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Rev. A. L. STAPPOOLE, O.S.B., M.C., M.A.

Business communications should be sent to the Secretary,
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THE AMPLEFORTH JOURNAL

Volume LXXXII Summer 1978 Part II

EDITORIAL: NEW JOURNALS

Change has long been held to be the mark of life, and response to the exigencies of contemporary existence the mark of successful survival. The JOURNAL has undergone many changes in its existence, and is faced with one now more radical than it has so far had to counteract in its eighty years of publication. All 'house' publications have had to face radical reappraisal in the recent years of severe inflation, when not only printing and postal costs have risen enormously, but the readership has been rethinking their own priorities and allegiances. Before we explain the changes, it may be well to review the history of the JOURNAL and its forebears from our valley. It is only recently that the scope of vision of the Constitutions (themselves recently redrafted) has been honoured; but the outreach has been there from a very early time.

School magazines are always revealing. Those produced at Ampleforth in the last century seem to derive from a narrow domestic context within which remarkable inventiveness and creativity was shown by a large proportion of the pupils. Nothing ever quite matched the first magazines, edited by Dom (later Bishop) Augustine Baines, which appeared in manuscript in the years 1813-1815. The very first article was on the pronunciation of Paraclitus, and the second on Hebrew orthography, and they maintained this level of self-consciously clever literary essay, interspersed with accounts of the more intellectual of the School events, each week for two years. These were the years when the School was struggling to establish itself, and when some very talented young men like Baines had control of it. After the rupture of 1830, when the men who were already running the School in 1815 left to join Baines in founding a new school at Prior Park near Bath, the School at Ampleforth sank back into obscurity. Magazines in manuscript began to appear again in the late 1840s, first The Collegians in 1846-7 and then The Mowbray Echo in about 1849; the style that these established was continued for the next thirty years with twenty or more different magazines being produced, often several running in the School simultaneously with such splendid names as the Pantathlon, the Tyro, or the Polydorus. The School was then organised in forms according to years, rather than

In January 1978 (the latest date for which Treasury information is available), £1.250 had internal purchasing power approximately equivalent to that of £150 in 1918. Over the same period the internal purchasing power of the pound fell by approximately 80 per cent.

In the years from 1960 to 1977, the percentage of total tax revenue contributed by taxes on personal incomes and capital gains tax has risen from 70 per cent to 85 per cent.

THE RESURRECTION

An angel rolling the stone from the sepulchre.
Pen and water colour by William Blake (1757-1827).
This was the last work Blake did in 1805 for Thomas Butts and now at the V & A Museum.
by houses; and the different forms produced their magazines, each surviving for a few years, but their character and content remained similar. They were not reviews of school life, and lacked the reports of activities and achievements now taken to be a standard part of every school magazine; they were rather a vehicle for the literary endeavours, usually modest and never scholarly in the manner of the Baines ones, of a large number of boys. Only once did the School produce a printed magazine in these years, during the ambitious priorship of Wilfrid Cooper who built the new college, the library, big passage and big study. It was entitled The Student. A Journal of Miscellaneous Essays, written for self-culture and mutual improvement by the several schools of St Lawrence’s College, Ampleforth. It is a pity that it was so short-lived for it was a full-scale literary effort, with long and intelligently written articles on the nature of monasticism and the monastic school, but all in a rhetorical style even then old-fashioned.

In 1888 there appeared the rudiments of what picked up as The Ampleforth Diary, a broadsheet that initially kept to its name. By the 1890s it had embarked on more ambitious and poems. In 1992, a literary supplement was appended and in 1893 photographs (of the Abbots in Rome) and etchings were added to illustrate articles. Then in 1895 Bishop Hedley wrote to Prior Burge proposing a ‘breakout’ to a superior magazine, where the literary and artistic past was to be given pride of place. ‘Don’t let the JOURNAL be parochial’, he wrote, ‘to be parochial means to be little and insignificant, even if it brings you a popular success.’ Then he added this ‘Above all, avoid self-aggrandisement as far as possible; a little of it is unavoidable … the JOURNAL will help the College better by its high standing and value than by making it a shop-window for our goods.’ He wrote the first article himself, on ‘Seven Monks in an Earl and a Knight’, beginning thus: ‘A Decree, long looked for by English Benedictines, was signed by Pope Leo XIII on 7th May. We are now able to honour as beati Ambrose Griffiths, O.S.B.

Some data concerning the JOURNAL
Under the title of Editorial Apologia, an analysis of proportions given to items over the years 1932–72 at five year intervals was set out in the Spring issue, 1973, p118. To bring that up to date, here are the figures for 1977—

1. The Ampleforth Journal will be designed primarily for parents, boys and Old Boys. It will contain Community news, Old Amplefordian news and a larger School section which will attempt not only to record events but also to explain the more general aims and developments in the School, together with the ideas and hopes which lie behind them. In addition it will contain three articles (about 5 pages each) on spiritual, theological and contemporary religious questions which will aim at being within the capacity of the Sixth Form but still of interest and support to their parents. There will also be a brief guide to contemporary religious books in place of longer book reviews. The whole will be approximately 80 pages long.

2. The Ampleforth Review will be virtually identical with the present Articles and Reviews section of the Journal. It will contain articles and book reviews as at present, together with some Community Notes. It will be about 60 pages long.

The Ampleforth Journal will be supplied to all members of the Ampleford Society and will be on sale to the School and the general public as at present. The Ampleforth Review will be in general sale and will be available by subscription to Old Amplefordians and all who are interested.

We hope that these proposals will make the Journal and the Review more interesting to the majority of them, a means of economising in printing and despensing costs will help to ensure their continuation into the future. We intend to set up a Management Committee of people with special experience to ensure that the publications achieve their aims with the greatest efficiency and economy.

We would be delighted to receive any comments, criticisms or suggestions related to these proposals which our readers may wish to make.

Ambrose Griffiths, O.S.B.

A Proposal for the future of The Ampleforth Journal
The rising cost of the Journal has led us to question the present combination of articles and reviews of an intellectual and scholarly nature with a school magazine and other features. Many believe that they do not think that it would be asked to bear the cost of much material than they might be likely to read and find of interest.

We are therefore proposing that from 1st January 1979, that is after the completion of the present volume of the Journal, there should be two separate and remodelled publications.
Dogma can be described as a symbol communicating a divinely revealed truth about reality. Dogma can never wholly express reality and there must ever be a 'tension' between the reality, its attempted expression and the critical theology which assesses that expression and searches for more expressive dogmas. By such a search, and by the creative acceptance of such a 'tension', truth progresses as a more adequate utterance of reality for each successive age, as each knows differently.

Upon this subject two scholars in particular have been at work of late. Professor Maurice Wiles of Oxford and Dr Stephen Prickett of Cambridge. Here their work is appraised and the debate is carried forward by a Catholic priest-scholar who has been recently appointed from parish work to the Oxford chaplaincy. He completed his doctoral thesis at Oxford on 'Newman's understanding of Christ and his personal presence in the believer'. He has been appointed to the editorial board of The Clergy Review.

In the autumn of 1975 two articles of mine were published in this JOURNAL under the general title, 'Liberal Theology and the Dogmatic Principle'. Much of the discussion they contained examined the work of Dr Maurice Wiles, Regius Professor of Divinity at Oxford, and after their publication Dr Wiles wrote me a long and appreciative letter, commenting upon what he saw as the main issues. Early in that letter he observed: 'Clearly there can be espousal of a dogmatic position or of an indifferentist one that is not seriously concerned with 'truth'. I don't think that applies to the issues in debate here. Insistence that we cannot with certainty know the truth can go hand in hand with a passionate concern to come as near to it as possible. The issue is how truth can be approached in such matters of faith.' That is precisely the issue and the purpose of the present article is to examine it more closely. Two quite recent books can help with the inquiry. The first, Working Papers in Doctrine, was written by Dr Wiles.

When a collection of articles appears in book form, there can sometimes be a suspicion that it stands in place of the book proper which the author did not have the energy to write. Now Dr Wiles' volume is in fact a collection of a number of his articles, but no such suspicion should be attached to it. These pages are far more valuable as they stand than any rewritten synthesis of their contents could be, for they supply evidence of the groundwork which gave rise to his Hulsean Lectures, The Remaking of Christian Doctrine, which many found so alarming.

In this volume, from the start, it is plain how directly Wiles is keen to test traditional formulations of doctrine. The first article does not set out to present a contemporary account of revealed trinitarian doctrine; instead it intends 'to look at the activity of God to see if it is of such unquestionably threefold character that we are forced, in order to explain it rationally, to postulate a threefold character in God himself'.

The paper on the eternal generation of the Son is composed to illustrate how the course of doctrinal development has been rougher and more circuitous than is often supposed. Arius is defended against Gwatkin's well-known accusation that his system was 'utterly illogical and unspiritual' and St Cyril is challenged on the soundness of his theological influence. And a number of papers query cumulatively as well as individually what it is appropriate to affirm about Jesus of Nazareth. Paul is found with the later patristic tendency to attribute absolute authority to early formulations, as these then restricted too greatly the room for manoeuvre available to apologists. The famous axiom that 'the unassumed is the uncreated' is judged after analysis to point rather towards the same kind of God-man relationship in Christ as that enjoyed by the rest of mankind, and so away from the absolutely unique character of that relationship which traditional theology has affirmed. A further paper takes note of the connections in Christian thinking between creation, the fall and the doctrine of Christ, on the one hand, and the present recognition that neither creation nor the fall are so specific as was once believed, on the other. To complete the parallel, it then asks boldly whether the full divine character of redemption in Christ needs to depend upon the act and the person of the redeemer being divine in any direct and special sense. In other words, might not Christology rest on a mistake? And Wiles reinforces this line of thought further by suggesting that the soteriological argument which Athanasius used so effectively against the Arians and which understands man's salvation as divinization, is also flawed. As redeemed man's state is to be one of grace only, why should his redeemer need to be divine by nature?

Each of these queries and there are others, has been put forward in order to stimulate debate. That has begun to happen. Professor Peter Baelz has continued the discussion about Christology by suggesting that the mistake might be a deliberate one and at the Oxford Patristic Conference in 1975 I myself read a short paper called 'Athanasius on Divinization', which argued that there might be more life in the soteriological argument than Wiles has been prepared to allow. But there are still matters which call for detailed, individual treatment. There is not space to provide such treatment here. For the present it will be more profitable to attend to the conclusions which arise from these investigations.

Two of the papers included in this volume are inaugural lectures. The first, 'Looking into the Sun', Wiles delivered on his appointment to the Chair of Christian Doctrine at London University in 1968 and the second, 'Jerusalem, Athens and Oxford', he delivered in Oxford three years later after becoming Regius Professor of Divinity there. Both pieces are concerned with the nature of doctrinal criticism. In the first, attention is drawn to the way the Church has character that we are forced, in order to explain it rationally, to postulate a threefold character in God himself.'
come to terms with the critical study of the Bible. Wiles concludes that the relatively slight disturbance which the adjustments involved have caused, can be attributed primarily to 'the existence of a basic outline of doctrine, related, of course, to the Scriptures but existing now in its own right in practical independence of them'. He continues: 'In the light of Nicaea and Chalcedon, belief in God the Father, the Incarnation and saving work of the Son, the reality of the Holy Spirit's presence in Church and sacrament and Christian believer, the substance of the Church's faith seemed able to dwell secure and unscathed, whatever the scholars might discover in the course of their critical investigations of the Bible. But, he affirms, the proper task of a Professor of Christian Doctrine in an open, secular university is to bring to the doctrinal framework 'the same rigorous spirit of critical assessment' which formerly has been reserved for the Bible. Again, at Oxford in 1971, prompted by his predecessor's question, 'what is the essence of orthodoxy?', he is led away from the notion that it might imply 'some isolable inner core' as a necessary component part of all valid judgments. At the heart of his opinion there remains the possibility that 'genuine continuity of life and conviction may be compatible with a transformation of all the isolable elements which go to make up that living entity or the articulated form of that conviction'. Thus the theologian's aim is 'not simply to talk about the past in the idiom of the present, but to interpret the present in the light of the past'. In both lectures, the plan is for the abandonment of hallowed positions. The dogmatic standpoints of the past are straight-jackets to be cast aside.

I may be applying the principles of critical reflection on religious realities amounts to this. I can well understand that my conclusions may be wrong—incorrectly. What I am most baffled by is how it is possible to continue to speak of a dogmatic principle in a way that was natural enough in Newman's day as readily accept that Newman's conclusions were right than that his method was representative. Dogmas are the main problem. These working papers have tried to show this. Under scrutiny; his later work, The Remaking of Christian Doctrine, is an account of where matters stand once that scrutiny has been carried out. The conclusions are bleak: there are no tests or rules for discovering the truth in doctrinal matters, and nothing is certain; in the circumstances only man remains, limited, fallible and groping with inadequate sources, so that he is able to affirm only what seems to be true to himself at the time. In any case it seems that there is no place for dogma as such in the search for religious truth. It may be helpful to pinpoint the reason more exactly.

