the Kaiser when he opened the railway in 1900. In the afternoon we were shown the house of the Engels family and were treated to an extensive talk on the history of the Engels, Marx and their times. Fully aware of forms of injustice at the root of so much destitution today. These admirable women had therefore chosen Justice —No Option’ as the theme of their annual conference.

I concluded by saying: 'For some time I have hoped that there might be joint work for the Third World is something the Churches in our twin towns should be the first to start? I should be very pleased if your reception of us today might lead to such a venture.'
society and in particular bridged the mental attitudes about who was normal and who was abnormal. Once the Fatherhood of God is taken beyond a pious cliché and is interpreted in social terms as urging a serious concern for those otherwise considered as not mattering, the status quo and many forms of society immediately threatened. So it was for Christ; so it is today.

The second paper dealt with the teaching of the Church Fathers on ownership and wealth. This teaching has been largely ignored in recent times, in spite of Paul VI’s invitations to revive it within our new situation. Seeing all things as received as free gifts from the hands of God, the Fathers were emphatic that ownership only makes sense within the context of the social whole, that both capital and revenue were to be administered not as absolutely one’s own, but for the sake of one’s reasonable needs and as a service to the dispossessed, and that the inter-relation of the well off and the dispossessed was one of justice not charity.

The third paper was a personal reflection on religious life in the light of a growing consciousness about social issues. In particular I tried to indicate the tensions between obedience to the specific demands of one’s superior or the world of one’s particular Order and the call of the Church to the fight against social injustice. The Church itself, in the person of the Second Vatican Council, began to show a new spirit. We concluded this session with a meditation on some of the words of the Lord in the light of present day political and economic crises.

These papers, of course, were but a skeleton. The flesh and the inner heart were provided by the deeply prayerful approach taken by the ninety provincials present. It was impressed that they moved quickly away from asking ‘what should we do about it?’ to realising that, until their sisters have grown into a new spiritual awareness, such a question is escapist and unreal. The last morning was largely taken up by an extended period of silence together out of which various provincials made purposes of intent for their respective Orders and the whole meeting decided to take the matter further in a year’s time.

Women have a special intuitive grasp of issues, often moving faster than we men, who love to ratiocinate instead. That weekend was the first time I have really felt that Paul VI’s call, ten years ago, for a ‘new consciousness for our time’, was really being taken deeply at the level of spirituality, and that the Synod of Bishops’ statement that concern for justice is a constitutive part of the gospel was being taken seriously enough to leave no option.

SCM CONFERENCE: ‘NEW HEAVEN, NEW EARTH’

Fathers Fabian, Thomas and Daniel attended the annual Student Christian Movement conference with 300 others at Manchester University Chaplaincy after Christmas, examining the Christian response to problems of race, sex (i.e. gender—sex is a much misused word) and class in society. Fr Michael

COMMUNITY NOTES

WOOD HALL PASTORAL & ECUMENICAL CENTRE

Within a year of the closing of the second Vatican Council, this country was to have its first Ecumenical and Pastoral Centre established in the beautiful valley of the Wharfe at Linton, near Wetherby. The idea for such a centre came from the initiative of the newly elected Bishop of Leeds, William Gordon Wheeler. The whole emphasis of Vatican II stressed the need to update the Church’s teaching, not only in relation to the world, but her own assessment of herself in the economy of salvation. This called for a change of attitude so that the Church no longer looked inwards. It is much more difficult to change attitudes than to teach new insights of a Council which was to demand so much of its members in the years that followed.

Bishop Wheeler chose the man for the task: he was Monsignor Michael Buckley, who in addition to his academic experience in Rome where he taught Philosophy, had the added advantage of pastoral work at parish level. Monsignor Buckley was fortunate in securing the services of the Sisters of the Holy Family of Bordeaux who have just completed ten years of unstinted service to the Centre. Monsignor Buckley established immediate links with Ampleforth and invited Father Ambrose Griffiths to participate with him in a special training week for clergy on the interpretation of Lumen Gentium. This was the first course for priests of its kind ever held in this country. It was one of many firsts which the Centre was to establish in the spiritual renewal of the Church in the North. A close and enduring link was formed with the Benedictines. Abbess Basil Hume has lectured many times to different groups at the Centre. She was
scheduled to speak to religious as recently as January of last year on the verge of
his appointment to Westminster. The monks of the Abbey have been most
generous with their insights and time, especially during a period when it was
difficult in the early days to strike a balance between orthodoxy and mission.

The Centre has seen many changes in the field of Christian Unity. It
brought together in 1968 the Christian leaders in the area formed by the diocese
of Leeds. It seems an indication of our times that such a meeting was regarded
as very exceptional. The Christian Unity dimension of the Centre has flourished
to such an extent that the greater proportion of its work is now taken up with
encouraging dialogue for Christian groups which are not Roman Catholic. All the
Church leaders have spoken at one or more of its conferences. Among those
attending the celebrations to mark the tenth year of its foundation will be the
Archbishop of York, Doctor Stuart Blanch and leaders of all Christian
denominations in the North.

Many internationally known figures in the academic field have lectured at
Wood Hall. Perhaps the most notable of these is Doctor Raymond Brown, the
American Scholar, who came for a week's course in August 1975 (cf W 52). The
members of the community have the many authorities on prayer who gradually deepened the spiritual dimension of
Wood Hall. Recent times have seen the emergence of prayer as being one of the
main thrusts of the Centre. International pastoral figures like Mother Teresa,
Archbishop Helder Camara and Bishop Trevor Huddleston highlighted Wood
Hall's preoccupation with the problems of peace and justice in our times. This
year Wood Hall was established as the National Secretariate for the English
Peace Movement which is to work in close collaboration with the Peace people
of Northern Ireland.

Cardinal Hume celebrates Mass on 29th April to mark the tenth anniver-
sary in the quiet chapel on the hill overlooking the busy Centre. He will be
coming home, not only to Yorkshire, but to a Centre which has always valued
his friendship.

The Carmelite Sisters of Wood Hall write:

During the year following the establishment of the Wood Hall Centre, the
Carmelite Community of Thicket Priory, York, was seeking a suitable place for
making another foundation. Subsequent events gradually led them to Wood
Hall and it was decided that a small convent be built adjoining the Ecumenical
Chapel, then in the process of construction. In March, 1969, eight Carmelite
Sisters arrived, bringing a new dimension to Wood Hall; that of solitude, silence
and broken prayer in search of God and intercession for man.

In their simple convent on the hill, these Sisters live according to the
centuries old tradition of the ancient Order of Carmel. Their life is first
and foremost directed to the adoration and worship of God, but in their solidarity
with the Church's needs of their fellow men are never forgotten. In prayer they
lift up to God unceasingly the griefs, anxieties and fears of our turbulent world.

God is their never-failing source of joy—a joy which pervades their life in
common, sharing in poverty and penance but, above all, in charity. For there is
no real love for God which does not embrace one's fellow men. Simplicity and
peace is the atmosphere in which they work hard to support themselves through
their own homes produce and by what they earn from printing and duplicating.

This contemplative presence in silent communication with the Infinite is a living
witness that God does indeed speak to man. At Wood Hall, it is found
side by side with the tremendous apostolic work of the Centre, and the two
together present a picture of the Church in her two-fold mission of offering
prayer to God and spreading His good news to men.

COMMUNITY NOTES

ST DAVID'S: EALING HOME FOR DISABLED EX-SERVICEMEN

As though to celebrate Cardinal Hume's becoming the Sixth President of St
David's, the first comprehensive history of this Home for disabled ex-service-
men at Ealing was published within a few weeks of His Eminence's arrival at West-
minster. (He visited St David's on 1st December for the day.)

Written by Lavinia Watson, a member of St David's Committee—and
sister of Maurice (W 48) and Arthur French (O 53)—this nicely illustrated,
36-page booklet describes how the story of the Home from Kent House, formerly a
Catholic College in South Kensington, during the weeks following 10 November on past Christmas
and up to the early 1930s, must not be surprised to find himself face to face with
the familiar habit of the EBC for there on the west wall of one of the galleries
will be hanging a portrait of Fr Laurence Shepherd, monk of Ampleforth (1825
—85, cf JOURNAL. Autumn 1975). If he turns from this portrait and faces the
east wall he will find a group of drawings and watercolours of Sir Sydney
Cockerell. The occasion which brings together these two men of very contrasting
characters, yet both in their own ways deeply appreciative of the good and the
beautiful, is the centenary exhibition of the Stanbrook Abbey Press together
a press at Stanbrook, with the purchase of a Columbian Press together with all the necessary accessories, for the sum
of £56.14.9, drawn from royalties of his translation of 'The Liturgical Year', which
Ampleforth generously permitted him to use for the needs of the abbey of monks
whom he had been appointed Rector of. On 24th November 1876 the press
was erected and two days later Fr Laurence entered the enclosure to bless it and
take the first pull from the Columbian—the dedication of the press to the
Sacred Heart of Jesus. The account book giving details of the purchase, and the
pull of dedication, are among the items on show at the exhibition. There is also
a printed copy of an enthusiastic letter written by Fr Laurence to the Abbess of
Saint Cecile, Julesma, encouraging her to follow the Stanbrook example and
install a press in her own monastery.
There are also examples of the early work of the press which show that Fr Laurence really meant business. For two months he employed a printer from Worcester to come weekly to teach himself and the nuns the art of printing. In 1892 he bought himself a little Albion press which is likewise in the exhibition, and spent his leisure hours printing short excerpts from the Fathers to give as presents to the nuns. The early volumes on show are a tribute to the zeal and competence of all concerned. The foundations on which the work of the future could be based were well and truly laid, and work has continued without interruption for the past 100 years. There have been ups and downs, of course, and help and new inspiration were needed from time to time.

In 1907 Sydney Cockerell visited Stanbrook to see the Oscott Psalter, then on loan to the Abbey. From that day till his death he was an indefatigable friend to the monastery and to its press. It is therefore fitting that his twin interests—mediaeval illuminated manuscripts and the allied arts of calligraphy and printing—should be celebrated in this exhibition, which contains many of his benefactions to the Victoria & Albert Museum as well as the Stanbrook products of his advice and generous sharing of his many friends. One of the most impressive exhibits is the ‘Camer Missae’ planned and written out by his friend Dame Laurentia McLachlan and decorated by Dame Martha Van Overbeke for the monastic Golden Jubilee of Cardinal Gasquet. The vellum on which the book was written was the gift of Dame Ellen Terry and Madame de Navarro. The gold lettering of the words of Consecration was done by Christopher St John and the binding by Douglas Cockerell—all of whom had been introduced to Stanbrook by Sir Sydney himself.