Keeping with much of his published work, he noted that 'the so-called "dogmas" seem to have arisen in much the same way as the theologies and demanded the same kind of assessment'. And he went on to observe that my comparison of adherence to dogma with commitment to a wisely judged choice and my description of it as the discovery of some truth introduced 'the human dimension which other talk of "divinely revealed truths" tends to overlook'. And he drew the conclusion: 'But if one does allow that [i.e. the human dimension] and I don't see how one can avoid it, then the absolute (though not the relative) significance of dogma seems to me to be inescapably undermined.' But is that necessarily true? Granted that nothing which includes the human can be strictly absolute, it may still not be proper to attribute to dogmas a far more durable significance that the description of them as relative would normally indicate? The second book to be considered here, Dr Stephen Prickett's Romanticism and Religion, suggests that this might be so, not despite their human origins, but on account of them.  

II

Prickett's book is an account of an English literary and theological tradition which stems from the work of Coleridge and Wordsworth, and which may be said to include such men as Hare, Rehbein, Maurice and Newman. It is distinguished by three main characteristics: an awareness of ambiguity in human experience; a linguistic tradition which sees language as expressing this ambiguity; and the association of these first two notions with ideas of creativity and development. At the heart of the tradition, however, is its understanding of religious language as no different from any other kind of language. Human words are always limited and so can never express by the truths they wish to communicate; rather there is a tension between the words used and the truth in view. They are both focus points and, held in tension, they bring about what is called stereoscopic vision. Consequently, on account of the tension between them, a deeper perception of the truth becomes available, because the words express not only their own meaning, but are symbolic of the truth in view as well. Language generally behaves like this; it is 'openly symbolic, tensional, and stereoscopic. The tension between words and truth gives the words a symbolic quality and also sets up the stereoscopic vision which brings about perception of the truth. It is important to understand the idea of symbol as exactly as possible. It is notoriously difficult to state categorically what Coleridge himself meant by the concept of symbol. Scholars bandy texts. But in a famous passage he declared that a symbol is characterised by a transubstantiation of the special in the individual, or of the general in the special, or of the universal in the general; above all by the transubstantiation of the eternal in and through the temporal. It always partakes of the reality which it renders intelligible; and while it enunciates the whole, abides itself as a living part of that unity of which it is the representative.
In other words, a symbol is not a generalization, but a specific part of a greater whole which implies the whole. Like a lens, it can bring into focus the greater reality in which it shares; the reality can shine through it. For Coleridge, the biblical narratives provided the natural example. The limited, particular words of Scripture are symbols, holding in tension the temporal and the eternal; they are parts which imply the whole, a lens through which is the living Word of God. Moreover, Prickett, for his part, does not regard this viewpoint as something of historical interest alone. Elsewhere he has championed the use of these ideas in connection with the reform of the curriculum in higher and further education. So far, so good. The question here is whether it has a contribution to make to the perception of doctrinal truth. At first sight, such a proposal may well appear unlikely.

Although a reverence may still be accorded to the Bible after demythologization as the literature of a living community, doctrinal statements can hardly expect such sympathetic treatment. Indeed, as Coleridge illustrated his view by reference to the Bible and not dogma, the very question may appear improper. All the same, Prickett encourages it by stating his opinion that 'if we wish to understand the implications of many of Coleridge’s philosophical and religious insights, it is to the old works of Newman that we should look more than to any other thinker that we must look'. It is true that he states this of the older Newman who has become ‘less formally dogmatic’, but it is precisely this less formal dogmatism which needs to be investigated. The formal kind was always suspect. Even the younger Newman was aware of that. 

III

How, then, are dogmas to be understood? Taking a cue from this tradition and regarding them as symbols at once opens up a stimulating line of approach, provided it is Newman who is the guide, rather than Coleridge. For Coleridge, the symbolizing power of the imagination seemed to possess an apparently self-authenticating guarantee of truth. Consequently, to treat dogmas in that way would already raise many difficulties, striking them, for example, unquestionable axioms beyond criticism. On the other hand, Newman, as Prickett has noticed, took a different line. In his view, the discerning force which guarantees the truth of a dogma is the infallibly guided Church. To regard dogmas as symbols in that context is another matter ... is a sign of the true Church and self-knowledge is an essential sign of that life. Accordingly, if the Church is truly

Doxa and Religious Truth

alive, she will be seeking to know herself. Both dogma and theology play their part in that effort of self-understanding; indeed, they have common origins there. Nevertheless, they can eventually be distinguished.

What will give the natural example. The limited, particular words of dogma, while another is judged theological, will arise from the recognition accorded to it by the Church, for the Church, if she is alive, must at times recognize amid her theologies vital truths upon which she must set her seal, crucial to her understanding of herself. These truths may at length be superposed, as self-knowledge becomes gradually more perfect, but they could never simply be reversed, discarded, or denied. Thus some other way might be found for expressing the Son’s consubstantiality with the Father, but that perception itself could never be abandoned as simply mistaken.

To do so would be to invite loss of identity. The point can be illustrated quite briefly. In his autobiography, a man will write, for example, about the books which have influenced him vitally and made him the man he is. It may well be a long time since he last read some of those books, but one reading, forever formative, is to him an indispensable part of his identity. Similarly the Church cannot discard the perceptions which are essential to her knowledge of herself without paying the same price. Once she has recognized these truths, they become indispensable. These are her dogmas and their symbolic quality is all the more evident when the nature of the Church is recognized, in Newman’s words, as poetic.

He spoke of it in this way in his 1864 essay on Æthra. There he declared that ‘The Church herself is the most sacred and august of poets ... Her very being is poetry ... ’ It was his natural way of describing the richness of historical tradition, of language and of emotional association that is felt in the organic life of the Catholic Church. Dogmas are indeed the symbols of this poetic Church. In Prickett’s words, they ‘are a necessary part of the total poetic nature of the Church— anologous, perhaps, to the conscious cerebration of the poet— it can only be a putting into philosophic language of what is inarticulately felt by the whole body’. Although Prickett does not refer to it, the key passage in Newman’s writings is perhaps the one which occurs in the last of his university sermons. It is in striking accord with the Coleridgean tradition.

Newman has been insisting that the mysteries of faith, like the Trinity and the Incarnation, are ‘the infinitely gut sensations of any living Church’; or in other words, the Church is poetry. It was his natural way of describing the richness of historical tradition, of language and of emotional association that is felt in the organic life of the Catholic Church. Dogmas are indeed the symbols of this poetic Church. In Prickett’s words, they ‘are a necessary part of the total poetic nature of the Church—analogous, perhaps, to the conscious cerebration of the poet— it can only be a putting into philosophic language of what is inarticulately felt by the whole body’. Although Prickett does not refer to it, the key passage in Newman’s writings is perhaps the one which occurs in the last of his university sermons. It is in striking accord with the Coleridgean tradition.

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revealed truths. Consequently, to adhere to the dogmatic principle is not to invoke some out-dated method of inquiry involving axioms beyond question or criticism: to say it again, dogmas and theologies have been common origins. It is simply to affirm the Church's capability to achieve the self-knowledge which is essential for her remaining alive. But there is one obvious objection which demands comment.

Many will regard such a claim for dogmas as quite inapposite. Their human character, temporal nature and historical conditioning will forbid significance of this kind being attached to them.

By contrast, however, the Coleridgean tradition sets great store by those very features, looking upon them as indispensable to the tension which makes the symbolizing process effective. For example, although a dogma's linguistic formulation particularly has often been used in evidence against it, Prickett's study, by demonstrating the interdependence of theology and literary criticism, makes it impossible to dismiss language as so obvious a handicap any longer. According to this tradition, 'form and content were essentially indivisible'. Thus 'it was not possible to describe the 'meaning' of the Ancient Mariner in other terms than those of the poem—just as it was not possible for Kierkegaard in Fear and Trembling' and Isaac could be told in other words than those of Genesis'. And once again, for Prickett, this is a matter of more than historical interest, as his criticism of the Good News Bible made plain. In a letter to The Guardian he castigated the translators' aim 'to use language that is natural, clear, simple, and unambiguous'. If they really believe religious experience concerns such things, he wrote, 'then surely they do not know the basics of their own calling as theologians'. The underlying assumption is taken from this tradition, namely that what is ambiguous is nonetheless elusive, but they are not, therefore, entirely beyond reach. Between a dogma and the critical theology which assesses them, there exists a vital tension. Because of that tension, dogmas make possible some genuine perception of the reality. In this way the truth can be known in matters of faith, even if imperfectly, and dogmas play an essential part in the process. Plainly, to discard them on account of their admitted limitations and imperfections is not only to misunderstand their essentially symbolic nature; it is also to suffer a handicap in the search for religious truth which is too severe to be overcome.

To sum up. It is to be expected that divinely revealed truths will often prove elusive, but they are not, therefore, entirely beyond reach. Between a dogma which is a symbol, and the divine reality it seeks to communicate, there exists a vital tension. Because of that tension, dogmas make possible some genuine perception of the reality. In this way the truth can be known in matters of faith, even if imperfectly, and dogmas play an essential part in the process. Plainly, to discard them on account of their admitted limitations and imperfections is not only to misunderstand their essentially symbolic nature; it is also to suffer a handicap in the search for religious truth which is too severe to be overcome.

It has not been the purpose of this article to present the value of dogmas at the expense of theology. There have been times when some people have adhered...
CAN WE LEARN FROM EASTERN RELIGIONS?

by

DOM AELRED GRAHAM

Dom Aelred now feels that he has said in print all that he is called upon to say, and so he has pr
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The Bhagavadgita amounts to a compendium of Vedic doctrine plus the Upanishads, and is thus a unique expression of the Vedanta. Here it should be remembered that the Vedanta is an undogmatic, experimental approach to truth. Shankara, for example, does not tell us that we must accept the existence of Brahman as a dogma before we can enter upon the spiritual life. No—he invites us to find out for ourselves. (What teacher in a Catholic religious class. to do the same?) Nothing, no teacher, no scripture, can do the work for us. Teachers and scriptures are merely encouraging in personal effort and, as such, they can be very effective. Effort, in terms of self-discipline, especially striving, that which is disclosed at the end of the search for God, is pure gift; in fact it is there already, did we but know it. Thus Indian religion speaks of our being saved as realization, that is, becoming fully aware of what we are, knowing our true nature.

At this point Hinduism and Buddhism, now a living religion for the most part, south and east of India, may be said to coexist, although each can be very effective. Effort, in terms of self-discipline, especially striving, that which is disclosed at the end of the search for God, is pure gift; in fact it is there already, did we but know it. Thus Indian religion speaks of our being saved as realization, that is, becoming fully aware of what we are, knowing our true nature.

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void, which is the Buddhist peak experience. Here we are poles apart from the nihilism of western existentialists: what is indicated is the incapacity of the mind to conceptualize, or language to express, the intuition of ultimate reality. If words are to be used, 'sunyata' could just as well be described as 'fulness', since it is the heart of the unchanging, transcending the antithesis between the static and the dynamic.

Fittingly we may quote here an extract from a basic Mahayana text, The Heart Sutra. A striking contrast to Hebrew psalmody, it nevertheless merits the mind to conceptualize, or language to express, the intuition of ultimate reality.

Therefore, O Sariputra, it is because of his indifference to any kind of personal attainment that a Bodhisattva, through having relied on the perfection of wisdom, without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to Nirvana.

Here, O Bodhisattva, was moving in the deep course of the wisdom which has gone beyond. He looked down from on high, he beheld but five heaps, and he saw that in their own-being they were empty. Here, O Bodhisattva, form is emptiness, and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form.

The Mahayana Bodhisattva ideal here referred to, than which no religion proposes anything more selfless, is the negation of a view of salvation centred on saving one's own soul. The concept is that of the liberated individual entitled to enter final nirvana, but postponing entry into that paradise until all humanity. The Mahayana Bodhisattva ideal here referred to, than which no religion proposes anything more selfless, is the negation of a view of salvation centred on saving one's own soul. The concept is that of the liberated individual entitled to enter final nirvana, but postponing entry into that paradise until all humanity.

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tradition and that majority who live outside it and within other streams of religious life. It is, by Jesus alone that men can be saved, and solely by their response to him that they can appropriate salvation. Professor Hick goes on, 'then the only doorway to eternal life is Christian faith.' From this it would follow that: the large majority of the human race so far have not been saved. But is it credible that the loving God and Father of all men has decreed that only those born within one particular thread of human history shall be saved? Is not the entire agitated by certain Christian circles by equated with the legendary, still less with what is untrue. Maurice Wiles, Regius Professor of Divinity at Oxford, in his discussion 'Myth in Theology', endorses such remarks as 'parable and myth often contain more truth than history'. and readily or so forcefully in any other way.' His own position is indicated by the sentence: 'The Christian myth does not ... that 'These rather artificial theories are all attempts to square an inadequate theology with the facts of God's world.'

The Myth of God Incarnate, it is well to remind ourselves that 'myth' is not to be
*Myth is a pictorial way of expressing truths which cannot be expressed so readily or so forcefully in any other way.' His own position is indicated by the sentence: 'The Christian myth does not ... that 'These rather artificial theories are all attempts to square an inadequate theology with the facts of God's world.'

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Up to this point I have been trying to write as objectively as these matters permit. No doubt what has so far been said reflects to some extent an individual's position —a position which, I believe, though modified and enriched by reading and experience, has not undergone any radical change over the past forty years. I still have not enjoyed a lengthy period living in the uniquely liberating climate of the United States; still to make some acquaintance with Hindu and Buddhist apologetics. I still need to spend the better part of a year studying in India (including several weeks at Varamani on the Ganges') and the Far East; still to learn, for example, that three centuries before St Paul wrote of the 'fruit of the Spirit' (Galatians 5:22-3), the Buddhist emperor of India, Ashoka (270-230 BC) had caused to be carved on rock pillars the marks of the Buddha way: compassion, liberality, truth, gentleness, peace, joyousness, self-control, sincerity, wisdom.

Even so, in my first book published in 1939, *The Love of God*, I fancy that there can still be seen the seeds of what way of life. In these respects, if in no others, the movement of the Church since the Second Vatican Council has been downhill all the way. Biblical christology and ecclesiology have largely taken the place of genuine theology; talk about the historical Jesus and institutional Christianity rather than talk about God. The extermination of religion has been proceeding apace. In these circumstances it is not surprising that a phenomenon like the charismatic movement, as an alternative to the knees of regular church services, is attracting so much attention. Knowing the dedication and integrity of some of its devotees, I presume no word of criticism —only to wonder mildly about the lasting benefits of what appears. even to the point of preferring it to the Christian tradition in which they have been brought up. The answer to this question, I believe, is threefold. First, the religious approaches we have been discussing do not insist, in the manner of orthodox Christianity, on the acceptance of creeds and dogmas; they offer a vision and above all an experience: they are not an authoritative hand-out but a challenge to investigate for oneself. Secondly, for those who see little value in tradition for its own sake eastern religion attracts by its trans-historical dimension: its non-rootedness in space and time; it is not concerned essentially with a message from the past or a promise for the future but with an experience. Really: not does not exist there and then, but here and now. Thirdly, there is offered to the aspirant the prospect of a profound spiritual freedom, a liberation of the whole personality, release from hang-ups, from cravings and aversions, from fear. As the great ocean has only one taste, the taste of salt', said the Buddha, 'so my doctrine has only one flavour, the flavour of liberation.' Catholicism is not without those attractions, at least for those who know how and where to look for them. But who, in the present state of the Church, are to be the teachers? Add to this that there is an intellectual excitement, combined paradoxically with a profound peace of mind, arising even from an elementary study of the Vedanta and Mahayana Buddhism, which is simply not available in run-of-the-mill Christian scriptural and theological studies.

CAN WE LEARN FROM EASTERN RELIGIONS? 19
And then the holy—now regarded in many quarters as mandatory, by which the mental repose needful for true prayer is once more disturbed. Here several points call for notice. First, it has been established statistically that the clergy as a body are much more eager to preach sermons than their congregation are to listen to them—an human factor worth reflecting on these days of emptying churches. Secondly, it appears gratuitous to assume that every passage of scripture assigned to be read in church provides suitable material for commentary to the faithful today. Thirdly, if anything needs to be said, and the need is by no means always apparent, it should surely be addressed to the condition of the hearers in their own situation. To accomplish this, will often demand gifts different from those required merely to expound the meaning of a scriptural passage. If these points have any validity, the conclusion should follow that silence is not seldom preferable to speech.

It may be of interest to note, in the context of these pages, that a Buddhist monk (bhikkhu), when discussing publicly to the faithful, would not talk about why we live, but how to live. He would speak no doubt of the Buddha's eightfold path—i.e., right views, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, right contemplation—but his real aim would be to bring his hearers to a complete opening up of their understanding and a state of untroubled peace. Hardly to be achieved in a single discourse. Nevertheless, he would say, since it is the final end of the Buddha life, but the emphasis would always be on what to do about ourselves, so that we might become truly wise and compassionate people. Without the practice of meditation, he would point out, this goal is unattainable. The Catholic faithful admittedly are often told how important it is that they should pray, but how much help are they given in the business of bringing themselves into such a condition that God becomes experientially real for them, which is the point and purpose of true prayer?

Prayer is a topic which easily lends itself to vague generalities. Let us try to reach the heart of the matter. Petition, contrition, interest, thanksgiving, praise, aspiration, are all genuine forms of prayer. How else can we pray but in one or other of these ways? Nor should we wish it otherwise. Yet we are meant to go deeper. Prayer should help to rid us of our self-deceptions, not foster them, as sometimes happens. What if our prayer is hardly distinguishable from an expression of great self-sentiment? What if it does not extend beyond a private love-affair between the soul and its conception of God? Even group prayer can be, in part, at least, a pursuit of mutual self-insurance, the comfort of a dedicated togetherness. We few, we happy few, we band of brothers.

We should seek a way of praying that will bring us nearer to reality, which may not always include our long cherished notions about God. Our prayer must never be a withdrawal into the protective shell of a merely personal devotion, lingering in the immaturity of childhood perhaps, as distinct from the spiritual depth by which, whatever our age, we are to assume genuine children of God. We need to clarify the mind, remove the barriers of illusion that block our awareness of the God of truth. He is with us already, could we but sense it, calling only to be confirmed by a faith that is at the same time firm, held by the conviction of a personal union with ourselves. Here are the impediments—any form of self-importance, the personality to pass judgment on others, lack of the team that expands beyond personal resentments, overt hostility and narrowness, avarice, aversion, irrational pers.
This with the Incarnation of our Lord and Saviour Jesus Christ, who is 'the way which has had its vogue among academics eager to be persuaded by their Marxist colleagues—in the reduction to absurdity of a line of thought about Jesus which even claim a long, and even respectable, history. God is conceivable without Christ, but never Christ without God.

As we have remarked, proclaiming Christ. So did the author of the Fourth Gospel, which is possibly a series of Johannine homilies having links with the synoptic tradition. But did Jesus proclaim Christ, that is to say, himself? According to what appears to be our earliest sources, he proclaimed God and his kingdom, deprecating among his followers any concern with himself personally that might distract attention from his message. 'And Jesus said to him, “Why do you call me good? No one is good but God alone”' (Mark 10:18).

"Whoever does the will of my father who is in heaven" (Matthew 7:21). It may be helpful to reflect sometimes on how little we really know of the earthly career of Jesus of Nazareth. He grew from infancy to boyhood, through adolescence to manhood, over a space of thirty years; yet it has been computed (by the Anglican scholar, B. H. Streeter) that, apart from the forty days and nights in the wilderness (of which we are told virtually nothing), everything reported to have been said and done by Jesus in all four gospels would have occupied roughly three weeks: which obviously leaves the overwhelmingly greater part of his sayings and deeds throughout his life unrecorded. Thus R. H. Lightfoote's well known verdict of over forty years ago still has point—"the form of the earthly no less than of the heavenly Christ is for the most part hidden from us.'

There should be nothing disturbing about this; only it may make us a little more hesitant than we sometimes are to say what the following of Christ actually amounts to, or for that matter, what Christianity really is. As I understand such evidence as we have, I believe that Jesus was as complete a manifestation of God as it is possible for a human being to be—in for him the whole fulness of the deity dwells bodily' (Colossians 2:9). I believe that his sole preoccupation was to be faithful to the will of God his Father. He was entirely taken up with his vocation, which was to act as a medium of God's love for the world. He was concerned beyond measure for those whom he saw ready to... still needing to be assimilated by his followers, at a time when some of them seem ready to interpret Christianity in terms of an unspecified 'openness' and 'availability'. Within the Christian community each member is called upon to discover, believe, through a profoundly personal openness and availability to God alone, what his or her role in the vocation of the Church may be.

For my own part—and here I quote a note of personal testimony—I should like always to have been able to take my stand unreservedly by what might be described as the single sentence in the gospels: 'For this I was born, and for this I have come into the world, to bear witness to the truth' (John 18:37). To the comments of recent scholarship on this text I respond with whole-hearted agreement: 'It is the truth, the revelation of eternal reality, that Christ declares' (C. H. Dodd). Or more fully: Jesus 'has entered this world for the purpose of witness to the truth, that is, to the eternal reality which is beyond and above the phenomena of the world and, in particular, to the true and eternal ligitation of God which is the fount and pattern of all human authority' (C. K. Barrett). And again: Jesus will not categorically refuse to be known as a king, but he indicates that he prefers to describe his role in terms of testifying to the truth' (Raymond E. Brown).

The New Testament witness as a whole, I think, raises Jesus beyond the reach of the historiographer. His existence can only be described, paradoxically, as neither historical nor non-historical. The Christ we pray to and adore exists not in space and time but in the mind of each worshipper. Thus a variety of ideals have coherently around him. Consider the distinctive lifestyles of St Benedict, St Bruno, St Francis of Assisi, St Ignatius Loyola, St Vincent de Paul, all of them taking Christ as their model, Patricia for a moment over St Benedicts we recall that, as a youngster probably still in his teens, he left Rome for the case at Subiaco because, as Gregory the Great tells us, he 'desired only, the Rige for monks he was later to write is permeated with his understanding of Christ, but let it be emphasised (since it is the underlying theme of this essay), his basic concern is 'that in all things God may be glorified'.

The believing Christian can no more think of Jesus without God than he can think of God without Jesus. But what of the hundreds of millions of true religious people in India, the Far East and elsewhere, who are not believing Christians? What is to be said of those who live by the message of Christ? Or of those who have never heard of Christ at all, yet live by ideals which are essentially Christian? The Christ we pray to and adore exists not in space and time but in the mind of each worshipper. Thus a variety of ideals have coherently around him. Consider the distinctive lifestyles of St Benedict, St Bruno, St Francis of Assisi, St Ignatius Loyola, St Vincent de Paul, all of them taking Christ as their model, Patricia for a moment over St Benedicts we recall that, as a youngster probably still in his teens, he left Rome for the case at Subiaco because, as Gregory the Great tells us, he 'desired only, the Rige for monks he was later to write is permeated with his understanding of Christ, but let it be emphasised (since it is the underlying theme of this essay), his basic concern is 'that in all things God may be glorified'.

What is to be thought of the Manhayana teaching that the Buddha. Dharmakaya?"
KATHLEEN RAINE, POET AND SCHOLAR
14th June 1908-1978
Nihil vocem nec stare signum aeditum Deum

We have among us, after her fashion, a Christian poet so subsumed into Neo-Platonic symbolism and Jungian religious thought that she cannot see how it is possible for others to fail to see all human existence in sacramental terms. Her journey has taken her through strange ways towards the conclusions she might have learned had she lived her life in the entourage of St Teresa of Avila. In a private letter this year—her seventieth year—she wrote: "I am digital in my views, and all that vision of love that should be both sensual and platonic. Perhaps no one has ever taught me only one thing, that the price of everything in the spiritual world is the transmutation of something in the natural world. One just cannot have both. The price of being a poet is the transmutation of an equivalent in the living of one's natural life; of platonic love, the transmutation of bodily passion. That is just a law of nature, or of spirit, certainly of human life."

She sees her life as the vocation of the poet. Who as an imperative must answer the call of what she has named down the years "my daimon". She wrote: "I have no choice but human relationships can take its place, not was then ever so, much as I may have tried to have everything on all levels. In truth, we all surely have some vocation which to betray is death. Here has been, as much in prose as in verse, the vocation of the sacramental poet who sees, like her Blake, the world in a grain of sand—really everything that lives is holy, life delights in life. So it was that in her writings Kathleen Raine gravitated to traditional metaphysics in all its branches, principally the ancient Neo-Platonic symbolism and eschatology put to such poet-philosophers as Coleridge and Thomas Taylor; Yeats and Hopkins, St John Perse and David Jones. Eliot and above all William Blake (with whom she has principally identified her poetic-scholar life-work, and with whom she shares the fundamental insight that "All Religions are one", that God is self-revealed to mankind down the ages according to the temperament of the various races and their degree of development)."

"Poetry is the language of longing": for her, it is the language of the soul, the greatest of it being inspired by the universal imagination. She holds that in materialist minds, a decadence of the arts is inevitable; for when the soul is denied there can no longer be poetry, unless as the language of longing for that which is denied. Collected here below are some representative poems designed to provide an eclectic portrait of the poetess in the range of her work. A curriculum vitae is unnecessary, since she has herself written in three poignant and beautifully handled volumes her own agony and the agony of her companions and a significant review of the age of these volumes is appended, and with it a check-list of her principal writings to the end of 1977. Kathleen Raine's own work is shown in effect, in a short essay on Blake, to be compared, perhaps, with her essay in The Tudor and the Christmas, both of them touching, through Blake, the universality of true religion; and in two reviews containing modern poets of her own shade of mind. The whole gathering is presented, at the moment when three score years and ten are reached, as an appreciation of the past and a wish for the future—floreor!

WHAT KIND OF CHRISTIAN WAS BLAKE?