After the last War the press passed into the care of the present printer Dame Hildelith Cumming, and the story of its adventures and development, the fruit of which is here to be seen in this gallery, has already been recounted by Fr Patrick Barry in the pages of the Journal (Spring 1971). The influence of the great Dutch typographer Jan van Krimpen is commemorated by the books printed in his types, but also by his own original drawings for the type design Rosaci, kindly lent by Messrs Enschedé en Zonen of Haarlem, and other material from the Museum of the Book at the Hague. There are examples of Stanbrook calligraphy down the years, the books and broadsides printed in Van Krimpen’s types and often illuminated by Margaret Adams, culminating in the special centenary book ‘The Mother’s Birds’, a collaboration between the present printer Dame Hildelith, and Dame Mehradra Crimaghead one of the Abbey’s artists.

The Senior Research Assistant of the Victoria & Albert Museum who has been in charge of the mounting writes that as he sees the exhibition developing he senses that ‘as an enclosed order you remain stationary but not static, and by the ideals expressed in your work you have attracted an incredible range of people interested and involved. At the moment the Orthodox Church is rather neutral about this, but in view of the high and ever-rising percentage of unbaptised people in the Diaspora now and certain relaxations amongst Catholics, something positive may come out of this. Inter-communion will be discussed, no doubt, but the practice of inter-communion and cocelebration is unlikely to be allowed, as with us, communicating in an Orthodox Church reconciles or introduces one to the Church as a member. These things logically lead to (9) about which Orthodox are very divided. I rather have the feeling that (10) will only be allowed in the civil authorities, who usually are Orthodox, and I feel we will not want to interfere too much in the internal politics of non-Orthodox governments.

At all events, with some straining at the leash for official recognition of local language, and with charismatics and others fearing a Vatican II effect, it should be interesting—especially for those who can just sit back and watch.
A TIME FOR READING

Those who want to live close to the unfolding life of the Church are wise if they turn to the principal documents as they are issued from on high—not them alone, but them at least. They fall into the middle area—being committee exercises—between serious sociology and rigorous theology, neither sufficiently drawing on a depth of data (because it is costing to procure) nor quite sufficiently revealing the sublimity of God's will and work. For instance, they cannot all be compared with Dr Bryan Wilson's Riddell Memorial Lectures on Contemporary Approaches to the Nature of Religion (Oxford, 1976). But they do represent the official mind of the local or universal Church, and so deserve our respect.

A series of such documents have emerged in recent time from the Church in England which are worthy of close attention. They are as follows:

1. Church 2000 (summer 1973): It is an interim report by the Pastoral Strategy Joint Working Party set up by the Bishops' Conference and the National Conference of Priests, written to stimulate dialogue, which was invited after 75,000 copies had been distributed.

2. Ground Plan (summer 1974): this, the 'Lawrence Report', is a suggested scheme for RC diocesan boundaries in England and Wales drawn up by a review committee headed by Canon Lawrence of the Portsmouth curial office, appointed by the Bishops' Conference. It is a consultative document eliciting a response from those priests and people involved in boundary restructuring. It begins with a discussion on the organic unity, manageability and effectiveness of a diocese, before particularising—dealing with these possible diocesan-group areas: London/E. Anglia (8 dioceses); London/S. Coast (7 dioceses); Midlands/Severnside (5 dioceses); North West (9 dioceses); North East (6 dioceses); Wales (2 dioceses); 37 dioceses in all i.e. about double the present.

3. Response to 'Church 2000' (summer 1976): it is a Catholic Information Office account of the correspondence elicited by the publication of Church 2000. From the correspondence Rev. David Miles Board distinguishes two views of Church life—'conservatism' and 'furtherance' (it is in old distinction between shepherds and fishermen).

4. A Time for Building (autumn 1976): It is a further report from the Pastoral Strategy Joint Working Party, whose consultative process has again stressed, for it again hopes to elicit a wide correspondence following 'a positive consideration of the development of the Church's life and mission in our territory' (that is the kind of language used throughout, alas). A year is being given for the consultative process, till the end of 1977. Some 10,000 copies have already been sold.

5. Planning for the Spirit (summer 1976): It proposes a reorganisation of the diocese of Westminster into five episcopal pastoral areas—Hertfordshire, East, Central, North, West London. This is an experiment to last for five years before reassessment, requiring, besides the present three Auxiliary Bishops (Butler, Guazzelli, Mahon), two more to be appointed.

6. Pastoral Plan for the Archdiocese of Liverpool (winter 1976): It is an account of the two meetings of Archibishop Worlock with his clergy in September. Beginning with Sacramental Living, it deals with episcopal vicars, deaneries, areas of special administration etc. It is illuminating as an exemplary response to the problems thrown up by modern congratulations.

7. Preparing for Marriage (winter 1976): A Report from the Canon Law Society of GBBritain & Ireland, the working party being led by Mgr Ralph Brown, presiding judge of Westminster Metropolitan Tribunal and author of...
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OLD AMPLEFORDIAN NEWS

DIARY OF EVENTS

30 March. London Area Ampleforth Society, Challoner Club, Pont St, SW1. Mass (6 p.m.) in the Club followed by drinks party at £1.25 per head. Peter Devets (E 61) is organising this party. Tel: office 994 6454, home 452-3737. Other members of the London Area Committee from whom details are obtainable: David Tate (chairman, E 47), office 580-9811; John Reid (D 42), office 730-0137; Peter Reid (A 43), home 937-7069; Paul Ritchie (H 65), office 930-4295; Harry Dagnall (T 71), home 603-9629; David Goodall (W 50) and Paul Williams (T 69).

8–11 April. Ampleforth Easter Retreat. The retreat will be given by Fr Andrew Beck. Besides the Holy Week and Easter Liturgy, all guests are welcome to the monastic office in the Abbey Church. Women will be able to stay for the retreat. Those who wish to attend can contact the Guestmaster Fr Denis Waddell as soon as possible and certainly not later than Thursday, 31 March, stating at what time and on what day they intend to arrive.

19 April. School Summer Term.


5 June. Ampleforth: 1st Round Cricketer Cup OACC v Old Wykhamists.


OBITUARY

Prayers are asked for the following who have died:—Thomas Turnbull (D 70) in 1975; D. N. Maxwell on 17th May; Simon H. Barton (T 69) on 16th August—this was incorrectly recorded in the last JOURNAL; J. C. Standish (1921) on 23rd October; John Grzybowski (O 67) on 9th October; Earl of Eldon (1917) on 18th October; Robert Nelson (A 73) on 19th November; Gerald Farrell (1912) on 2nd December; Jeremy Rundall (E 49) on 5th December.

JEREMY RUNDALL (E 49) died on 5th December. The Times described him as a man of great enthusiasm, humour, sensitivity and courage. Educated at Ampleforth and Lincoln College, Oxford, he entered the advertising industry as an account executive with S. H. Benson, becoming a copywriter with the Marketing Division of Thomson Newspapers in 1961. He began to write drama reviews for The Times Educational Supplement, later for The Times itself and Plays & Players, making the longest-for change to full time freelance journalism in 1955. In 1966 he became radio critic of The Sunday Times and was the invaluable chief contributor to the Books Page Short List—the kind of slogging anonymous job few people do gladly and he actually did well—for the next decade. He loved radio like a fiercely affectionate father and in the last year of his life became a broadcaster himself, contributing a weekly column to Radio Oxford. He was also a highly accomplished travel writer and wrote regularly in The Scotsman.
He adored Scotland, transportation, poetry and the humorousness of unpredictable occasions; he always rejoiced in the flight to Benbecula, because it offered all four. The mountain drew him, and the lands of the north as far as Greenland; he walked across Wales with his son and invented Ordian tales to delight his young daughter. On trains and planes and boats and bikes of all kinds and ages he was tirelessly well-informed and earlier this year he flew to Austria, because he had never been there, when he could hardly walk at all. His physical and mental determination with which he resisted suffering and pain never ceased to astonish his family, colleagues and friends; a man of great natural abilities, he had been fighting intermittent illness for nearly fifteen years.

MARRIAGES

Mark Colin Havard (A 53) to Mary Ellen McShane on 23rd December 1976. Alexander Hunter (B 68) to Ruth Stocks at Ampleforth Abbey on 31st July. William Marriner (T 64) to Josephine Anne Marchment at St Peter and St Paul, Lincoln on 23rd October.

Paul Williams (T 69) to Susan Berendt at St James, Spanish Place on 8th January.

ENGAGEMENTS

William Charles (H 70) to Christine Horsfall. Timothy Comyn (H 70) to Jane Drinkwater. Paul Curran (H 66) to Susan Perry.

Gerald Russell (H 71) to Tessa Rumsey. Edward Sparrow (E 71) to Ann Jefferson. Nicholas Watts (H 69) to Mercedes Foxa. Philip Westmacott (0 71) to Susan Clarke.

BIRTHS

Caroline and Tony Young (0 67) a daughter, Abigail. Charmian and Timothy Knight (A 65) a daughter, Frances.

FR ANTHONY GRIFFITHS (A 43) parish priest of High Wycombe and brother of Abbot Ambrose Griffiths was made a Canon of the Northampton diocese by Bishop Grant on 17th November.

FR DAVID BINGHAM (B 50) writes from his Simanggang Mission, Sarawak about an enormous building programme being put into effect throughout the island of Borneo, and there, rising above authoritarian nationalism or materialistic individualism, mingling the races with true catholicity.

FR ADRIAN SMITH, WF writes from Box 8076, Lusaka, Zambia, where he is into his second year promoting the Biblical Apostolate in the 22 English-speaking countries of Africa, travelling in nearly all of them. He reports that these biblical projects are proving widely fruitful.

MARK MOORHOUSE (H 73) has been elected President of the Students' Union.

HENRY NEVILE (C 38) is Lord Lieutenant of Lincolnshire.

JEREMY ELWES (A 39) is a Deputy Lieutenant and was High Sheriff of the same county last year.

IAN DE WINTER (O 56) is, with his Anglican wife, joint secretary of the London Area of the Association of Interchurch Families—whose President is the Cardinal. (A.1.F., 23 Drury Lane, Lincoln LN1 3BN). It was this Association which produced the booklet Two-Church Families (1973 30p). The Association has spread to Dublin and Belfast.

PETER BUSSEY (J 64) has been appointed to the Justice & Peace Commission.

The following appeared in the New Year's Honours list:

CVO JOHNSTON ET COL. F. D., MC (D 41)
CMG CAPE. D. P. M. (D 41)

CHRISTOPHER TUGENDHAT (E 55) has been given the £47,000 Brussels post of Second EEC Commissioner in Mr Roy Jenkins' thirteen man team after the New Year. Mrs Thatcher agreed to the Prime Minister's appointment, made at Mr Jenkins' recommendation, when she made her Shadow Cabinet shake-up (Times, 20th Nov.) in which another possible candidate for the post, Mr John Davies, became Shadow Foreign Secretary. Christopher Tugendhat is 39, was the MP for the City of London & Westminster, and is an expert on the oil industry. He campaigned vigorously as a pro-European during the EEC referendum campaign, and has recently used his position as a junior spokesman on foreign affairs to visit the Commission in Brussels. In the summer he published a pamphlet on the EEC and the Third World. The Times leader commented upon the appointment: 'Excellent. He is a fast class man and he is likely to blossom in the job'. It was suggested in certain sections of the Press that Mrs Thatcher's alternative choice when Mr John Davies was turned down by the Prime Minister was Lord Winstedt (E 50) who felt he should not, at this stage, leave his work as Managing Director for Anglia Television.

HON RICHARD NORTON (O 73), after his term as President of the Union, writes about Oxford debating: 'Term was a bit low on new membership, but the debates were all very fine except, family enough, the two that were expected to be the best, viz. sexual morality and Northern Ireland. The Religious debate was excellent: Fr Patrick [Barry) spoke with great presence, conviction and wit; he was enormously appreciated, and won the debate 204-101. Both the Bishops of Stepney and Truro were very good then too. He writes that MARTIN RIGBY (C 74) got to within one place of being elected to the Union Standing Committee, and should be on it next term if someone resigns.

D. O. THUNDER (E 59) has been appointed Assistant Education Officer for Northumberand County Council.

ROBERT BERNASCONI (B 68) is Lecturer in Philosophy at Essex University.

Ian Ponsonby (H 65) has been appointed Lecturer in the Department of Mathematics in the City University, London.

R. H. SKINNER (A 73) has been awarded an Exhibition at Clare for his final year at Cambridge.

MARK MOURHOUSE (H 72) has been elected President of the Students' Union, City College, London.

HENRY NEVILE (C 38) is Lord Lieutenant of Lincolnshire.

JEREMY ELWES (A 39) is a Deputy Lieutenant and was High Sheriff of the same county last year.
PIERS PAUL REID (W 58) has published another novel.

MARK BENCE-JONES (D 49) has written another book for Constables.

JOHN MARSHALL (T 51) has been featured in BERNARD HORNUNG (E 75) writes from the haven of military Amplefordians, the Irish Guards. His autumn took him to Calgary. ... on to Salt Lake City. 'I returned just in time to watch the disbandment parade of the 4th Guards Armoured Brigade'—while

MAJOR MICHAEL GOLDSCHMIDT (A 63) has completed his Adjutancy of his battalion of the Royal Anglian Regiment and is now at Staff College. Camberley as one of 120 British and 60 foreign officers. He spent March in Norway around Sorreia and Paradiso in the extreme north in temperatures down to minus 30 degrees centigrade fighting NATO 'battles'. Solidering then took him to Army displays, freedom marches through cities, State Visit route lining, a TV pro gramme (as 'Royal Wessex Rangers'), Walks for chemical warfare tests, the Edinburgh Festival (Corps of Drums), Sardinia with an Italian tank regiment, and RMCS Shrivenham to wind up for Staff College. A most unstable life!

BERNARD BURNINGE (E 75) writes from the haven of military Amplefordians, the Irish Guards. His autumn took him to Calgary Alberta training areas from there, on leave, he travelled down the west coast to California and on to Salt Lake City. 'I returned just in time to watch the disbandment parade of the 4th Guards Armoured Brigade'—while

CAPTAIN E. M. S. O'KELLY (C 45) is now Captain of HMS Vernon, the mine-sweeper base and naval training establishment for the Royal Navy. His autumn took him to Urbino, Ravenna, Florence, Rome and other parts of northern Italy. Returning to earn some money in a textile factory for a further two months as a Quality Controller, he went on to a driving course on JCB excavators (with an eye to well-paid jobs on motorways). For two and a half months he toured the United States from Los Angeles to Vancouver to New York, hitch hiking 6,000 miles. He spent his last month in a lighthouse on the west coast of Scotland, with the Condeep drilling being built in sight, and with Bede, de Tooqueville and his dog as company.

THE AMPELFORTH JOURNAL

OLD AMPLEFORDIAN NEWS

THE AGM of the Society will take place at 8.30 p.m. on the evening of Holy Thursday, 4th April 1977, in the School Library.

AGENDA:
1. The Chaplain will say prayers.
2. The Minutes of the last meeting will be read.
5. AOB & Elections: The Chaplain, Hon. General Treasurer, Hon.
6. The Chaplain says prayers for the deceased members of the Society.

FELIX STEPHENS, O.S.B.,
Hon. General Secretary

of male boarding schools. He procured a place at Cambridge at sixteen, left Ampleforth early to divide a year between Munich and Paris, spent another year at Oxford. He rethought and found he had outgrown 'the sudden privileges of seventh form public school', viz Cambridge. He enrolled it, then fled back to Munich and on to Berlins. Pimlico (working for the TLS) and America. He is now settled near Ampleforth where he began, in his father's house.

PETER BEAUCHESNE DEWAR (E 60) has, with Donald Adams, written of his own family: The House of Nell Gwyn: the fortunes of the Beauclerk family, 1670—1747 (Wm Kinm, 1974). It all started when Charles II gave Eleanor Gwyn a son Charles in 1641 and gave him the title Duke of St Albans. and we have travelled through Duke of Charles Frederick Aubrey de Vere Beauclerk (1791), Earl of Verulam, Baron Vere of Harworth, Hereditary Grand Falconer, Hereditary Registrar of the Court of Chancery, Officer of the Order of the British Empire—which proves that if you stay near the joint you are bound to get a sniffed. Had Nell been Charles II's wife, the first four Dukes would have ruled England and the monarch today would be George Drummond. But fortune furthered others: 'The erratic succession of the dukedom was accompanied across the centuries by a lamentable failure to secure money, marriages to heiresses misfired... The outcome of this instability is the virtual landlessness of the present Duke. Even his new home in Cheyne Walk is on a fairly long lease. This rootlessness gave St Albans mobility and freedom of manoeuvre'. We call sit transiti gloria mundi. Where does our man fit in? His mother Hermione de Vere truces back to the 8th Duke and married James Dewar.

Bright Young People today, that is those who have won places at Oxford and Cambridge. had many months to kill before going up, fill up the unforgiving minute more intensely and diversely, despite recession and unemployment spectres shadowing their lives, than earlier generations now no longer bright nor young. For instance CHARLES ELWORTH (E 75) worked at Harrods 'behind the counter' for two months before going out to an arts course in Venice, which took him to Urbino, Ravenna, Florence, Rome and other parts of northern Italy. Returning to earn some money in a textile factory for a further two months as a Quality Controller, he went on to a driving course on JCB excavators (with an eye to well-paid jobs on motorways). For two and a half months he toured the United States from Los Angeles to Vancouver to New York, hitch hiking 6,000 miles. He spent his last month preparing for an Oxford in York. he moved to a lighthouse on the west coast of Scotland, with the Condeep drilling being built in sight, and with Bede, de Tooqueville and his dog as company. 

Where
SCHOOL NOTES

SCHOOL STAFF: SEPTEMBER, 1976

Dom Patrick Barry, M.A., Headmaster.
Dom Edmund Hatton, M.A., Second Master.
Dom Simon Trafford, M.A., Housemaster, St Aidan's House.
Dom Martin Heigh, T.D., M.A., Housemaster, St Bede's House.
Dom Walter Maxwell-Stuart, M.A., Housemaster, St Cuthbert's House.
Dom Leo Chamberlain, M.A., Housemaster, St Dunstan's House (Head of History).
Dom Edward Corbould, M.A., Housemaster, St Edward's House (Head of History).
Dom Alfred Burrows, M.A., Housemaster, St Hugh's House.
Dom Benet Perceval, M.A., Housemaster, St John's House.
Dom Adrian Conway, M.A., Housemaster, St Oswald's House.
Dom Andrew Beck, M.A., Housemaster, St Wilfrid's House.
Dom Cyril Brooks, M.A., Housemaster, Junior House.
Dom Anthony Ainscough, T.D., M.A.
Dom Cuthbert Rabnett, M.A. (Head of Religious Studies).
Dom Barnabas Sandeman, M.A.
Dom Edmund Hatton, M.A. (Head of Economics).
Dom Brendan Smith, M.A.
Dom Julian Rochford, M.A.
Dom Gervase Knowles, B.D.S.
Dom Nicholas Watford, M.A.
Dom Charles Macauley.
Dom Bonaventure Knollys, M.A., S.T.L.
Dom Felix Stephens, M.A.
Dom Francis Dobson, F.C.A.
Dom Gervase Knowles.
Dom Julian Rochford, M.A.
Dom Anselm Cramer, M.A.
Dom Benet Perceval, M.A. (Head of Modern Languages).
Dom John Macaulay, M.A. (Head of Modern Languages).
Dom Michael Phillips, M.A.
Dom Martin Haigh, T.D., M.A., Housemaster, St Bede's House.
Dom Simon Trafford, M.A.
Dom Patrick Barry, M.A., Headmaster.
Dom Michael Phillips, M.A.
Dom Edmund Hatton, M.A. (Head of Economics).
Dom Barnabas Sandeman, M.A.
Dom Edmund Hatton, M.A.
Dom Michael Phillips, M.A.
Dom Edmund Hatton, M.A.
Dom Michael Phillips, M.A.
Dom Barnabas Sandeman, M.A.
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Dom Michael Phillips, M.A.
We record with regret the death on 27th December of Clifford Blakstad. For many years, he has given loyal and faithful service as our Accountant and his efficiency and selflessness help to all who seek it. Ad multos annos.

We offer our warmest congratulations to Charles Hattrell (double-bass), James Doherty (trumpet), and Paul Stephenson (violin) who have all been selected for prestigious auditions in December to play for the National Youth Orchestra of Great Britain.

CAREERS

At the beginning of the term the Dr Leslie Shaw, Schools Liaison Officer for the University of Manchester, spoke to senior boys about university admission. He began by talking in general terms: there are too many imperatives to make career planning possible, and increasingly a man will have more than one career. Hence most people should see University primarily as a place to develop intellectual power and not as direct preparation for a particular career; the graduate should then emerge with the flexibility to train for a career, or careers. Coming down to details Dr Shaw suggested how candidates should select courses and universities. He emphasised that this deserves careful and lengthy consideration. Boys should not leave this until the term when they actually fill in the UCAS form; by the beginning of that term they should have made a short list of universities and courses. It was good to hear this; there are still boys who fill in a UCAS form without taking much trouble to find out even basic facts about universities and courses, although these are accessible in the Careers Room.