There are many of us—an ever-growing number—who see William Blake as something more than a poet, more than a painter, more than the creator of illuminated books worthy, as examples of religious art, to be set beside the Illuminated Missals and Gospels of the Christian Middle Ages. We see him, and he saw himself, as a prophet, the one prophet of the English nation . . . the prophet of his and our city of London. Some perhaps think of prophets as belonging to a primitive past, with the shaman and the witch-doctor, Blake did not. He spoke as the prophet of a new age, of the modern world in which we ourselves belong. He knew that he was speaking to a future generation, to whom his words, unheeded and barely understood by his contemporaries, would carry the truth he saw, and there are many at this time, and above all among the
KATHLEEN RAINÉ, D.Litt.

Springtide, Cambridge

Autumn time, Paulton's Square
young who speak of the ‘Age of Aquarius’ into which the world is entering, who feel that Blake’s message is addressed especially to them. And they are right.

Some of these perhaps misunderstand that message and see Blake as merely a political rebel with a message of revolution. But this Blake of the campus is a mere cartoon figure with no depth. Blake was indeed at one time a supporter of the movements towards liberty in America and France. Later he was to see politics in his own words). We must also remember that he was a supporter of Catholic emancipation; that he is remembered as saying that no subjects on earth were as happy as those of the Pope. He meant, of course, that of all forms of government a theocracy is the best. In his illustrations to the Book of Job he expressed the essence of the Jewish religious tradition. His last great work was his unfinished series of illustrations to Dante’s Divine Comedy.

Prophecy may be poetry, but poetry is prophecy only when it is inspired by that ‘other’ mind which some at this time would better understand as the ‘collective unconscious’, or anima mundi. Blake believed that he wrote from the dictation of the indwelling Imagination of God: sometimes twenty or thirty lines at a time would so come to him, as he tells us. Yet he did not, therefore, see himself as a man set apart, for he believed the prophetic gift to be latent in everyone, by virtue of our common human nature. Inspiration comes to all who listen and attend; and far from thinking himself more than normal, he bitterly deplored the ‘deadly sleep’ in which we are so much less than we might be. His call was for one thing only—not moral repentance for ‘sin’, but for spiritual awakening. He would have everyone attend to the indwelling divine spirit that speaks through the theories of all great art, of all great poetry which, he says, ‘is the true key to the universe of generation’. He would have everyone attend to the indwelling Imagination which, he claims, is the true key to the universe of generation.

Blake was the prophet of the ‘God within’, whom he calls the ‘Divine Humanity’, or ‘Jesus, the Imagination.’ He was a ... ‘visions’ are not to be found in this world, he wrote a letter, in which he answers the charge of being unworldly: ‘Oh no, no. I see an innumerable company of the heavenly host and crying, ‘Holy, holy, holy is the Lord God Almighty’.

By laws of sacrifice for sin
Till it became a Mortal Worm.

Blake wrote,

For Blake the symbols of the infinite and the eternal are the minute; the ‘matron conies song, the flowers of thyme and meadowsweet from whose

universe of which scientific materialism with its idolatrous worship of magni-
tude had for a time deprived us. He turned the universe inside out, and taught.

that the visions of fancy are not to be found in this world. To me this world is all one continued vision of fancy or imagination. There are certainly many today for whom a guinea is more beautiful than the sun, or who see the sun things as Blake did not see it so: ‘Oh no, no. I see an innumerable company of the heavenly host and crying, ‘Holy, holy, holy is the Lord God Almighty’. But Blake was the prophet of the ‘God within’, whom he calls the ‘Divine Humanity’. He was a...
as did Jesus, that 'what is above is within'; that 'every natural effect has a spiritual cause and not a natural. Natural cause only seems.' It may well be that the greatest revolution of this century may prove to have been not the political upheavals motivated by a desire only for a redistribution of wealth and power; but a change of the premises of civilization. To the scientific age, matter has seemed the undeniable basis of all reality; a view scarcely turned of this century there began, in many fields, a rediscovery of mind. Of con- believed, in the discovery that God is not outside but within us.

Blake too was for the first time published; the first edition of his Prophetic Books was edited by Edwin J. Ellis and by William Butler Yeats, the greatest poet of this century and himself a voice of the New Age. For Blake, there was no need to go to India for the true religion; all religions, he believed are one, all are grounded in the human Imagination. the Divine Humanity who was, for him, Jesus Christ. The 'religion of Jesus', long misunderstood, was about to be revealed, so Blake believed, in the discovery that God is not outside but within us.

A distant of the day, Henry Crabb Robinson, a friend of Wordsworth and of Coleridge, was much exercised over Blake's orthodoxy and put to him blandly the question of his belief concerning Jesus Christ. 'He was the son of God', Blake answered; and then added, 'And so am I, and so are you.'


Books of 'criticism' are in our own time what volumes of sermons were a hundred years ago, and likely to suffer the same fate. That is not to deny their usefulness; there is a need for them. It is a sad day for publication, when there is no skillful editor to give a book its due place in the world. There is the usefulness (to the young curate or the junior Fellow engaged on his doctoral thesis) of wrestling with a chosen theme. There is no better intellectual exercise for the first version of a piece of writing, for searching for one's thoughts into a written word. But it is possible that on a Sunday one or two among the tethered Victorian congregation found some of the curate's reflections helpful, for people are of their time and place, thinking about similar questions in similar terms. The tattered audience of the literary critics is the University student population, and the same no doubt applies; although in both cases we may wonder whether the illuminations are worth the toil. Such is the output of works of criticism, usually by those at the beginning of their careers (who might have written on the same subject with greater insight twenty years later) that the students scarcely have time to read the text, so busy are they reading the books of those who are going to examine them on it. I remember C. S. Lewis saying something of the kind about the contrast between his Carvings and the literary critics' knowledge of Shakespeare criticism and their ignorance of Shakespeare himself.

If Mr. Robinson's In Extremity tells us more about Mr. Robinson than it does about Hopkins it is not therefore without value. This act is the very reverse of Empson's preparation for the drop to take its prey. This act is the very reverse of Empson's detection that Hopkins could have seen; the falcon is said to 'buckle' when it folds its wings in preparation for the drop to take its prey. This act is the very reverse of Empson's use of the word 'buckle' or Mr. Robinson's own guess, 'to yield'. which means much the same, but is less precise than Empson. The Scotch expression to 'buckle to' (emphasis on the second word) is a cognate sense.

Or take the Windhover sonnet, that favourite target of the critical guessing-game. Mr. Robinson makes some credible comments, but adds one more mis-reading of the key word, 'to buckle'. The list was started by William Empson who reads it as meaning 'like a bicycle-wheel', and sees the Jesuit as also on the point of buckling in this sense. Again a day in the country might have helped, spent in the right company. How long will it be before critics take note that Arthur Thomas, S.T. J. discovered at St Bruno's a book on falconry that Hopkins could have seen; the falcon is said to 'buckle' when it folds its wings in preparation for the drop to take its prey? Hopkins the ground of his metaphysical dismissal of relativism; for him beauty and truth are but a few of the signs of the new orientation. Blake too was for the first time published; the first edition of his Prophetic Books was edited by Edwin J. Ellis and by William Butler Yeats, the greatest poet of this century and himself a voice of the New Age. For Blake, there was no need to go to India for the true religion; all religions, he believed are one, all are grounded in the human Imagination. the Divine Humanity who was, for him, Jesus Christ. The 'religion of Jesus', long misunderstood, was about to be revealed, so Blake believed, in the discovery that God is not outside but within us. A distant of the day, Henry Crabb Robinson, a friend of Wordsworth and of Coleridge, was much exercised over Blake's orthodoxy and put to him blandly the question of his belief concerning Jesus Christ. 'He was the son of God', Blake answered; and then added, 'And so am I, and so are you.'
same. But it is hard not to speculate about the suffering young priest who, great or almost great poet as he was, surely, for all his struggles to find God, remained at heart a Victorian Deist, never discovering the 'God within' with his conversion to Catholicism or his vocation as a priest.

It is ironic to consider that while Hopkins was eating his heart out in Dublin for lack of congenial companionship of the mind, in that very city was already proven the greatest generation of poets since the English romantics. Hopkins knew Yeats's early friend the poetess Katharine Tynan, and had met Yeats's charming civilized old father, J. B. Yeats. He might even have met the young Yeats whose Mindade he criticized so amusingly but without perceiving its import as an early symbolist work with promise of a new kind of poetry to come.

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all been in one direction. for David certainly borrowed also from René Hague, of whom he always spoke with great respect; an obvious example is the use he might almost say that the fund of knowledge from which The Anathemata arose of whose knowledge and wisdom of his immediate friends; and beyond that circle, the collective experience of all his ancestors, and our own.

Mr Hague's commentary seems like an extension of David's own fascinating footnotes. David himself saw the early sections, and corresponded with Mr Hague about those fine points they both so much enjoyed. The extracts from David's letters and unpublished manuscripts form a valuable part of the book; an indispensable aid to all future students of The Anathemata. A good (though not exhaustive) bibliography also gives an authoritative list of source-books not likely to be well known to the general or the academic reader.

Mr Hague was above all close to David in his religious thought; he shared his experience of the neo-Thomist theology and the Tridentine Mass, as it was understood in the last decades before the present movement (deplored so bitterly by David) of liturgical change. To David it was the Mass that 'made sense of everything.' In The Anathemata he presents the Mass as the meeting-point of the time and the timeless, present and past history, the meeting-place where the living and the dead and the still unborn are contemporaneous, not in another world but in this world of times and places. of which the Stauros is the measure, even though its outcome was to be tragic (tragic destiny being of the essence of doing some good). But neither is there any so lost as to be unaware of the good.

The dream of the Rood than it is to any Romantic work, or even to Joyce who has compromised the daimon.' She quotes Blake (her Blake), about the point that 'is this poet falls flatly platonically in love with a man whose own roots matched and evoked her paradisal childhood world, both sharing the same wild north country places, the same skies, animals, birds; both being drawn to nature, one the more as a naturalist, the other more as a poet, but each fulfilling for life the unrealised potential of the other. For her, who tells the tale, it seemed and still seems (though not perhaps to the dispassionate reader) a love destiny and a privilege, a life meaning which at last enriched her beyond measure, even though its outcome was to be tragic (tragic destiny being of the essence of some good, and not for that reason to be regretted).

This last volume is a love story, complex and sincerely seen, passively felt and drained of all protective covering, and so beautifully told by authentic voices—most written in 1962 and 1966, more in 1971 and 1976, without the previous parts being spoiled by cosmetic or hindsight revision—that it may come to rank as one of the classic tales of a woman's love in our language—a love lecherously cherished in the English language.

But there is no mistake or misdeed so blind or so fatal that we ourselves might not have made it. But neither is there any so lost as to be unaware of the good that might have been, who does not mourn that love continually in a heart however frozen. I think that Dante understood, in meeting the souls of the damned and of the blessed and of those toiling their way, like most of us, through our purgatory, that each has its story, which, stripped of the outer personality and its pretences, must be told understood that every soul not only found in Hell, we walk at all times a perilous knife-edge between good and evil.

The intent is so earnest, the soul-baring so candid and the language so delicate by the lesser becomes hypnotically powerful as it reaches its denouement. A passage taken from the outset may make the point for the rest, showing that here is a poet who writes. 'Let those who blame me consider that, as Dante found in Hell, we walk at all times a perilous knife-edge between good and evil, and there is no mistake or misdeed so blind or so fatal that we ourselves might not have made it. But neither is there any so lost as to be unaware of the good that might have been, who does not mourn that love continually in a heart however frozen. I think that Dante understood, in meeting the souls of the damned and of the blessed and of those toiling their way, like most of us, through our purgatory, that each has its story, which, stripped of the outer personality and its pretences, must be told understood that every soul not only has, but is, its own truth. The damned are from their own mouths condemned, even in their self-justification; and the beatitude of the blessed is in the very fact of their joy. Yet experience, however terrible, cannot fail to purchase a little wisdom, "at the price of all that a man hath," as Blake says, "in the desolate market where none seems to buy".

It is a record of inner experience of a man who, though homœopathically interested in the adolescent, admitted that every nude needs a woman in his life at least for adult companionship and continuity of relationship, and thought ever to be well known in the general or the academic reader.

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he might demand her love and loyalty while renouncing her carnality; and of a
woman whose womanhood desired to possess what she had been given only as a
poet. They evoke the judgment of Traherne that 'no creature was
woman whose womanhood desired to possess what she had been given only as a
much,

heart accepted his homosexuality, supposing that some day she could physically
long the love between them —'we met at last in the heart of an otter' —and its
death precipitates the death of the love between them.

Class adds to the complexity. Kathleen Raine has taken in the earlier
to paint her impoverished past in Ilford, her climb to some status
through her cultural gifts, her acceptance among the aesthetic elite, who judge
by potential rather than precedent. He who became her thought and her prayer.
For the other the naturalist Sir Herbert
Duke of Northumberland, and for the other the naturalist Sir Herbert
Maxwell—who would have been proud of a grandson able to write Ring of
Bright Water and Raven Seek Thy Brother. Each was a peer in the other's area of
ambition, each was helpfully willing to give as forgive in order to make some sense of her life, the
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fifty -page poem. On a Deserted
shore. Of her poetic power, Kathleen Raine wrote once, in her Inner Journey of
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Ofsprings of water, leaves and song of birds. / By all time younger
But now life in its cycle swings out of time again
What remains of it all? Two things most valuable, the spirit purged of
Whoever knows this is never lonely.' The next time that, wretched, he was to ask
To me the forever -written story of my book of life . . . my only place in any book
of Gavin's was as the woman who had laid a curse on him.' And yet, dying of
cancer in 1971, he wrote asking her to accompany him in spirit —and this she
did, laying in his grave a bunch of rowan -berries from their tree.

What remains of it all? Two things most valuable, the spirit purged of
distraction of spirit and ceased virtually to write. 'Gavin's engagement had destroyed in me, with the long
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poet had recourse to writing and to collaborating with others whom she could

focus of their mutual love, was an otter. too frail a creature to carry for

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Pitter, JOURNAL. Autumn 1974, 72-4. It has just been issued in French by
Stock, Adieu Prairies Heureuses: Souvenirs dEnfance.

The previous volumes were reviewed as follows —
I. Farewell Happy Fields Hamish Hamilton 1973 173p £2.75, by Ruth
Pitter, JOURNAL. Autumn 1973, 72-4. It has just been issued in French by
Stock, Adieu Prairies Heureuses: Souvenirs dEnfance.

H. The Land Unknown Hamish Hamilton 1975 207p £6.95, by Margaret
In the checklist which follows, which is preliminary only, I have omitted first printings of poems which were later included in the author's regular volumes of poetry, whether originally published in little magazines, periodicals or in anthologies. However poems which are known to be uncollected have been included.

Kathleen Raine has written many book reviews but I have included only those which seem to bear upon her main preoccupations.

The compiler is aware of some of the shortcomings of this checklist: he offers it nevertheless in honour of a gifted writer and a friend.

Enithannon Press,
22 Huntingdon Road,
E. Finchley, London N2 9DU.

1929
'Chloris when I woo' (a poem) in Experiment no 2 (February, 30).

1930
'Symmon for the B.V.M.' (a poem) in Experiment no 3 (May), 22.

1931
'Anthem' (a poem) in Experiment no 6 (October), 50.

1933
'Revelation', 'Dulcam', 'Nobles', 'Figurehead' in Poems of Tomorrow (an anthology of contemporary verse chosen from The Listener by Janet Adam Smith (Charlie and Whiting), 77—90.

'The Smile' in The Year's Poetry (John Lane), 126.


Poems by Kathleen Raine, Drawings of Robert Medley.

How are poets to live? in The Author vol LX no 1 (January), 9—12.


1940
'Desire', 'Passion' and 'Easter Poem' in The Year's Poetry (John Lane), 96.

1942

1943

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1970


INTENT ON INTERCOMMUNION

by

ALBREIC STACPOOLE, O.S.B.

Scripture says: 'Everyone who has faith in him will be saved from shame'—for the same Lord is lord of all, and is rich enough for the need of all who invoke him. For everyone, as it says again—'everyone who invokes the name of the Lord will be saved.'

St Paul, Ep. Romans 10:11—13

Intercommunion between those who are not in full communion is not wrong because it is forbidden. It is forbidden because it is false. RR Langton Fox, Bishop of Mencvia

Soldiers in the War, the Korean War and other recent active service were wont to say: 'we may die together, but we may not together pray for our dead.' On such occasions denominations paraded on the one square, but marched off to their separate services. The thought that they might all participate in the greatest service possible to commemorate their joint fallen comrades, a Requiem Mass, was beyond thinking. Some of them felt bitter about it, especially fervent Anglicans; and voiced their bitterness, especially to righteous Catholics—experto credo. (This example is given because the Armed Forces are an illustratively cohesive society, closeknit and sharing high ideals, even unto the forfeiture of their lives. See Appendix 1).

A silver jubilee's length of time ago in Britain, Catholicism was regarded—not without cause—as a five-per-cent minority group, singularly Irish in its culture or tradition—orientated to a past formally dispelled by the 1829 Emancipation Act, an exclusive, self-conscious group (these being the tendencies of a sect), dependent on utterances emanating either from the Vatican or from French/German theology, and lacking 'style' or robustness of mind, though not tenacity. By contrast the Anglican Church was established, strong in numbers and robust (spiritually under Temple, organisationally under Fisher). Now, after the passing of these years, to see the 101st Archbishop of Canterbury pleading in Westminster Cathedral for intercommunion as a matter of urgency and pastoral necessity, using strong evangelical arguments for it; while a monk listens from the episcopal throne—both of them friends from former offices and long consultation—^is to rub one's eyes at what may come about under the prompting of the Holy Spirit.

The first step was taken towards intercommunion, i.e. sharing the Eucharist by mutual communion at the altar of the other Church, when a decade ago the signatories of the Malta Report (JOURNAL, Spring 1974, 5-7) built their programme around the concept of unity by stages, moving from partial to full communion, deepening relationships by mutual work and worship and so creating a fellowship susceptible to growth. As the Holy Father has generously been able to say to the Orthodox Church that he is in 'almost full communion' with Constantinople, so should it come to be with Canterbury. So the Malta signatories felt compelled, on the same principle, to raise the possibility of 'some measure of sacramental intercommunion apart from full visible unity': placing that issue on the table of discussion as a matter of urgency whose consideration could no longer be avoided. The main obstacles to it, no agreed theology of the Eucharist and no agreed understanding of the intentions and function of the ordained ministry, will both have been removed by the work of the body that superseded the Malta Report group, the Anglican/Roman Catholic International Commission (ARIC), when it is officially accepted.

Since the New Year of 1969, much private, unofficial and uncondoned intercommunion has taken place in Britain and Australasia; and on the Continent and in America Anglican clergy have been welcomed to the consecrated liturgy of Catholics. Barriers have steadily been broken down, scandal giving way to anticipation; but officially no further moves were taken. (Indeed the Vatican, until it was leaked to the press, had intended to keep the Malta Report secret: 'its publication through the press might create the impression that the Report represents more than the report of a preparatory commission.'). To say 'officially no further moves were taken' is not exactly right. We should remember the Holy Father's initiative in inviting Fr. F. H. Hesbargh of Notre Dame University, Indiana to establish the Ecumenical Institute for Advanced Theological Studies outside Jerusalem at Tantur in September 1972. Its inception had the strong support of Professor Skygaard of Copenhagen and Professor Cullman of Strasbourg; and its aim has been to enable scholars to practise a real ecumenism of living and studying in a community formed around their common interests. Twenty scholars, began that community in 1973, Catholics, Protestants and an Orthodox, Spaniard, German, French, English, priests, monks, Gruil members, laymen with and without their families. The glimmering names from both traditions included Père Bénoin OP, Oscar Cullman, Pierre Duprey, men aware not only of the Christian ecumenical dimension but of Islam and Judaism in whose midst they had very deliberately founded their Institute. Studies included the Scriptures, the Mishnahi, the Quiran Scrolls, the Syrian Fathers. The question, for our purposes, is: did this community go so far as intercommunion? A description of the Sunday eucharistic assembly has been given by Desmond Sullivan, and with other evidence it strongly suggests that the answer is 'yes.' All ordained members are invited to serve, in turn, as celebrant. The celebrant conducts the service according to his own tradition, announcing beforehand the terms on which he will invite the members to communicate. With openness to the Spirit, each participant strives to respect the freedom and to honour the conscience of all. The service has been a powerful influence in bringing the community together in unity, yet face to face with the sharp reality of the divided Church, in division even at the Lord's Table. (Tubiac, 20 Jan 73, p.540). Tantur became, with the Each aspect of the Holy Father, a community of shared prayer, shared study and shared communion—unique in the world at that or perhaps any time.

The subject was precipitated by Archbishop Coggan in his visit to the Holy Father in April 1977, when he appealed to Rome for recognition that the time has arrived when 'a relationship of shared communion can be encouraged by the leadership of both our Churches', that is to say 'our joint participation in the sacrament of Christ's body and blood'. The response from Rome was not warm, for the Vatican felt that the Primate was storming the citadel, rather than negotiating the stages. However the 'storming' process has continued this year. On New Year's Day, at Mattins in Westminster Abbey, Fr Adrian Hastings himself a Malta signatory, looked back across the ten years: he appealed for sacramental intercommunion based on the mutual recognition of the full validity of each other's ministry in its particularity: this must involve the Catholic recognition of Anglican ordained ministry as such. These two he called 'a mighty step forward towards the unity of our two fellowships: upon the one side those Christians who have adhered to the communion of the see of Augustine, upon the other those who have adhered to the communion of the see that sent Augustine.'
Then at the culmination of the Week of Prayer for Christian Unity this year, Dr Coggan was invited to preach a sermon in Westminster Cathedral at an ecumenical service on 20th January, and he turned it into an impassioned plea for intercommunion. 'We are united in our common baptism into the Trinity Name. We are united in our love for the Lord who loved us and gave himself up for us. We are united in our membership of his Church.' This is a wonderful measure of unity. But why, he asked, did we bear swated witness, why was our shared vision blighted? Can the reason be that we are divided at the deepest point of unity, the sacrament of the Body and Blood of Christ? Is this God's judgment on us for failing to grasp this truth? We recognize our unity in baptism; we permit in divinity at the Eucharist. So we go to our missional task, where we should be strong and invigorated by joint participation in the Supper of the Lord.' The Primary went on to say: 'Throughout the world, men and women, ordained and lay, in both our communions, are refusing to continue in disparity at what Christ intended to be the sacrament of unity. Roman Catholics receiving at Anglican hands the token of Christ's passion, and vice versa. I have seen this happen, and taken part in it, and been deeply moved by it, in Australia and in other places beyond these islands. Order within the Church matters, and encouragement must not be given to the breaking of rules. But I ask: Is the Holy Spirit speaking to the leadership of our Churches through the voice of people who see, with clarity sometimes hidden from our eyes, the scandal of disparity? ... I ask again: Is the Spirit saying to the Church: 'Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, draw near with faith —draw near together with faith—and take this holy sacrament to your comfort?'

The response to Archbishop Coggan's initiative went two ways. There were those who were immensely encouraged by his seeming to find a short cut to Christian unity by outflanking both theologians and lawyers in electing a single stroke of popular feeling—what The Times described as 'the headlong approach'. This approach misjudged the measured watchfulness of the Catholics, with their deeply ingrained views on the nature of the Church and their long-tested policy about guarding the sacrament, he certainly did not misjudge the warmth of sentiment on the part of many Anglicans. The Sub-Dean of Westminster and Dean designate of Norwich, Canon David Edwards, for instance, wrote in the Church Times an open letter to the Cardinal, then about to address General Synod. In it he reviewed the difficulties that separated Rome from Canterbury and attributed many of them to an Intransigent Roman style of action, a traditional slenderness that contrasted with the Cardinal's personal humility. He wrote: 'Your Eminence, when you come down to meet us as our brother Christian, our hearts rise up from the Earth and are at great joy—and to acclaim the Holy Father as the Universal Pastor. To conquer our Protestant and comprehensive hearts, your Church has only to stop. A leading ecumenical specialist in Canon Edwards' Church judged that he had exactly caught the mood of the moment. As The Times put it, 'a tidal wave of emotion seems to have swept up from nowhere to engulf the Anglican leadership at a vulnerable time, as if some subconscious craving had suddenly been brought into the open.' Addressing his diocesan synod, for instance, Dr Mervyn Stockwood, Bishop of Southwark, spoke of Dr Coggan's 'wonderful and courageous lead', saying that he endorsed every word that had been said.

There were harsher reactions, especially from those whose profession was to guard the tradition of their own faith. They wondered what the Archbishop's 'joint participation' might mean and lead to. For them, unofficial intercommunion was acceptable, but when it became official— as the Principal of Trinity College, Bristol wrote—'it entails each Church's formal recognition of the other as professing the truth of the gospel, and here the old problems arise. Has Trent's doctrine of the offering of the transubstantiated elements as a propitiatory sacrifice for sins been amended? Does the ARCIC agreement on the Eucharist in any way Branson? It has the Roman Catholic axiom that saving grace is ordinarily given through the sacraments to which faith admits us, rather than through the faith which embraces promises which the sacraments make visible, been modified? Can Churches, which are historically continuing communities, responsibly ignore their doctrinal heritages, by which their public identity is defined? If these questions be answered 'yes', the Archbishop's generous and visionary suggestion must be judged unrealistic and impracticable at present.' Such warnings tempered the euphoria, reminding us that there were other principles at stake, and that the Catholic response would have to be a polite negative till other ground was covered.

When on 1st February Cardinal Basil Hume came to address the 1978 General Synod at Church House at the invitation of the two Archbishops of Canterbury and York (it was a quite unique occasion: see Appendix IV), speaking not for Rome or his archdiocese but for himself, he fixed the problem and expanded the principles that allowed the Anglicans to ask, but forced the Catholics
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Churches, approach the altar of the Lord together. The Roman Catholic Church holds, as you know, that for one Church to share in Holy Communion at the altar of another Church is the sign and expression of that full unity which the Eucharist of its nature signifies and should not be regarded as a means to be used to foster full ecclesial community (SPCU, note of Oct 1973). We believe this is sharing presupposes not only the same belief in the reality of Christ’s presence in the sacrament, but also a common faith in general. I do not question for one moment that the desire of so many to share the Eucharist is anything but a gift from God, a gift which impels us now to work all the harder for the realization of our difficulties.