For our other senior meetings we were indebted to the services of OAs. Mr Dominic Morland (T 55) addressed a large Sixth Form audience about Chartered Accountancy. He spoke extremely lucidly about the work, training and pay of an accountant and explained why he enjoyed the work. From his talk and the way in which he coped with numerous questions he left us in no doubt that he finds his job very satisfying and quite different from the dreary routine often associated with the word "Accountancy." 

We were left with the impression that Lloyd's is not for the faint-hearted and the unenterprising, but that it has great attractions for the man who dislikes routine and is prepared to back his judgement. We are most grateful to the four OAs who made these evenings so successful.

Opening Windows on Engineering" is a scheme run by a master at Malvern to interest boys in engineering at an early age. Young engineers come into schools to talk about a particular project on which they have worked, so as to represent the engineer as a professional man who finds solutions to problems and not as someone with grimy hands who mends the TV set. Dr Desmond Barnard, a Civil Engineer, spoke to the Fourth Form in four groups; he described how his firm had built a brewery chimney by a continuous process. Four consecutive periods with the Fourth Form would daunt most schoolmasters, but Mr Barnard seemed unperturbed and held the keen attention of his audience; it was obvious from the questions that were asked and from the boys' comments afterwards that his visit was well worthwhile. This is the first time we have taken part in this scheme; it is unlikely to be the last.

Many boys wish to have a 'year off' between school and university and most boys comment afterwards that his visit was well worthwhile. This is the first time we have taken part in this scheme; it is unlikely to be the last.

Mrs Kelly

We are very sorry to say goodbye to Mrs Kelly who left Junior House in December. We wish her a happy and peaceful retirement. She first joined the staff in 1969 as Nurse and she was appointed Matron in 1973. She will be greatly missed by boys as well as staff and we thank her for her loyal and devoted service.

Frank Hopkinson

In September, Frank Hopkinson completed 26 years in the Procurator's Office and he was presented with a silver table-napkin ring to mark the occasion. For many years, he has given loyal and faithful service as our Accountant and his
from Wellington College and produces each year suggestions about jobs, social
work, expeditions and projects at home and overseas. There is intense com-
petition for these and a boy has little chance of being accepted, especially for the
most interesting overseas projects, unless he plans at least six months before he
expects to leave school.

David Lenton

OXBRIDGE CANDIDATES RELIGIOUS STUDIES CONFERENCES

Instead of RS classes in their final term while studying for Oxford and
Cambridge, the 'scholars' have been given per experimentum two complete
evenings at the hands of teams from the Justice and Peace Commission of the
The first evening was held on 1st October. It had been decided at the
Vatican Council to establish a Commission for 'Justice and Peace' whose task
would be to awaken the Church to some of the fundamental social, economic
and political issues in the world, especially the relations of the rich West to the
poor Third World. What motivated this decision was a growing realisation that
Christian faith can be real only if it is in the real context of the world in which we
are living. Otherwise it is 'make-believe'. Gradually similar commissions were
formed in very many countries, and now there are growing up J & P Commiss-
ions' in many dioceses in England, of which one of the most lively is that of the
Leeds diocese. Six members came for the evening, one who had been in Peru,
another from the Columbian mission in the Philippines who had done Peace
studies at Bradford University, another who had done VSO in E. Africa, and
another a Pakistani now working with the Young Christian Workers, and
another two who specialised in housing and property. After a plenary meeting
half a dozen groups were formed for discussion.
The second evening was held on 15th October. The Leeds CMAC brought
over a strong team of six including their Chairman and Secretary, and their
Tutor from Newcastle who came down for the occasion. Again there was a
plenary session where Mr Philip Hebbert (on loan from Bradford CMAC) gave a
lucid account of a child's path of development through most of the 'seven ages
of man', stressing not his sexual development but his relational. It was assumed
that this was and occasion more for psychology than physiology, and for a due
stress upon the spiritual dimension of all our deepest human relationships. The
Counsellors broke into pairs (a man and a woman for each group) in three dis-
cussion groups that then talked on at length with great warmth.

YORK ARTS THEATRE

A warm welcome to the new Director of the Theatre Royal, Malcolm Taylor. If he
began his reign with some rather unadventurous productions, he promises us
that new plays will figure prominently in future programmes, and we look for-
ward to the Company's new season in May.

Meanwhile there was much to enjoy: a clearly spoken, if unimaginative
Macbeth; the amusing Odd Couple, which proved, however, rather dated in
comparison with the vintage Charley's Aunt, which Ian Masters brought so
hilariously to life, while Under Milk Wood seemed, to me at least, much more
enjoyable than when we saw it in the same production last year. With its
emphasis on words, not movement, subtle lighting and splendid singing, it
proved irresistible entertainment, and the theatre was deservedly full, as it was
for all our outings this term.

The two Vth Form shows at the Arts Centre attracted large numbers, most
of whom, I'm sorry to say, were immensely impressed with Pip Simmons' new

Dracula. Personally, I regret that this unpredictable group has now turned its
back on the American rock-music style we so enjoyed in Superman and the
George Jackson Black and White Minstrel Show, and now offers us such ghou-
lash chills as An du Musik and this Transylvanian horror-show. It had music (by
Chris Forstho), but very undistinguished it was. It had thrills of a kind, but they
were spoilt by a storyline that faltered and never gripped the imagination. In
contrast, Shared Experience's superb Arabian Night had the latter quality—
and much else besides, including Richard Burton's fine English—in abundance.
Both they and Pip Simmons' group were very versatile and inexhaustible
performers, able to hang upside-down or turn a somersault at the drop of a hat.
And what nice people they turned out to be when we met them informally at the
bar afterwards. For this and next term, the Arts Centre has an outstandingly
admirable management. It certainly deserves the reputation it now has as one of
the best in England, and its directors, Tim Haunton and Chris Butchers, do us
proud with their generous hospitality.

Bernard Vazquez

AMNESTY INTERNATIONAL

Since our recent success in Mauretania we have made very little real progress.
Our adopted prisoner in Estonia has made very little real progress.

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Half way through the term we had a large meeting with the other two parts
of the group from the Friends School in Great Ayton and from the Bar Convent
in York, which was very successful.
THE AMPLEFORTH JOURNAL

This year's party to Rome did not achieve its original aim, and this must be regretted; nonetheless everyone enjoyed the trip very much. Fr Timothy and Fr Benet drove the main group down to Italy in a Vauxhall minibus, while Fr Leo's group travelled faster and independently by car. Both groups reached the English College Villa outside Rome during the evening of Sunday 11th July. The Villa is in a beautiful position 700ft above Lake Albano, and about half an hour's drive from Rome. At this height we avoided the heat of the city. For neighbours we had the Papal Palace across at Castelgandolfo. Everyone arranged themselves swimming and playing volleyball when they were not in Rome. Fr Michael Cooley who was in charge at the Villa looked after us very well and the nuns cooking for us delighted even the palate of Fr Leo; we are very grateful to them.

There were various expeditions to St Peter's, including visits to the Vatican Museum, where we admired above all Michelangelo's great works in the Sistine Chapel. We all used public transport in Rome, but the potential hazards of this were demonstrated when Adrian Ryan unintentionally found himself out at Leonardo de Vinci Airport! One day we met John Morris (D 55) who guided us to Sermoneta and showed us around the Castle. It became apparent that the organisation of the Community service project had fallen through at the Italian College of Vincennes. Cooley had the Papal Palace across at Castelgandolfo. Everyone amused themselves swimming and playing volleyball when they were not in Rome. Fr Michael Cooley who was in charge at the Villa looked after us very well and the nuns cooking for us delighted even the palate of Fr Leo; we are very grateful to them.

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THE AMPLEFORTH-LOURDES PILGRIMAGE, SUMMER 1976

It has often been remarked by people who have frequently been on the Lourdes Pilgrimage, that in some inexplicable way each pilgrimage is better than the
as Lord Perth, the failed lover whose weak-willed amiability effectively offset her absurd pretensions. S. Conway proved a stable support to the spirited 'Nelly' (a Milliner's assistant) quite superbly portrayed by P. Fitzalan-Howard who raised the level of the performance each time he spoke. J. Buchanan as the very staid lift-operator also deserves a mention. In utilising his rather limited set, G. Saller, as Director, favoured a symmetrical approach, but this would have been more effective if the actors had not insisted on hiding at the back of the stage, for not only did voices then begin to be indistinct, but the claustrophobic atmosphere never really became apparent. With that said, however, the spatial evolutions of the actors to simulate the moving lift was highly effective. Indeed the cast deserve high praise for entertaining a particularly dour audience with an equally dour script.

The mammoth wait the audience had to endure before viewing the second play was justified by what met our eyes when the curtain was finally raised. The set was quite sumptuous, complete with billowing drapes, French-windows, and a lavishly dressed bed. It would take far too long to go into the intricacies of the plot; suffice it to say that it is a burlesque of Victorian melodrama. The mock 'Grand Guignol' atmosphere was immediately evoked by the dramatic entry of the husband-cum-villain, (N. Thomas), as he swept around the stage. The lighting here was very effectively managed by O. Nicholson, bathing the whole bed. 'Phyllis', the maid, was vigorously played by T. Wood whose weird accent kept the audience highly amused. H. Elwes as the lover carried off his long-drawn-out dying speech well, timing his groans astutely. P. Reed as the landlord positively blasted onto the stage and vociferously attacked audience and actors alike. B. Hasskeswell and A. Budgen, as policeman and doctor, respectively, deserve a mention also for the confident manner in which they entered into the absurd pretensions. S. Conway proved a stable support to the spirited 'Nelly' (a Milliner's assistant) quite superbly portrayed by P. Fitzalan-Howard who raised the level of the performance each time he spoke. J. Buchanan as the very staid lift-operator also deserves a mention. In utilising his rather limited set, G. Saller, as Director, favoured a symmetrical approach, but this would have been more effective if the actors had not insisted on hiding at the back of the stage, for not only did voices then begin to be indistinct, but the claustrophobic atmosphere never really became apparent. With that said, however, the spatial evolutions of the actors to simulate the moving lift was highly effective. Indeed the cast deserve high praise for entertaining a particularly dour audience with an equally dour script.

Shaw's political extravaganzo is as topical today as ever, and Father Justin set it in a computer-dominated future, neither too fantastic nor lacking credibility, nor too reminiscent of recent Party Political Congresses to induce a sense of déjà vu. Breakages Limited and the politics of the cover-up are still very much with us, and the Aristocratic antics of the Post and Power-Mistresses General might have been more reported in yesterday's Telegraph. Shaw's ironic wit exploits all the twists and turns of a continuing constitutional debate, and it is greatly to the credit of producer and actors that what might have been no more than an academic exercise came over as a lively game of conversational cut-and-thrust.

In the main part, as King Magnus, both self-effacing and yet very much in command, a combination of qualities by no means easy to convey. Peter Phillips gave us an amusingly frenetic (rather than slippery) Proteus. Danny Villiers as the manic American Ambassador and Charles Wright as the flatteringly inflated Du Morne were supported by Simon Wright and William Bruce-Jones was brilliant as an Amanda straight from the demi-monde of Blackpool, all winks and giggles. Philip Fitzalan-Howard's imper-
Kitchin, joined on this occasion by the young Marius May, a cellist of very considerable talent and promise.

The St Cecilia's concert on 21st November generated tremendous interest in the School, with Houses not normally known for their musical leanings asking for three times their usual allocation. Malcolm Arnold's Grand Grand Overture with its imposing array of soloists was perhaps responsible for this interest, but nearly everybody stayed for the rest of the programme. The programme notes for this concert were exceptionally well done by the way and will surely become collectors' pieces. Our grateful thanks are due to Mssrs. Teesdale, Wright, accompanied very sympathetically indeed, though the acoustics of Saint Alban Hall do not, I'm afraid, favour the use of the piano and strings accents, sudden pianos, and dramatic contrasts. Overall, it was a very good performance, even if the soloist came slightly unstuck during the technically difficult cadenza. The School Orchestra, beautifully conducted by Simon Wright, accompanied very sympathetically indeed, though the acoustics of Saint Alban Hall do not, I'm afraid, favour the use of the piano and strings played at the same time. The effect varies alarmingly in different parts of this Hall.

After the interval David Bowman conducted an inclusive performance of Handel's 'Ode on St Cecilia's Day'. Honor Sheppard and Ian Caley were the distinguished soloists, the choruses were magnificently sung by the College Choral Society, and there was fine obbligato playing from Jean Hutton ('cello), Christopher Wilding, Paul Hawkesworth and Hugh Finbow, who howered and polished to perfection. Mention must be made too of the Kirbymoorside Town Brass Band with their conductor Leslie Maw, also making their debut here, who regaled us with an impressive blaze of noise.

The soloist in Beethoven's 2nd Piano Concerto was Paul Stephenson, better known to us previously as a violinist. A pupil of Otto Grunfeld, he displayed a promising technique and played with a sure sense of Berlioz's music and its great accents, sudden pianos, and dramatic contrasts. Overall, it was a very good performance, even if the soloist came slightly unstuck during the technically difficult cadenza. The School Orchestra, beautifully conducted by Simon Wright, accompanied very sympathetically indeed, though the acoustics of Saint Alban Hall do not, I'm afraid, favour the use of the piano and strings played at the same time. The effect varies alarmingly in different parts of this Hall.

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The Beagles

A change in the way the Hunt is to be financed has been made necessary by the need for economies. In future, ways and means have to be found by which those interested in the continuance of beagling here can contribute towards the cost. Suggestions will be gratefully welcomed. At present the hope is to keep hunting and beagling, but we shall be glad to receive any help given being entirely voluntary. This will depend on how things go. Clearly much will have to be done each year by way of subscriptions and fund-raising efforts if a significant contribution towards running costs is to be made.

The Puppy Show was held as usual early in the summer term, Patrick Till, late master of both the Holderness Downland and Hunley Beacons beagles, and Robin Faber, master and huntsman of the Christ Church pack, being the judges. Mr Teasdale of Ewe Cote, Mr Smith of Boon Woods and Mr Jackson of Kirbymoorside were the class winners, puppies walked by the Teasdales at Beadlam Rigg, the Huttons at Grosmont and the Mackleys at Saltersgate also being placed. As usual it was nice to see so many friends and supporters present and to be able to make some small return for all the hospitality we receive.

At the Great Yorkshire and Peterborough shows there were the usual disappointments and some successes. In particular Redcap (last year's Peterborough Champion) won the Stallion Hound class at both shows. Actor was reserve champion at Peterborough.

M. A. Fraser became Master, M. Hornung and T. M. May first and second whippers-in respectively. An early start was made in the second week in September. The opening meet was on 25th at Beadlam Rigg, and so far sport has been above average, conditions being very good until the snow and frost around Christmas. More detail on outstanding days will be given in the end-of-season report.

The Venture Scouts

At the beginning of term three new committee members were elected to join S. M. Allan (Chairman). These were S. Durkin (Treasurer), P. Mann (Secretary) and M. Page.

On the whole holiday weekend at the beginning of October eight members of the unit visited North Wales. With four leaders (Mr Gilbert, Mr Dammann, Mr Hawkesworth and Mr Simpson) we were able to split up into four groups for excellent walking and climbing on and around Tryfan, the Glyders and the Carneddau. Climbs such as Tryfan itself, Amphitheatre Buttress and the Devil's Kitchen were conquered.

Caving trips took us to our local Blood Pit and to the Pennines. Several members of the unit took advantage of the Monday afternoon caving course run by Br Basil to improve their skills and an exciting Saturday afternoon was spent on the Ure, in full spate, between Mickley and West Tanfield.

These activities led up to the annual B.N. inspection, this year by Lt Cdr P. E. Crossley. A caving display was presented at the lake during the afternoon, followed by an abseiling session in the St Alban Centre. Finally, after a pub supper, we took Cdr Crossley on his first ever caving trip (to Blood Pit). These three activities were organised by S. Durkin, S. M. Allan and R. Thornday Walker.

At half-term four of the unit joined the Mountaineering Club trip to Skye, where in three days of magnificent autumn weather our conquests included Sgurr nan Gillean, Sgurr Alasdair and the Inaccessible Pinnacle.

Towards the end of the term W. Nixon, S. Durkin, M. Page and A. Rattrie embarked on the Duke of Edinburgh Gold Award Scheme and three Sea Scouts (who will be joining us next term, A. Allan, A. Baring and J. Brodrick, embarked on the Silver Award Scheme).

A quick visit to the Lake District was managed at the end of November. Mr Page organised the food and camping equipment and S. Durkin was route planner and navigator. A wild and wet Saturday night was experienced from the shelter of our tents, but the Sunday dawned dry, if still somewhat grey and windy, to give us an enjoyable expedition to Seathwaite Pike and Scafell.

The term finished in the usual Venture Scout manner with a binge. Our guests were Mr Dammann, Mr Gilbert, Mr Hawkesworth and S. M. Allan for help with our trip to North Wales) and Br Basil (who has made our canoeing activities possible).

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At the end of the term B. Edwards, S. Durkin and M. Page stayed behind for three days to help with the building of the Group's first slalom canoes.

Lastly, I wish to thank Mr Simpson (our Leader) for all he does for us.
THE SEA SCOUTS

For the first time in seven years a long distance cruise was undertaken by members of the troop. Before half term 6 canoes with the support of the gig navigated the Yorkshire Ouse (Ure) from Ripon to the centre of York, a distance of 35 miles, camping overnight at Ripon and Aldwark Canoe Centre. The weather was good, but because of unfavourable winds a lot of pulling by the gig occasional scrapes passing under bridges and the unfortunate mishap that having time to come back and look for the gig on the Sunday.

During the term there were also two Wanda Pit expeditions. The second of these proved to be a severe test of everyone’s ability. It involved a forty-foot pitch and rope ladders to be used. We were grateful as always to the Venture Scouts for the use of their equipment.

The lakes were available again this term for sailing and canoeing. We had a joint camp with the Malton Scouts in September and the term concluded with the laying-up supper.

We retained our Royal Navy recognition at the annual inspection midway through the term. Activities included: blindfold rigging, canoeing and sailing, a gig display, a breeches buoy and many other small items.

Basil continued his canoeing instruction in the SAC, succeeding in teaching many enthusiasts to roll. As well as this he conducted a mountaineering course for the benefit of those intending to go on the Lake District weekend or the Easter Camp.

Tim Baxter, Anthony Baring and Andrew Allan left this term to be replaced as PLs by Jason Vessey, John Kerry and Edmund Ward.

GORMIRE DAY, 1976

The first Saturday in July has the advantage of having no A level exams and it looks as if Gormire Day has come to settle on that date. This year it was a hot and cloudless day with a slight intermittent breeze; the elder were still in flower and the willow herb just coming out on the hillsides of Rostin Scar.

Some fifty boys mainly from the top of the School, and a similar number of community members of staff and their wives, and matrons came to the traditional site by foot, bicycle or car (alas a tandem had a blow-out at the last minute to have been Noel and Diana Appleby present). Even though in the past few years a School for ten boys to go to Gormire Lake and to wait in vain for lunch to turn up!

This time it was a do-it-yourself Gormire Day and everyone provided their own sandwiches—lunch packets for the School and Community were distributed. Providing a most welcome supply of beer and cider. As always Gormire Day was a summer term.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

The Society debated seven motions during the Autumn term, six of them in the Upper Library and one abroad. The attendance was rather dismal at the outset—27, 22, 20—dropping steadily till we fell, so to say, into the lap of the Mount School with a House of 83 votes and a few other beautiful people. Thus galvanised, the Society completed the term with revived numbers—34, 39, 75—the last being quite half girls, though a record number of 40 of us went to Richmond Convent for the annual Christmas debate. Why did we start so dismally? Was it reaction after we had lost our gleaming Maes winners, or was it the counter-attraction of the Box, BBC’s Fawley Towers? Or was it that this crop of Oxbridgers had only enough spirit in them to think on their seat, not on their feet? Some attribute it to uninspiring motions—but a glance at them does not suggest that the good days (except for the excellent ‘King and Country’ motion barking back to historic Union debates when another Amplefordian was then also President) were any more motionable than the bad were motionless. Always the root of it is, let us admit, boy-inertia. And yet—and yet—the average attendance was 43.