The Cardinal referred to the Malta Report’s proposal of a coming together, in effect, “in stages” working out together what is involved in the growth of communion between Churches seeking to overcome their separation—so that realities corresponding to theological concepts of what must occur do grow in practice. He felt that there was still lacking an agreed theology of Church, of its nature and function, including the relationship of communion (koinonia) and subsequent developments in our different communions at home and abroad, as well as the theological principles drawn from Scripture and Tradition. And in saying this, the Cardinal pressed that we must not only listen to each other, but together listen to what the Spirit may be saying; and in so doing, he was at one with the Archbishop, who had said as much a few days earlier in Westminster Cathedral.

How was this received? The Cardinal had, as expected of him, given a very polite “not to the Archbishops and to the Synod, but simply the Synod with a standing invitation after the Archbishops of York had made two, not simply for your office, but for what you do, but for what you are. What was taken up most hopefully in the Cardinal’s words was this phrase: ‘We recognize that there are other questions to be resolved before we can…’
his observation that both Archbishops suggested that we stand at a turning-
point which may prove to be historic. Huge areas of common faith were re-
ognised publicly. areas of common concern and scope for joint witness in action.
Both called for the authoritative evaluation of the Agreed Statements quickly
and it may be said that this JOURNAL has played its part in that field, of for
instance the Spring issue, p. 48-62). Both asked that local cooperation and
consultation should be intensified. Both spoke of the Holy Spirit making new
challenges and calling for new responses. The Primate. stressing our shared
baptism and love of the Lord, made an unprecedented public acknowledgement
of guilt and plea for forgiveness on behalf of the Anglican Church, before
asking with strong reason for the official practice of what had become
unofficially normal, intercommunion.

Fr Murray asks, as his analysis of the problem, 'what thought models are
the speakers using?' His fear is that they are using different and comple-
mentary models, thereby by-passing one another. Models may pull one into a
particular focus, obscuring the fact that they may be expressing parts of a greater
whole which is a harmony of truth. (Here he has in mind Fr Avery Dulles S. J.,
Models of the Church. Gill & Macmillan 1976). The Cardinal's model is the oft-
declared principle that ecclesial communion and eucharistic communion are the
proper expression each of the other, and certain exceptions are allowed without prejudice to the principle. This is Rome's
discipline (cf Intercommunion, CTS 1968; and cf Austin Flannery O.P.,
Vatican Council II: The Conciliar and Post-Conciliar Documents. Costello 1975,
nos.38, 43, 44); and Rome has not shown any evident sign of change recently.
There is an underlying model of great strength, that of the powerful symbols of
sacramental theology, which is lived in obedience ("the way of integrity"); it
presumes the principle of the eucharist meaning communion as indispensable,
and it inspires a system of Church order expressed in regulations. The
Archbishop's model accepts the Church as institution, but with a structure and
legal system that is blessed but changeable. Sacraments are given to us to draw
us on as well as to discipline us, given to us when we are—in all the multitude
and sinfulness of the human condition. The sacrament of unity exists in a world
where true Christians, baptised and living by faith in the living Lord, are not ex-
clusive with the visible structure of the Catholic Church, and there is no need for the
Archbishop not yet feel the full force of the argument from sacramental theology;
but equally it may be that 'we have reduced to a system of regulations
a sacramental principle which is too dynamic to be thus reduced.' We should be
warned against tidy solutions; and equally against insistence upon too high a
sufficient agreement before intercommunion may follow.

Fr Murray then suggests another model not so far invoked, that of Christ's
healing: 'Not only penance and anointing are sacraments of healing and re-
conciliation, but also (and most powerfully of all) the Eucharist. If the
sacraments are recommended not as a reward for virtue but as the supreme
means of spiritual healing and strengthening, it is self evident in the light of this
model, that it is only those already in the visible Catholic communion, who
may be treated by this sacrament. and not those who have not yet found and are
finding salvation in other forms. . . . Unless conformity is to be imposed, any reunited
Catholic, based though it may be on the Creeds, should have a large measure of
comprehensiveness about it. There are those who believe this would serve both
rather than hinder it. The rights of Catholicism are not diminished by
any one section of Christendom can grasp. Where theology is done with
competence and charity, and in an attitude of faith and love, it is nearer the heart of the
gospel message. . . . Doctrinal uniformity in which theologians may not say their say
in freedom would seem to many a recipe for a diminished Christian Church. He would be under no control.'

The debate was taken up by the Anglcan Bishop of Truro in The Times of
7th February. If we are to intervene at the sharing of communion at any level. the
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presence of Christ in the bread and wine but only in the heart of the believer. The same opposite opinions would be true of the infallibility of Scripture, the need to go to confession, prayers for the dead, the invocation of the saints, Mariolatry, and much more. Even so we coexist, with few exceptions, as a happy family intent on doing the Lord's work as we understand it. This is a truly bald statement of what comprehensiveness means in the Anglican Church; and Dr Mervyn Stockwood follows it up with the charge that virtually the same diversity of belief pertains among Catholics: I have for instance taken part in many conferences with Roman Catholics where there have been head-on collisions between Catholics with regard to birth control, papal infallibility, the Immaculate Conception, purgatory, the celibate priesthood, compulsory confession, the validity of Anglican orders and much more! So saying, the Anglican bishop has loosely applied the thoughts of comprehensiveness (which presumes official condonation) to situations that carry no formal authoritative acceptance in another Church. Moreover all of those subjects fall into a place in the hierarchy of truth certainly below the nature of the priesthood and the action of the Mass, and in all cases there is a specific Church teaching in one direction that carries the backing of those who are recognised as exercising the magisterium. The two sets of examples of variant opinion are different, not only in degree but in kind: the first springs from formal acceptance, the second from frustration with formal doctrine. The Anglicans are indeed comprehensive, in a way that disturbs Catholics; while Rome is 'unified' in a way perturbing to Anglican interpretation of free conscience, and perhaps the free flow of the Spirit.

It is time perhaps to desert the chronological spin of the argument and to try to gather it into a single focus. Theology present difficulties whenever one comes in at the end of what must be seen as a total thought process that has a mass of mutual dependencies. For instance, all we say of the Blessed Virgin presupposes a full understanding of the divinity and humanity of her Son; so it was that the Christological heresies were fought out before the doctrine of Theotokos or Dei Genitrix could emerge. So also it is with intercommunion; it necessarily comes at the term of a long series of agreements (as we have seen). They might illustratively be set out in the following order:

1. What is the Church of Christ, where is it and who composes it?
2. What constitutes absolute membership, Christian baptism, or less, or more?
3. What is its proper mission in the world—sheepish or fishing or both; and are these ever in conflict?
4. How much, how often and when should the Church invoke the sacraments in the pursuit of its mission?
5. What is its understanding of the sacraments and their grace—giving power?
6. Who may validly effect them, both as to orders and intention?
7. Who may properly receive them and who be invited to share them? (This question encompasses the invitation to concelebration at the altar of another Church.)

The most emotive arguments are presented in the early stages of that list and the question is most often resolved in these terms: 'You are not a member of the visible Church of Christ; you are not in communion, with the Bishop of Rome; you are not in communion with your bishop; you do not partake in the sole divinely instituted exponent of God's self-revelation—so how can we share our altar? That is a way of arguing that can be traced back through tradition to the Apostolic times; and it is of such importance that for the time being (as the Cardinal stated in General Synod) it forces the Catholic Church to settle for 'partial communion' only.

Pope Pius XI, in his 1929 encyclical Mortalium animos on true religious unity, referring to the Church of Rome (and not other), authoritatively declared: 'Whoever is not united to the body of Christ is no member of it, neither is he in communion with Christ itself.' Pope Pius XII, in his 1943 encyclical Mysterii corporis Christi, officially declared: 'It is a dangerous error to hold that one can adhere to Christ in body of the Church without loyal allegiance to its vicar on earth. For with this vital bond eliminated and the visible bonds of unity broken, the medical body of the Redeemer is so obscured and disfigured that it becomes impossible for those who are seeking the harbour of eternal salvation to see or discover it.' These two pontifical statements are in direct suspension from the notorious Bull of 1302 Unam Sanctam, wherein Boniface VIII declared: 'It is altogether necessary to salvation for every human creature to be subject to the Roman pontiff. There is an exclusiveness about all these utterances, a pre-empting of God's saving grace to all men, which seems unjustified either by the New Testament or the life of Christ's Church over the years. Yet that frame of mind remains strong in Catholicism—especially recent traditionalism—even to the day. During the course of the Times correspondence, for example, Dr David Watkins of Peterhouse, Cambridge, wrote 8th February. So far as I know, the Catholic Church has not abandoned—nor could so if she wished—the traditional view of herself as the sole visible and divinely instituted exponent of God's revelation as mankind. According to this doctrine the Roman Catholic Church is Christ's body, on earth so that so to be a kind of blasphemy to suggest that she could attain to a greater unity than that which she already enjoys, in upholding the doctrine of the visible unity of the Church, both Cardinal Hummes and Dr Coggan are avoiding the real point at issue. Current discussion, by concentration on topics like the nature of the Eucharist and authority within the Church, quite sidesteps the doctrinal core of the question, which is the Christian religion and all others. No lasting good can come from either willful or lenten abandonment of this issue.' So, in that tradition, it is Rome or nothing: before it, the ecumenical movement is shot to pieces, all dialogue spent. Over against it, however, there should be offered for consideration another set of equally unimportant compromises. The Fathers of the Second Vatican Council had this to say in their Decree on the Church, Lumen Gentium, 19

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more in accordance with the affirmation of the ecclesial elements which are to be found elsewhere (and among those which some Catholic traditions and institutions continue to exist). The Anglican Communion occupies a special place, de Ecumenism X). In replacing est with subsistit, the Council Fathers found a felicitous phrase for expressing a complete identification between the present Catholic Church and the Church that Christ founded, complete in the Church's respect but without making the exclusive claim for Catholicism that it was the only manifestation of Christ's Church —'the sole, visible and divinely instituted exponent of God's revelation'. Simplicitas means 'to exist in a determined mode'; and in this context, 'to be there', 'to exist in this particularity' establishing identification, but not absolute and exhaustive identification. Perhaps the point is best made by bringing forward an occasion where est is used in that exhaustive sense: in de Ecumenism X, the Fathers made this declaration: 'The Lord Jesus poured forth the Spirit . . . through whom he has called and gathered together the people of the New Covenant, who compose the Church est est ecclesia'. And there is much more in the documents of Vatican II to substantiate this argument.

To continue in this vein, when Pope Paul came to the pontifical throne in 1963, his first address to the Council reaffirmed, on 29th September and touching on the subject of nature of the Church and its membership as the key to all growth, ecclesiastical as much as internal. He chose that very encyclical of 1943 which in some particulars confined Christ's Church, Mysterium Corporis, the Holy Father saying of it, 'Our predecessor Pius XII saw to it that the Church's desire to give full expression to its doctrine about itself was in part met; but in part this itself impelled the Church to make yet more urgent efforts to give a full and sufficient definition of itself... It is evident to us that the time has now come for the truth about the Church to be more and more thoroughly explored, digested and expressed.' This it was indeed in Lumen Gentium, Gaudium et Spes, Dei Verbum —and one should add Dignitatis Humanae on religious freedom. It has been, too, in many papal pronouncements since, perhaps the most famous being that of 25th October 1970 at the Canonisation of individual Martyrs, when the Holy Father enthusiastically referred to the Anglican Communion as a sorella chiesa, saying of the sisters, 'May the blood of these martyrs be able to heal the great wound inflicted upon God's Church caused by the separation of the Anglican from the Catholic Church.' Amen to that: no more need be said, once the Anglican Church is in some way identified with the Church of God by Peter.

The foregoing should stand as an answer to the challenge of some Catholic correspondents that 'whatever happens, we have got the Papacy and they have not (which brought from another correspondent the comment that the Papacy there sounded like the advantage of the galling gun in Victorian native wars). Consider then the Eastern Orthodox Church, no longer in formal schism but in virtual full communion with Rome as a result of Pope Paul's goodwill: between the members of these two Churches, Constantinople and Rome, there is a wide and regular measure of intercommunion. When the sacramental need is not provided by the mother Church, but can be so provided by the other, it is so encouraged without let or hindrance —yet the Orthodox Church neither has nor aspires to union with the Papacy. No, the ultimate criterion is not the Rock but the Church built thereon.