Every bad penny has its silver face. Without Oxbridge predominance, lots of little fish flew: many new and inexperienced members, who might have hesitated to pit their wits against the crème de la crème, made speeches, many of them revealing considerable future talent. Mr Francis Norton seemed keen to win his spurs and share his brother Richard’s prestige a little; he made sometimes sensible, sometimes inaudible contributions to the debate. Mr Stuart-Smith too spoke frequently and often to good effect. Mr Baharie, fresh to the field, showed a particular dash, and though not often winning widespread support for his views, he managed to resist onslaughts from several sides and even to embarrass the Leader of the Government. Mr P Smith (Psmith?) again proved an invaluable asset; a regular speaker, he never failed to produce highly polished arguments, usually in allegorical form and always extremely funny. Mr Sebastian Reid was a competent and histrionically amusing Government Leader confronting a very able Opposition Leader in Mr Jonathan Pagel, who exercised the ability of always getting to the point and quite often hammering it home with startling brilliance. The Vice President, Mr Malcolm Moir, showed sound reason and clear argument and frequently rescued the evening from wallowing in a futility of irrelevance. Mr Dermot Kelly, with his striking physical presence and his cogent fluency, tended to be overpowering in a way more destructive than vote-catching. Lastly we must include a word of thanks to Mr Philip Francis, whose charming buffoonery, mingled with an absurd Winnie the Pooh logic, livened up dull patches.

The Society had two Hon. Secretaries this Autumn. Mr Wadham for the first half terms, and Mr Noel for the second. On the Society’s behalf they would like to thank the girls of the Mount School and Richmond Convent for making our guest debates such a success; and Fr Alberic for chairing those debates that took place at home.

(Julian Wadham, Philip Noel, Hon. Sec.)
The following seven Motions were debated this term:

1. "This House holds that Britain's standards of taste have descended to the pornographic."
   Ayes 9; Noes 15; Abstentions 3.

2. "This House holds that the Public House is of more value than the Public School."
   Ayes 10; Noes 9; Abstentions 3.

3. "This House maintains, in the words of John Donne, that no man is an island entire of itself."
   Ayes 9; Noes 8; Abstentions 3.

4. "This House deplores personal asceticism."
   Ayes 16; Noes 67; Abstentions 0. (The Mount School Guest Debate, at home.)

5. "This House feels that holders of public office should have to answer for the acceptability of their private lives."
   Ayes 12; Noes 18; Abstentions 4.

6. "This House would not fight for king and country."
   Ayes 11; Noes 20; Abstentions 8.

7. "This House feels that a little rebellion, now and then, is a good thing."
   Ayes 62; Noes 10; Abstentions 3. (The Richmond Convent Guest Debate, away.)

THE HISTORICAL BENCH

Changes of location and dates meant that we had to contend frequently with in, five-a-side football league and permanently with the large coloured 'boxes' that absorb so much of the School's time. Yet the Bench triumphed in the face of adversity.

Dr Allen Warren of York University started the year's programme appropriately with a talk entitled 'History—the point where history and the point at which it is lost'. A high-powered paper on the study of history, it drew many Oxbridge candidates anxious to know what to say at their interviews, as well as those about to begin A level courses, concerned lest zoology might have been a more sensible choice. They were reassured, Mr Smiley, always popular with the Bench and rightly so, delivered a witty talk on 'The Lisbon Earthquake'. He concentrated on the earthshattering effects this event had on European thought. It inspired Voltaire for example to write Candide, which signalled an end to the philosophy of rational optimism. The Bench met in itself in the Geography Room to hear Mr Bunting, our resident sculptor. On making a cross. Beneath this innocent title was concealed a real gem. Starting with the words 'Nothing I am going to say of value which you will find in books', he proceeded to present the new material he had personally amassed about the Celtic cross between the 3rd and 11th centuries: a little known but 'totally fascinating subject. Many budding generals were attracted to Fr Leo's detailed expose of The Fall of France, 1940. He caught the drama of the event well, at the same time as expanding new and interesting theories. Peter Gibbons, Superintendant of the York Glaziers' Trust, gave an illustrated talk on the development of stained glass, as reflected in the windows of York's churches. Here, too, the medieval stained glass in the world, and the Trust is the foremost authority on its preservation and restoration. The talk was excellent, the slides breathtaking. Fr Alberic, our polished chairman, delivered the last lecture of the term: his thoughts on 'Mao Tse-Tung'. Concealing his social and religious bias, he did full justice to Mao's achievements before an audience of some sixty members. A fitting end to the term.
standard, including some from the members of the Society (who seem to lack backbone at the moment).

(President: Mr Smiley)

**NATURAL HISTORY SOCIETY**

Chris Harwood (C) retired as Secretary and Jonathan Conroy (C) was elected in his place with C. Holland (C) as Treasurer. The President began the term's lectures with one on Monkeys. He had slides covering all the main groups but only about half of them. His paper gave a very full talk on his own special interest, psychology, with special emphasis on the development of the mind of the child to adult life and how a young person gains emotional and intellectual maturity and independence from the parents. In the second half of the term, Michael O'Donovan (O 53), a dentist and a former member of the Society, gave a lecture-demonstration entitled 'How the bishop got his teeth.' It is probably the first time in the long history of the Society that it has had a speaker speaking on his own subject and showing in the laboratory how false teeth are made. One meeting was devoted to two videotape films—Bacteria, Viruses, Fungi and Bacteria, Viruses and Microbes and men.

JONATHAN CONROY, Hon. Sec.

**AMPLEFORTH COLLEGE KINEMA**

The term provided one of the easiest and more mediocre programmes for some time. *Caravan to Vareses, The Eiger Sanction* and *The Last American Hero* were all eminently forgettable, though *The Candidate, Parallax View* and *Doberman Gang* had all something special which lifted them out of the rut. *The Candidate* was the most interesting, as it was as opposite after Sowo sets with its plain speaking, its heart in the right place and its brisk beginning and cracking dialogue from Nicol Williamson. *Once Upon A Time In The West* proved again to be everyone's favourite Western—overblown, rather operatic, but neatly picking together its various themes. *FrontPage* had the best dialogue and richest humour for years, but *Godspell* failed with acceptable moments. It lacked the immediacy of the stage, lost Jesus in the Gospel, and was too flashy by half. *The Fixer,* as intended, proved the jewel of the term. A dramatic story, ably acted (Bogarde as a Doberman), Spalding's dialogue was timing, and was appreciated. Columbia Warner failed to produce a print of *Godspell* as intended, proved the jewel of the term. A dramatic story, ably acted (Bogarde as a Doberman), Spalding's dialogue was timing, and was appreciated. Columbia Warner failed to produce a print of *The Emigrants* which was disappointing as it probably has not been shown in the North Yet. So the term had its moments, so too did the Cinemas Boxt under Ben Weaver—their standard improved and their work is a valuable service to the rest of us.

**THE SYMPOSIUM**

The society met four times this term with an average attendance of twelve. The speakers were Mr Davie, Fr Alberic, Mr Smiley, and Mr江西, and we met Jean E. Griffin.

All four talks were very interesting and produced useful discussions afterwards. Mr Davie began with "Dangerous Space Time," a look at current ideas about the universe, with a section on the big bang and its implications. Mr Smiley spoke about the changing role of the artist in society, exploring the relationship between art and science. Mr江西 discussed the important role of social engagement in our understanding of the world, and its impact on our perception of reality. Mr Griffin gave an illuminating talk on "Politics and Power," exploring the ways in which political power is used and abused, and the role of the media in shaping public opinion.

Each talk was followed by a lively discussion, with many students expressing their thoughts and views. The society has a well-deserved reputation for its high-quality events, and this term's symposium was no exception. The audience was engaged and interested, and the discussions were energetic and thought-provoking. The society's commitment to excellence is evident in the quality of the talks and discussions, and this term's symposium was a testament to that.

The final talk of the term was given by Mr Smiley, who spoke on "The Role of the Media in Shaping Public Opinion." He explored the ways in which the media influence our perceptions and attitudes, and the role of the media in creating and maintaining power structures. The talk was well-received, and the audience was engaged and interested.

The society has a strong tradition of promoting critical thinking and engaging with important issues, and the term's symposium was a fine example of that. The talks were well-received, and the discussions were energetic and thought-provoking. The society's commitment to excellence is evident in the quality of the talks and discussions, and this term's symposium was a testament to that.

**RUGBY FIFTEEN**

Played: 10 Won: 10 Lost: 0 Drawn: 0 Points for: 343 Points against: 54

This was a great team. Of course its record speaks for itself but the above figures do not describe the ability and manhood of the team, nor the enjoyment that spectators had in watching them. A moment that they scored 152 points for against in the first three games. It was obvious that the side had momentum and this was further proved as they repulsed the challenge of Stowe on 15 December. At Blakesley and Leeds GS in the last three games. It was an easy three days for them and a good testing for the team. Many of them played for such a wide range of outstanding talks. and Mr and Mrs Griffiths for the use of their house for our meetings.

(President: Fr Julian)
and 2 conversions) and of a captain on the field where the team provided him with a memorable finale to a notable rugby career at Ampleforth. It is also to a captain off the field that he will be remembered. Like Moir and Dyson the ‘Pudding’ had a great sense of humour and he was responsible for the spirit of adventure and great fun that produced the team spirit so evident to all. The team worshipped him!


Also played: A. Robertson, D. Webber, N. Carr.

The Captain awarded colours to the whole team, and half colours to A. Robertson and D. Webber.

v. O.A.R.U.F.C. (at Ampleforth 26 September)

For an hour this was a contest full of fine rugby and no little skill from both sides. The XV opened with enterprise and dominated the first ten minutes in which they contrived to miss three penalties at goal. The Old Boys had by now settled down and in their turn attacked strongly on either flank. But the boys tackling was at its best and when they reached the Old Boys 25 once more fine work by Dyson, Moody and Moir enabled the last named to crash over festooned with would-be tacklers. Macaulay converted and the School turned round 6-0 up. The second half began with the Old Boys pressing and it was some time before the School relieved the pressure. When they did, some fine rucking and backing-up produced a surge to the line by an unstoppable Lucey. At 12-0 and with fifteen minutes to go, the Old Boys suddenly tired and the School ran in further tries by Moody and Dyson (2). It was a most heartening performance in which the front and back rows were quite superb and in which Kerneally made a promising first appearance.

Won 26-0.

v. MOUNT ST MARY'S (at Mount 2 October)

For half the game, Mount erected such a fine defensive curtain and tackled with such spirit, and rucked and mauled with such intensity that they held out the bigger Ampleforth forwards even though Beck was nearly in on the left, and three rucks won on the Mount line nearly had Webber and Dyson over between the posts. Half-time came at 3-3 and indeed Mount had scored their three points first. But the first scrum after half-time indicated that the team knew they had to work harder: they rocketed Mount back some yards and from then on most of the play took place in the Mount half of their own territory. It still took a quarter of an hour before their defence was breached and that was when Lucey, Tate and Reid harried the opposition into a defensive muddle. After that Mount tired rapidly and some flowing football enabled Beck to score three tries to add to his growing reputation and Moir took his opportunity from a heel off the head.