There is, however, one serious argument to face in building the necessary bridge to intercommunion. It was expressed in three letters to The Times, from a Prince, a Dominican and a Jesuit. The Prince wrote simply, 'Small wonder Catholics dispute the validity of Anglican orders, when so many Anglican divines dispute the divinity of Our Lord.' The Dominican (Fr Francis Grendham, Chaplain to York University) wrote: 'The real progress made in Agreed Statements on the Eucharist, the Ministry and Authority has been largely offset by the spectacle of Anglican academies apparently playing fast and loose with central doctrines of the Incarnation and the Resurrection of Christ.' The Jesuit (Fr Robert Bitterworth of Farmington, whose phrase for has Canon Baker of Westminster Abbey) not heard of last year's dismissal of the doctrine of the Incarnation by leading bishops of his own Church? Has he not read the 1976 Bampton Lectures, which dismantle the doctrine of the Trinity? On this showing, a Catholic theologian who considers it his job, not to try and render Christianity more credible by subverting the historical creeds and inventing new ones, but to understand and interpret the doctrinal traditions of the Christian faith, must very easily hesitate to surrender himself or others to intercommunion...

Perhaps the last word should go to a great theologian beyond the two Confrontations in the dialogue, who knew these two traditions well—the Swiss theologian Karl Rahner. In 1951, in his Kritische Dogmatik IV, he came to tackle the doctrine of reconciliation of the ecumenical movement, as man existed in probabilism. Herein lies the Spirit's gathering up, building up and sending forth in faith, in love, in hope. Deliberately he fled Christology and soteriology, sin and reconciliation, denial and grace: all of this evidence of the spirit of Christ at play in the community and in that of the individual, outside Christ, head of his Church, it is salvation—the Church is driven onwards to all mankind. reconciling all to Christ: omnem creaturam in Christo. When the Pope came to the Pontifical throne in 1770, 26-27, Barthe had these vital words to say: 'It is an impossible situation that whole groups of Christian communities should exhibit a certain exterior and internal unity among themselves and yet stand in relation to other groups of equal Christian communities in an attitude more or less of exclusion. It is an impossible situation that such groups should confront each other in such a way that their competition and preaching...'

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and theology are mutually contradictory. that is revelation here is called error there, that what is heresy here is called truth there, that what is heresy here is taught and reverenced as dogma there. that the order and cultus and perhaps the ethics of the one should be found strange and alien and unacceptable and perhaps even reprehensible by the other, that the adherents of the one should be able to work together with those of the other in every possible secular cause, but not to pray together, not to preach and hear the Word of God together, not to keep the Lord's Supper together. It is an impossible situation that either tacitly or expressly, with an open severity or a gentler friendliness, the one should say to the other: You have another spirit; You are not within but without; You are not what you presumptuously call yourselves, the community of Jesus Christ. We have to recall the effects of this dissunity on the mission fields of Asia and Africa, in the face of Islam and Buddhism. But we have also to recall its effects on the so-called home fields of the Christian Church . . . where with the dispelling of the mediaeval illusion of a Christian West the Church is mercilessly confronted . . . with the tremendous alienation of the baptised masses from the Gospel . . . The matter itself (we should read vv. 21—23 word by word) demands always, in all circumstances, that the Church be true to itself, to the traditions of its history, to the traditions of its history, to the traditions of its own life; that the Church be true to itself, to the traditions of its own life; that the Church be true to itself, to the traditions of its own life. (IV, 1, p. 175)

The writer, enfin, has been challenged to stand and be counted, though he had wanted to leave it an open question. With all caveats shorne away, it seems to him, then, that --

1. With Karl Barth, we must acknowledge that divisions in Christ's Church are a living scandal, which it is imperative to rectify before that scandal diminishes the Church further;

2. With Pope Paul, we must admit an ecclesial relationship between Roman Catholic and Anglican Churches, which must be widely recognised and fostered to the full;

3. Every 'Church' possessing an ecclesial reality should be seen to have its own correspondingly valid eucharistic expression, its priesthood springing as much from this as from older 'chain-link' or 'succession list' concepts of valid ordination (cf. Portal Mercier, 'Anglican Orders: a New Concept'. JOURNAL, Spring 1974, 28—36);

4. Every Church should share a oneness of faith in Christ and his mystical body, which presupposes a common understanding and sufficiency of assent to the fundamental doctrinal truths that support this revelation, though this should not exclude a difference (even a considerable difference) in the doctrinal expression of those truths according to long divergent traditions;

5. The Eucharist, when shared by Christian Churches, may be expected to build up unity of faith as well as express such achieved unity; but official intercommunion should be seen (by analogy with marriage) as an interim stage not to be prolonged indefinitely, or it will obscure the lack of unity yet to be achieved, and will reduce the desire for its achievement;

6. Individual intercommunicants should be presumed to be in good faith, since no sincere Christian would wish to communicate at a service where he felt ecclesiastically alien, and since the sacrament is propter nos et propter nostram salutem. His occasional intercommunion could build up faith and charity and the desire for full communion;

7. A will to change, to break forth under the Spirit from the present cogently explicable impasse is imminently required from both Churches under Christ; rehearsing perfectly convincing arguments for the status quo from each point of view may assist the process, but it will not further the work of the Spirit of Jesus on earth. The Spirit is calling us forth.


The setting is the battle of Arnhem in September 1944, where the author commanded a brigade of the 1st Airborne Division:—

Quite early on I had seen a chubby, glowing face peering at me and had recognised with pleasure Danny McGowan, Roman Catholic padre of my own brigade. clean-looking,healthy and cheerful as ever. He had arrived without warning, he was no longer an ecclesiastical failure, while he carried out some of the strangest and bravest work I have ever known. Every day he tried to get one from the hospital and walk over to where the division had fought, leaving dead, regaining such graces as were already restored, picking up the pay-books soldiers always carried unavailable documents for me, gathering in whatever was likely to be useful in the hospital from the huge quantity of scattered admissions material spilled around the countryside and doing a hundred-and-one other valuable jobs. He was always impeccably dressed in uniform as an Airborne chaplain, from the red beret on his head down to his polished black boots, clean and shining from head to foot. He went about his duties quietly, accompanied by a Dutch youth, mostly from among the German troops who were now working hard to preserve the defence of the area against the other attack expected from the British. Both wore red cross armbands but these were of no significance after all the traumatic events of the last two wars, to German soldiers who saw them worn under a red beret.

McGowan was the only English-speaking priest available to us in the hospital but he was a Roman Catholic, the vicar to whom I had sent. Catholic chaplains apply precisely which as he seemed devout had before now made me rude. A predecessor of Danny's had made me quite sure. His first duty above everything else was to his Church. A general obligation to all those professing Christ centre a long way second and the interests of the men in the brigade, people anywhere else. I was grossly shocked when Danny came to us. His eyes may have been on the next word but he was aware that his work was in this, and that there was a war going on in which Christian values were at risk. It caused me no surprise to learn that in St Elizabeth's Hospital he was bringing men together in the wards and corridors for proper worship where they were members of his own church or not. This was good, but was it? Wondered, thought? Was he doing? Some were devout Christians but none were Protestants. Would he it? Indeed Danny, as a Christian priest, deep from the moment of Holy Communion? He had said: he said, but it was clear that he had already given much thought to what he saw as a serious dilemma. I praised him. He said a great deal from his conscience. I believe, but in the end it brought him to a decision in which all the circumstances was certain must be right. He began to administer the sacrament to any who sought it. (p. 290)
APPENDIX II: THE GENERAL SYNOD & CARDINAL HUME

The General Synod of the Church of England was set up in 1970 and succeeds the Church Assembly. It is the governing body of the Church and can frame measures which, when they have received parliamentary approval and the royal consent, become law.

The membership of the General Synod is composed of the Convocations of Canterbury and York together with a House of Lay representatives as well as the Bishop of the Diocese (ex officio), one archdeacon, and about six clergy proctors elected by the priests of each diocese, on the General Synod. Those elected serve for a period of five years. We are, thus, about half way through the life of the second Synod, the first having functioned from November 1970 to July 1975. The present Synod began its work in November 1975 and will continue until 1980 when new elections will be held.

The Synod meets three times each year, in February, July and November, usually in London at Church House, Westminster, but once or twice at York. The July 1978 meeting will be held at York University. The procedures of the General Synod are modelled on those of the British Parliament, with suitable adaptation. On certain occasions the Synod votes as a whole, on others the vote is taken in separate Houses; in that case a motion must be passed in all three Houses, sometimes by a simple majority, sometimes by a specified majority.

It was to this body that Cardinal Hume came on 1st February 1978. This was the second time that an eminent Roman Catholic had been invited to address the Synod, the first being Bishop Alan Clark, who spoke during the life of the last Synod. On 1st February there was an air of general excitement throughout the Synod with the feeling that an event of particular significance would be enacted that day. Never since Her Majesty the Queen opened the current session of the General Synod in 1975 had any event there aroused as much interest. Long before Cardinal Hume was due to speak at 12.15 pm, the visitors’ gallery was filling up, so that by noon there was standing-room only.

The television lights were switched on too—always a sign that something significant is about to happen!

When Cardinal Hume entered, accompanied by the Archbishops of Canterbury and York (both friends from his Ampleforth days), there were more people in the chamber and gallery than at any earlier time, except the Opening mentioned above. To me Cardinal Hume looked strikingly the same in his usual Benedictine habit (the one concession to his eminent position being his scarlet skull-cap) as when he had sat on the sofa in Ampleforth Vicarage not infrequently in the years leading up to 1976, for meetings of the Abbot’s Group. His address was listened to with real interest and hope and at the end he received a standing ovation. What he said was immensely important, but his presence there, and what he is, spoke even more eloquently. His words will, I believe, be heard with considerable respect and attention by many within the Church of England.

Ampleforth Vicarage.

Barry Keeton
In this episode of controversy between Jesus and the Pharisees (Mt 19:1-12; Mk 10:1-12) there are two significant differences between the evangelists. One is that Mark adds a corollary for his own special audience according to Jewish Law—women were so far from having equality of status that a man committed adultery not against his own wife but against the husband of the other woman. Similarly a wife could not divorce her husband; only the husband could initiate proceedings. Now Mark was writing for a non-Jewish Christian community, so he is careful to indicate both that adultery is an offence against the wife and that it is just as wrong for a woman to divorce her husband as for a man his wife. So he adds the words in Italics: 'Whoever divorces his wife and marries another commits adultery against her, and whoever divorces her husband and marries another commits adultery' (Mk 10:11-12). This supplement by Mark was, so to speak, only dotting an i or crossing a t; but what of Matthew's supplement? According to him 'Whoever divorces his wife except for forsooth (the Greek word must remain untransliterated because its meaning is crucial and controverted) and marries another commits adultery' (Mt 19:9). There are two questions here, obviously interrelated: what is the meaning of porneia, and what is the sense of the addition, is it a mitigation of an absolute prohibition or not? Neither of these questions can be answered without a look at the background of Jewish teaching on divorce at the time of Jesus. At least since the regulations of Deuteronomy 24:1, that is for 400 years, a man had been allowed to divorce his wife 'for a shameful thing'. Already before the time of Christ there were two divergent interpretations of this phrase; the strict school of thought, led by Rabbi Shammai, interpreted it to mean a grave sexual misdemeanour, while the laxer school, led by Rabbi Hillel, understood it to include such trivial matters as the wife burning the dinner or even the husband finding another woman more attractive than his wife. It is possible that the controversy between the two schools is the background of the question put to Jesus, though there is little sign of it in Mark. Matthew, however, does seem to be aware of it, for he changes the question as given in Mark by adding the words in Italics 'Can a man divorce his wife for every cause?' (Mk 10:3; Mt 19:3). In Mark the question is whether it is possible at all, whereas in Matthew they ask whether every cause. This difference indicates its well the context in which Matthew was writing; there are many other indications that he was in contact with Jewish thought and controversies after 70 A.D., when Judaism, shattered by the Fall of Jerusalem, was endeavouring to construct a unity by securing uniformity of practice and settling for a firm interpretation of controverted issues. Against this background it would be possible to argue—and it has in fact often been argued—that Matthew, by his exegetical clause—represents Jesus as opting for the stricter of the two current interpretations. But this interpretation depends on the interpretation of the meaning of porneia, understanding it in a different sense from that which it bears in practically the only New Testament passage where its exact meaning can be ascertained (1 Cor 5:1), referring to marriage of a man to his father's wife. That porneia was the subject of some special concern in Judeo-Christian circles such as those in which Matthew was written is clear from Acts 15:29, the letter from Jerusalem, in which it is forbidden to Christian converts from paganism. It is unlikely to mean simply sexual immorality here, since this would go without saying, and because other prohibitions touch matters where there was particular legislation in Judaism. Thus porneia could well mean in Acts 15 marriage within the forbidden degrees. The probability is strengthened by the fact that the main restrictions which are mentioned just before porneia in Acts are prescribed in