Won 28-3.

v. DURHAM (at Durham 6 October)

This was not a contest Durham being comparatively young after two fine years and the School were sitting on an unassailable lead in the space of a few minutes. They felt able to attempt a variety of movements and even though Tate went off injured after 25 minutes, it scarcely had any effect, and the tries came at regular intervals. It was good to see Dyson back at his very best. For the record Moir(3), Moody(2), Lucey, Dyson and Beck scored tries while Macaulay added two more and kicked 4 penalties and 5 conversions.

Won 62-3.

v. GIGGLESWICK (at Ampleforth 9 October)

Giggleswick visited Ampleforth with a young side who had done well thus far but in the event the School XV were far too mature and skilful and indeed too fast for their overmatched opponents. Moir opened the scoring with a fine burst of power after being set free on the right by an increasingly confident Willis, the first of four tries he scored in an impressive afternoon’s work. Beck on the other wing also played well to score twice and the powerful Moir was not to be outdone and was as usual virtually unstoppable. A fine piece of acting by him won the praise of a try by the imaginative Lucey and further tries were added by Cowley, Croston and Macaulay who converted 7 of the 12 scored. The team as a whole showed an improvement in their tackling and scrummaging and the game was over as a contest long before half-time. 32-0 at this point indicated a huge score at the end but a game Giggleswick side limited the XV to 30 more points, the obtaining of which demonstrated Macaulay’s speed and skill, as well as his tactical expertise.

Won 62-3.
THE FIRST FIFTEEN


It took the XV some ten minutes to shake off the effects of a tedious and depressing journey in miserable conditions. In ... won and lost, the XV relaxed and it was Stonyhurst's turn to attack but the defence held out as the weather worsened.

Beck again all came very close in turn before Leeds hit back with another penalty. As the game drew to its close, a barrage of high kicks, mostly fielded with consummate skill by Willis. brought reward quality. In a purple patch of ten minutes Macaulay and Webber put the evasive, strong-running meant business and almost immediately kicked a penalty but it was now that the team showed their winning margin of 11

Sunny windless conditions, a firm ground, and the XV laid on a display to be remembered! If this was not wholly true of the first half when poor defence in the centre allowed St Peter's to cross the line for the first time and were involved to give Lucey a try under the posts. Moir himself and Moody were unlucky not to be awarded tries and the XV finished the game as strongly as they had started it weakly.

This was a lethargic display by the XV. Faced by a side who were out to spoil and tackle, they could not get their teeth into the game and at half-time a scrappy match had produced only a penalty for each side. Though the engine was still not working smoothly, the tempo was perceptibly raised and a stream of good possession from ruck and line-out ensured that Denstone now were committed totally to defence. Dyson, Moir, and Lucey were the architects of this revival; and Moir was soon awarded a penalty try to give the School a welcome lead. This was increased when the same four were involved to give Lucey a try under the posts. Moir himself and Moody were unlucky not to be awarded tries and the XV finished the game as strongly as they had started it weakly.

An early exchange of penalty goals, wind and rain seemed to promise a poor and scrappy game. Nothing of the sort eventuated as the players pushed off the ball and the centres were hustled into making mistakes. The score remained level until 10 minutes from time when the XV were awarded a penalty and Macaulay converted from the 25 and then two minutes later with the whole team became a joy to watch. It was exhilarating stuff!

In this first meeting between the two Schools, Bradford got off to a flying start with a penalty in the first minute and immediately nullified by a very long range penalty. It was only minutes later and the School were away! Even though they never managed to get into top gear the XV were in a rich vein of form.

The match against the Whiff of two days before, the XV started with a matchless five tries to one from the Whiff, which was dominated by their honest motor. For all that the XV were a step behind the Whiff and were involved to give Lucey a try under the posts. Tate to score. Tate, indeed, was having a fine game and it was he, Lucey, Moir, Macaulay and Webber. playing only his second game for the XV, and another under the posts for the brilliant Lucey, before Correry and M. Webber capitalised on a Sedbergh error to score wide out on the right. For all that the School, though still on the attack, were thankless when the final whistle blew.

In the second half, both packs came very close to scoring but for the XV, and another under the posts for the brilliant Lucey, before Correry and M. Webber capitalised on a Sedbergh error to score wide out on the right. For all that the School, though still on the attack, were thankless when the final whistle blew.

THE TOUR

v. MONMOUTH (at S.M.G. Twickenham 13 December)

The boat was saved until the last; The XV gave a magnificent display of attacking rugby to show the touring side and demolish their worrisome stereotypes. As though to make a statement of the cancellation of the match against Whiff of two days before, the XV started with a matchless five tries to one from the Whiff, which was dominated by their honest motor. For all that the XV were a step behind the Whiff and were involved to give Lucey a try under the posts. Tate to score. Tate, indeed, was having a fine game and it was he, Lucey, Moir, Macaulay and Webber. playing only his second game for the XV, and another under the posts for the brilliant Lucey, before Correry and M. Webber capitalised on a Sedbergh error to score wide out on the right. For all that the School, though still on the attack, were thankful when the final whistle blew.

Right from the start of the season the 2nd XV looked a strong one. The three quarters were all capable handlers of the ball and the pack a nicely balanced blend of speed and strength. However, the first match against Pocklington revealed all the opposite characteristics! The forwards were pushed off the ball and the touchline was frequently dangerous. However, they never managed to get their teeth into the game and were involved to give Lucey a try under the posts. Moir himself and Moody were unlucky not to be awarded tries and the XV finished the game as strongly as they had started it weakly.

v. STONYHURST (at Stonyhurst 6 November)

It took the XV some ten minutes to shake off the effects of a tedious and depressing journey in miserable conditions. In that time they were under much pressure, gave away several penalties and were involved to give Lucey a try under the posts. Moir himself and Moody were unlucky not to be awarded tries and the XV finished the game as strongly as they had started it weakly.

v. LEEDS GS (at Ampleforth 23 October)

An early exchange of penalty goals, wind and rain seemed to promise a poor and scrappy game. Nothing of the sort eventuated as the players pushed off the ball and the centres were hustled into making mistakes. The score remained level until 10 minutes from time when the XV were awarded a penalty and Macaulay converted from the 25 and then two minutes later with the whole team became a joy to watch. It was exhilarating stuff!

v. BRADFORD GS (at Ampleforth 27 November)

THE SECOND FIFTEEN

Right from the start of the season the 2nd XV looked a strong one. The three quarters were all capable handlers of the ball and the pack a nicely balanced blend of speed and strength. However, the first match against Pocklington revealed all the opposite characteristics! The forwards were pushed off the ball and the touchline was frequently dangerous. However, they never managed to get their teeth into the game and were involved to give Lucey a try under the posts. Moir himself and Moody were unlucky not to be awarded tries and the XV finished the game as strongly as they had started it weakly.
THE A MPLEFORTH JOURNAL

The Third Fifteen

The 3rd XV won all its seven matches and, what is more, scored 333 points and conceded only 11. It was a very good season for the 3rd XV. The team developed into a particularly strong forward. The forwards worked indefatigably. His pass was long, if at times erratic, but he developed a good eye for any opportunity and harassed his opposite number into making mistakes. The centre, S. Williams and G. Sankey developed into a sound combination at centre. The former, new to his position, was lacking in confidence in his running ability although lacking a little in terms of sheer pace. Richard Bumford on the opposite wing was another who was to see the former add a more aggressive approach to his considerable speed while the latter earned win.

In all this little mention has been made of the real heart of this successful side. In the front row J. Petit and E. Ruane were pillars of strength at prop, both in the tight and in the loose. N. Carr, who came into the side after his fine share of the ball and his big effort in the final match, also showed good stamina. The lock partnership between N. Longson and A. Robertson was admirable feeders of the ball and gained in confidence in their own ability to make a break. At full-back, N. Sutherland was not frequently tested in defense but he was always safe in catching the high ball and keen to turn defence into attack. What is more, he came into the line on many occasions with devastating effect. Injuries to players in the 1st XV had a heavy toll on the side. R. Thomiley-Walker was the only player able to carry on playing at hooker. His hard work epitomised the approach of the whole of the side. Without the work of these five forwards, the team would never have got all the possession they enjoyed. Behind the scrum, A. Quirke at scrum half worked indefatigably. His pass was long, if at times erratic, but he developed a good eye for any opportunity and harassed his opposite number into making mistakes. The centre, S. Williams and G. Sankey developed into a sound combination at centre. The former, new to his position, was lacking in confidence in his running ability although lacking a little in terms of sheer pace. Richard Bumford on the opposite wing was another who was to see the former add a more aggressive approach to his considerable speed while the latter

**RUGBY FOOTBALL**

The team’s confidence was growing, they were anxious to reverse the previous season’s defeat at Newcastle and they did handily. The forwards took an early into one of which they never relaxed; their monopoly of the ball enabled the side to score several tries, including a memorable one in which the forwards, driving and breaking up enemy in splendid fashion, left Dundas with a simple try to add to his narrow lead. Saturday’s opponents at Butlers who in a short period rounded off a fine 25–0 victory.

A week of heavy rain at Ampleforth preceded the away game at Scarborough and, whether because of a certain amount of over-confidence or because of the surprise at finding a bone dry pitch at Scarborough, the side did not produce anything like its best form in a scrappy match. Neither side gave anything away but both sides had their chances. However in the case of Ampleforth the opportunity was taken and the chances were wasted. Just when it looked as though a draw was on the cards, Hattrell on the left wing saw him come over in the corner, but the try was then magnificently converted from the touch line, leaving Ampleforth to win a somewhat lacklustre game.

At Ashville the side experienced one of those games in which one satisfaction follows another. They were never allowed to put their game together and the opposition back row were able to say much too much to Dundas at scrum half that he was rarely able to get the ball more than once.

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The back row could not have been so successful: Justin Read had a fine season; his hard driving running and his solid tackling gave the opposite many headaches. Mark Gargan on the far flank, though not the best in ball handling and his forays forward from loose play proved to be a perfect foil. There are high hopes for John Nelly as a number eight. His aggressive and confident approach was somewhat tempered by a carelessness in his handling but he has the physique and ability to do well in this position.

The full back of the season was the team's ability to work together as a unit, one helping another. Mark Gargan as captain, must be given every credit for welding them together. He did a tremendous job both on and off the field. Making the conversion from the second half was a success and the entire team coaches can only say thank you for your efforts and for such an enjoyable term of duty.

In conclusion it should not go unmentioned that there were many other players in the set who, despite the lack of the opportunity to play in a side which was relatively free of injuries, showed themselves to be tremendously loyal to the side who, because of their ability, will do well as they move up the School into senior team rugby.

The results of this season suggest disaster, and in some ways it certainly was a disastrous term. But it remains true that this team has shown great fighting spirit and has never been outplayed. The qualities of this side have been the will to win, the determination to succeed, and the ability to work as a unit.

UNDER FOURTEEN COLTS

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and Tenenbaum at half-back, and the latter, prepared at long last to show his mettle, played with confidence in his ability, with no little skill and with a zest to attack which eases well for the future. The team was also aided by the unexpected return of W. McMillan, who again performed heroics for St. Catherine's but all in vain. They fixed manfully to their uphill task but could not cope with a St. John's team playing really well, and they went down 15-3.

Gargan and Tenenbaum carried on their good work in the final against St. Bede's. Indeed these two and the back row of 8, Read and Franklin, were the architects of a victory in bitterly cold and snowy conditions. Admittedly the match was won by two penalties by Gargan but it was St. John's two and the back row of Day, Read and Franklin were the architects of a victory in bitterly cold and snowy conditions. Moreover, the standard of golf was not too far removed from record and F. O'Connor halved his match through hitting his opponent's bag on the fairway of the 18th. the result represented some form of rough justice and a credit to both teams. Many thanks to R. Murray Brown, D. Harrington, M. Caulfield, K. Evans, N. Cathcart, A. Westmore and N. Bentley-Buckley.

In the Vardon Trophy, F. O'Connor displayed the supremacy of consistency one day when the scoring was most difficult. The following played for the team: S. Hyde (Capt.). F. O'Connor, C. Healy, P. Watters, R. Murray Brown, D. Harrington, M. Caulfield, K. Evans, N. Cathcart, A. Westmore and N. Bentley-Buckley.

The music of the week was provided by the House orchestra. It was a very successful term which started at the end of the 8th senior boys returning to school and ended with the Christmas concert. It was a team full of hard work and activity. It was also the term in which Mrs Kelly retired as matron after 29 years in the Abbey. She was with us for eight years either as nurse or matron and we not only lost someone but also a friend. We wish her an enjoyable retirement and we thank her for all that she did for us. Miss Barratt joined us in the post of new matron and we were delighted to see her preserving the activities of the House for two or three terms at the end of the year, we hope that she will stay with us. Patrick Sanderson, an Old Boy of the House, and Peter Showman from Stanhope were members of the resident staff and we hope that they will continue with us for the rest of the year.

BROWSING THROUGH THE DIARY

The scholars should always get a pat on the back because they work hard and give their services to the Abbey Church so regularly. Apart from their 11-a-side duty in the Church they performed three concerts during the term. In Westminster Cathedral on 1 Nov. they sang motets to Victoria, Gibbons, Canzoni's n. 161 and Faure's Requiem. On 30 Nov. they were at Westminster Abbey when Cresc. Mozart concert to go to on the 17th. Said on 17th and 18th. the concert was in Westminster Cathedral on 1 Nov. on the 13th. A slide lecture by Lt John Scott on the army's recent ascent of Everest drew most of us. Scouts went hiking for two days near Whitby on the 9th. was a holiday on which there was some form of rough justice and a credit to both teams. Many thanks to R. Murray Brown, D. Harrington, M. Caulfield, K. Evans, N. Cathcart, A. Westmore and N. Bentley-Buckley.

Five of the seniors took part in the Yorkshire Foil Championship and of these four reached the final. The following played for the team: S. Hyde (Capt.). F. O'Connor, C. Healy, P. Watters, R. Murray Brown, D. Harrington, M. Caulfield, K. Evans, N. Cathcart, A. Westmore and N. Bentley-Buckley.

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If the quality of the scout troop this year matches its activities in the past, the scout troop will be a very good troop indeed; membership from the third and second forms are at 60 and most of the first form seem to have joined. We started the term with a weekend camp for the whole troop at Hardly Bank and there was a training camp at the middle lakes for Patrol Leaders and their Assistants from Oct. 9 to 11. We were grateful to have Fr. Astin's help for this camp and also to the Headquarter's Field Commissioner, Mr. Schon, who was able to come for half a day and give some valuable instruction. The camping season ended for this year with Advanced Scout Standard hike-camps for members of the troop on 17-18 October.
Our first winter expedition, which meant for us to enjoy the fresh snow, was a hike to Holme, near York, on the 7th, where we stayed in a comfortable hotel and enjoyed a delicious Sunday lunch. The following day, we started our journey back to Ampleforth, arriving at the Station just before noon. The weather was clear and sunny, and the landscape was beautiful, with snow-covered fields and trees. We arrived at the Station just as the train was leaving, and managed to catch it to York. The journey was made more enjoyable by the company of the other boys on the train, and the scenery was stunning. We arrived at Holme just after 4pm, and spent the afternoon exploring the town and enjoying a hot drink at the local pub. The evening was spent in the Refectory, enjoying each other's company and the warmth of the fire. We ended the day with a delicious dinner, and went to bed early, ready for another day of adventure the next morning.

The following day, we set off on our next expedition, which was to visit the nearby town of Castle Howard. The boys were excited to see the grandeur of the castle and to explore the gardens. We arrived at the castle just after 10am, and were greeted by the gatekeeper with a warm welcome. We were allowed to explore the castle and gardens freely, and spent the morning wandering around and admiring the architecture. The afternoon was spent in the castle's library, where we were able to read and relax. We ended the day with a delicious lunch in the castle's restaurant, and returned to Ampleforth just after 4pm. The boys were exhausted but happy, and the expedition was a great success. We ended the day with a delicious dinner in the Refectory, and went to bed early, ready for another day of adventure the next morning.

The following day, we set off on our final expedition, which was to visit the nearby town of Whitby. The boys were excited to see the famous abbey and to explore the town. We arrived at the abbey just after 10am, and were greeted by the abbot with a warm welcome. We were allowed to explore the abbey and gardens freely, and spent the morning wandering around and admiring the architecture. The afternoon was spent in the abbey's library, where we were able to read and relax. We ended the day with a delicious lunch in the abbey's restaurant, and returned to Ampleforth just after 4pm. The boys were exhausted but happy, and the expedition was a great success. We ended the day with a delicious dinner in the Refectory, and went to bed early, ready for another day of adventure the next morning.

Overall, the expedition was a great success, and the boys enjoyed every moment of it. We would like to thank the boys who went on the expedition, as well as the staff who supported us, for making it such a memorable experience.

We ended the day with a delicious dinner in the Refectory, and went to bed early, ready for another day of adventure the next morning.
The cast of 29 was too numerous to comment on them all by name. It would be achievements enough to have learned such long parts and attained such discipline on so small a stage, but they played their parts with another sensitivity and skill. Edward Soden-Bird brought off the part of Sir Oblong admirably, outstandingly among many by his versatility and acting ability. Charles Macdonald portrayed Baron Bolligrew with gusto and verve. Jeremy Wynne as Magpie was a conspicuous success and Mohato Seciso displayed much courage and talent at Blackheart. Frantz van den Berg as Gwillish was just right and Daffoldi made the most of the part of Lord Mayor. Gilbey made a good Duke and 1 Jackson-Ferguson and 1 Jackson were good as the Narrator and Melecho. Space does not permit more comment, except to thank the following who also worked so hard and gave of their best: The Knights, Horn, M Johnson-Ferguson, D Moreland, Hamilton-Dalrymple, W Moreland, a Captain, the Provost, the Men at Arms, H Crossley and Ellis; the Peasants, Stokes-Rees, P Howard, S Alex. Wulgen and Master Magrippe, Twogry, the Dragon, Barton among others. Mitchell, Bradley, Ambury, Fawcett and Fawcett, JGC Jackson, Tigar, AW Green, Music, nearly everyone who plays an instrument.

At the end of the merit list Hogarth produced two scenes of the play and a French nativity play in which the whole of IA was involved. To get the whole of this age group to appear, learn lines in a foreign language, and get their movements right was no mean achievement; the result however was more than this. The visual effect of the costumes and tableaux was superb—a worthy offering for Christmas.

CHESS

The First Fifteen this term was of moderate standard, winning three matches, losing three and drawing one. M Seciso ably captained the side, giving a strong lead and working tirelessly. The three-quarters developed into a fine set of backs, in the matches in which our forwards were unable to gain possession they tackled well. When in possession they showed the skill and ability to run and handle arguably better than any team they met against Red House, Glenhow and Read School, while we lost to Howsham twice and were beaten by the junior House 32-20 and 25-20 in our only two matches against St Martins.

Colours were awarded to N Corbally Stourton, the following also played in the 1st XV: Wynne, E Cunningham, CL Macdonald, Fawcett, HGC Jamberg, Tigar, AWG Green, Procter, Drabble, Torpeast, WH Johnson-Ferguson, Gilbey, Hamilton-Dalrymple, SDC Green, NR Elliot. The Under 12 team beat Junior House confidently in their first match and then were well beaten by a very strong St Olaves team. Besides those who also played in the 1st XV, HGC Jamberg, Mitchell and Verhoef were prominent.

The Under Eleven team had two away games this term. The first against St Olaves we lost 8 all and the second against Malhe was drawn 20 all. Harder opposition would be hard to find. In both games the team spirit, enthusiasm, determination and skill left nothing to be desired. The hard running, tackling, covering and ferocity greatly impressed the opposition and so nearly led us to victory in each match. So to say we won neither game but we were in no way disgraced. The team was captained by WA Gilbey, a full back. The other backs were Frank St. Seeiso, AK Macdonald, Bean, Connolly, Banun, WR Elliot and DCA Green. The forwards, lead by Schulte, were West, CP Crossley, Atkinson, Angelo-Sparling, DJ Cunningham, Woodhead, STA Fettwell and Daily.

SWIMMING

The swimming bath was in operation when the term began, and the new boys lost no time in showing their prowess. The small number of non-swimmers rapidly dwindled almost to zero. Older boys continued to show less interest in swimming than they did a decade ago, but the more notable exceptions to this accepted Fr Anselm's invitation to enter the Ryedale Sports Council's Swimming Gala, which took place at the new Pinderwick pool on 9th October. J Tigarcanaan proved the star performer in both swimming and in three races and finishing 1st, 2nd and 4th. Other swimmers were A Ellis, B, E and D Cunningham, N Corbally Stourton, W2 Angelo-Sparling, B Stoken-Rees, R Tempest, D Green and C Macdonald, and produced satisfactory performances. As the weather grew colder during the next month, the attractions of swimming lessened and the pool was finally closed at the end of November to complete quite a good season.

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