Leviticus 17 immediately before the promulgation of the forbidden degrees of marriage in Leviticus 18. There would thus be reason for Matthew to include this provision, concerned as he is with Judeo-Christian communities, where the other prohibitions were so far from having equality of status that a man committed adultery not against his own wife but against the husband of the other woman. Similarly a wife could not divorce her husband; only the husband could initiate proceedings. Now Mark was writing for a non-Jewish Christian community, so he is careful to indicate both that adultery is an offence against the wife and that it is just as wrong for a woman to divorce her husband as for a man his wife. So he adds the words in Italics: 'Whoever divorces his wife and marries another commits adultery against her, and whoever divorces her husband and marries another commits adultery' (Mk 10:11-12). This supplement by Mark was, so to speak, only dotting an i or crossing a t; but what of Matthew's supplement? According to him 'Whoever divorces his wife except for forsooth (the Greek word must remain untransliterated because its meaning is crucial and controverted) and marries another commits adultery' (Mt 19:9). There are two questions here, obviously interrelated: what is the meaning of porneia, and what is the sense of the addition, is it a mitigation of an absolute prohibition or not? Neither of these questions can be answered without a look at the background of Jewish teaching on divorce at the time of Jesus. At least since the regulations of Deuteronomy 24:1, that is for 400 years, a man had been allowed to divorce his wife 'for a shameful thing'. Already before the time of Christ there were two divergent interpretations of this phrase; the strict school of thought, led by Rabbi Shammai, interpreted it to mean a grave sexual misdemeanour, while the laxer school, led by Rabbi Hillel, understood it to include such trivial matters as the wife burning the dinner or even the husband finding another woman more attractive than his wife. It is possible that the controversy between the two schools is the background of the question put to Jesus, though there is little sign of it in Mark. Matthew, however, does seem to be aware of it, for he changes the question as given in Mark by adding the words in Italics 'Can a man divorce his wife for every cause?' (Mk 10:3; Mt 19:3). In Mark the question is whether it is possible at all, whereas in Matthew they ask whether every cause. This difference indicates its well the context in which Matthew was writing; there are many other indications that he was in contact with Jewish thought and controversies after 70 A.D., when Judaism, shattered by the Fall of Jerusalem, was endeavouring to construct a unity by securing uniformity of practice and settling for a firm interpretation of controverted issues. Against this background it would be possible to argue—and it has in fact often been argued—that Matthew, by his exegetical clause—represents Jesus as opting for the stricter of the two current interpretations. But this interpretation depends on the interpretation of the meaning of porneia, understanding it in a different sense from that which it bears in practically the only New Testament passage where its exact meaning can be ascertained (1 Cor 5:1), referring to marriage of a man to his father's wife. That porneia was the subject of some special concern in Judeo-Christian circles such as those in which Matthew was written is clear from Acts 15:29, the letter from Jerusalem, in which it is forbidden to Christian converts from paganism. It is unlikely to mean simply sexual immorality here, since this would go without saying, and because other prohibitions touch matters where there was particular legislation in Judaism. Thus porneia could well mean in Acts 15 marriage within the forbidden degrees. The probability is strengthened by the fact that the main restrictions which are mentioned just before porneia in Acts are prescribed in

A further exception to the general prohibition of divorce comes in 1 Corinthians 7:12-15. Paul is dealing with the question of a Christian—presumably a convert—with a pagan partner. He has just (verse 10) reiterated the Lord's prohibition of divorce, and now precludes to give his own authoritative (for I think that I too have the Spirit of God), verse 40 ruling in this particular case. He argues the Christian partner by the thought that the pagan partner is sanctified through the union, and by the hope that the pagan will be saved through it. But there is nothing to be done if the pagan is not willing: 'if she refuses to stay, let her be separated, for the brother or sister is not held bound in such cases; the Lord called us to peace.' The initiative for the separation comes from the pagan, it is simply that the Christian is not to follow and chase after the departing spouse. The expression 'is not held bound' does not in itself make clear that the Christian is free to remarry, meaning as it does 'is not enslaved'; but here we are helped by the context; this is essentially put in sharp contrast to the general prohibition of separation, in which comes the parenthesis 'but if she does separate let her remain unmarried

or be reconciled to her husband; clearly in that case at least a residuary link remains from the marriage. But in the treatment of the mixed marriage there are two major differences: firstly Paul retracts his strong prohibition of remarriage, and secondly he does not repeat the prohibition of remarriage or the exhortation to be reconciled; it looks as though he gives this up as a lost job. Therefore it seems that the normal opinion of commentators, that remarriage is implied to be legitimate, may be accepted.

Both the exceptions in the New Testament to Jesus' prohibition of divorce concern, then, cases where conversion to Christianity has taken place; there were bound to be a few loose ends to be tidied up in cases like this. But the important factor here is that the exceptions belong to a closed and clearly limited class, and there is no obvious way in which the principles in play here can be extended to cover divorces between Christians.

The debate then turns to the question of the legislative force of the New Testament and of the words of Jesus. Did Jesus intend his words to have exact legislative force? Did the evangelists intend their words to have such force, and in this case have they such force? Is the New Testament to be taken literally as a sort of moral theology textbook, a kind of oracle to be followed as to moral questions? Or does Christ lay down only general principles or only ideals? Should all his statements and exhortations be taken with equal force, or is the application equally literal? If not, how is one to make the distinction between them? To ask such questions is not merely the irreverence of the scripture scholar, but is a sort of moral theology textbook, a kind of oracle to be followed as to moral questions. But the New Testament is a collection of sayings, and these sayings are not intended to be interpreted literally, but are to be taken as moral maxims and rules of behaviour.

The wider question whether the words of Jesus are ever intended to have legislative force, and then whether the Sermon on the Mount in particular is intended to have legislative force. One school of thought considers that this would be radically to misunderstand the Sermon on the Mount. Thus as authoritative as R. Bultmann writes Jesus 1926, p. 81) 'It would of course be a complete misunderstanding to consider the "But I say to you" sayings as formal legislative prescriptions of an external authority which could be fulfilled by external conduct.' This view is echoed by Bishop Montefiore, who distinguishes between two types of Jewish teaching, halakhah and haggadah. Of these the former is concerned with maxims and rules of behaviour, while the latter is more edifying stories; it contains history, fable, allegory, meditations, prayers, reflections, philosophical and religious discussions, and a large number of moral sayings. Only the former is regarded as legitimate as legal code. Montefiore argues that the other corrections of the Old Law in the Sermon on the Mount are haggadah, so without prescriptive force. The other sayings in the passage are not legislative understood as an interpretation of the law, but as an interpretation of the law in the light of the New Testament. This view is in accordance with modern thought, which is led a long way by the words 'but I say to you.

This disagreement does, however, point to the important truth that not all Jesus' statements can be taken literally, or that the first view is that the Sermon is a collection of sayings, and these sayings are not intended to be interpreted literally, but are to be taken as moral maxims and rules of behaviour.

According to this argument the prohibition of divorce is, then, no more than a 'moral saying', presenting an ideal, not a law. But a number of objections must be made. Firstly, it is a faulty method to interpret this saying from a mixed context in the Sermon on the Mount, the passage is not one continuous piece delivered at one time, but is a collection of sayings assembled by Matthew from a number of occasions in Jesus' ministry, and indeed expanded, interpreted and edited by him. The Sermon is a secondary context, and where we have the primary context we should use this by preference for interpretation. In the case of the divorce-sayings the primary context is to hand, namely the controversy with the Pharisees in Mark 10:1-9. Secondly, since the Sermon is a collection we should not assume that all its contents are of the same type. One significant distinction is that in this, almost alone of the six corrections of the Old Law (Mt 5:21–48, all articulated on the six-fold formula 'You have heard that it was said to the ancients...but I say to you') is composed of strict legal terms. The only other saying of this kind is the one on oaths, neighbour to the saying on divorce; and this in fact is loosely interpreted because of the untruthful society in which we exist makes it essential to have some solemn formula —but we shall return to this saying. All the other sayings are indeed impatient of a strictly legal interpretation; from their very terms they could not be applied as law. Thirdly, to say that a saying is not a law does not mean that it can be disregarded. In order to deliver its message, each statement of the Sermon on the Mount must be studied Gospel. Yet the fact that the statements of the Sermon cannot be considered as laws does not turn them into an optional piece of advice. It merely means that they cannot be applied as so many rules of thumb, but must be thought through and prayed over, till they become 'studied Gospel'.

This disagreement does, however, point to the important truth that not all Jesus' statements can be taken literally, or that the first view is that the Sermon is a collection of sayings, and these sayings are not intended to be interpreted literally, but are to be taken as moral maxims and rules of behaviour.
full, it is good for him that a millstone should be hung round his neck and he be drowned in the sea (18.6), but Luke softens this to, ' . . . it would be better for him . . . than that he should cause one of these little ones to fall' (17.2). On the other hand Matthew can be the gentler: when Luke has 'he who loves father or mother more than me' (10:37), Matthew has only 'he who loves father or mother more than me' (14.26). All these statements express an uncompromised demand in a vivid and forceful way which cannot but catch the imagination. But to take them literally would go contrary to so many others of the principles enunciated by Jesus that a literal interpretation becomes inconceivable, even if a literal interpretation exists. What is 'a rich man'? What of the parables of mercy? What of the positive commands not to kill and to honour parents? It is not merely sophisticated evasion to say that only the insensitive demand that all statements should be taken literally. These sayings should rather be taken to point to a truth and a set of values; they indicate an ideal which one must strive to fulfill throughout life, rather than a strict command, to be understood literally.

Of the six corrections of the Old Law in the Sermon on the Mount the one apart from the saying on divorce which most lends itself to a strict legal interpretation is the saying on oaths. And yet it is only minorities within the Christian community which have felt that fidelity to the mind of Christ involves eschewing all oaths, even in a law court. Rather than the prohibition, the positive teaching is surely the more important, that taking oaths should be unnecessary. If there is truth and truth between people it is unnecessary to call on God as a witness, and it is only the frequency of untruth which makes it necessary to use this device. On several occasions to stress that truth is being told. What should be eliminated is not oaths but untruth, of which oaths are only a symptom.

But is there any such way in which we can understand the saying on divorce? Is there any truth or value other than the obvious meaning to which it can be said to point? Even if we class it among the parent-hating, eye-of-the-needle sayings we can still only say that it needs to be toned down, that to call remarriage after divorce 'adultery' is too vehement an expression. It would still show the inadequacy and limitedness of their answer. This basically rabbinic pattern of dialogue occurs in the gospel in such a case as divorce. The printery context, however, as we have already pointed out, is a controversy with the Pharisees. Here it falls into a series of radical sayings of Jesus which cut through the guarded casuistry of the Pharisees to proclaim uncompromisingly the demands of God.

By considering the saying on divorce in the context of the Sermon on the Mount we reach an understanding of it principally as Matthew wished it to be understood. The primary context, however, as we have already pointed out, is a controversy with the Pharisees. Here it falls into a series of radical sayings of Jesus which cut through the guarded casuistry of the Pharisees to proclaim uncompromisingly the demands of God.

Formally the dialogue fits into a well-known pattern of an exchange with four members: the interlocutors of Jesus ask him a question, either to trap him or to discover where he stands in a particular point of controversy—he replies with another question, seeming harmless enough—they answer Jesus' question—Jesus reprimands by showing the inadequacy and limitedness of their answer. This basically rabbinic pattern of dialogue occurs in the gospel in such incidents as Tribute to Caesar (Mk. 12.13—17), or the Temple Tax (M. 17.24—27) or the Question of Authority (Mk. 11.27—33), except that here the process slightly mirrors because the Jewish authorities cannot afford to answer Jesus' question. This technique is one means used by Jesus to show the inadequacy of the Pharisees, a demonstration that occurs frequently as the outcome of Jesus' dialogues, particularly when they try to trap him. They present to him alternatives within the current understanding of Judaism, and he bursts through them to a deeper understanding of the will of God; it is always the prophet's role to show the inadequacy of the categories which seem to ordinary people to build the only possible framework of life and thought. In the passage on Tribute to Caesar he is offered the alternatives of loyalty or to protest against the Roman domination, only to show that the political question is unimportant beside that of total loyalty to God. In the Question about the Great Commandment (Mk. 12.28—34) he is asked which of the 623 commandments of the Law is the most important, only to shrug off this dispute as petty and penetrate to the purpose of them all. In the Sadducean Teaser about Husbands in the Resurrection (Mk. 12.18—27) he cuts through the riddle by giving a profounder view of life and relationships in God at the resurrection. So in the case of Divorce he is invited to side with one school or the other over the circumstances when divorce is permitted, but cuts through the petty wrangling to present the much more radical demand of God which he sees to be inherent in the nature of human sexuality. In all these cases Jesus deserts the mincing qualifications of casuistry to put forward the simple, unconditional requirement of God with the clarity and absoluteness of the prophet.

This, however, is not the end of the matter. Jesus, as we have seen, was no legislator but taught in the prophetic manner, stating principles in their extreme form without detailing their application. Matthew, on the other hand, was concerned with detailed application of principles, and time after time expands a saying of Jesus by applying it to particular situations, quite after the manner of the Jewish teachers of the time. This he does when he gives rules for proving a brother (18.15—20), a country which can hardly stem from Jesus, or when he mocks Pharisaic casuistry about oaths (23.1—31, in surprising contrast to the simple prohibition of oaths in the Sermon on the Mount). Hence Matthew's excessive clause about ponerias is typical of his exact legal mind. Paul also, time and again, shows that he is concerned about details of conduct, and gives concrete answers to concrete problems. In the case of divorce, however, nothing which these two careful lawyers prescribe even suggests any diminution of the absolute demands of Christian marriage. Applications of principles to particular cases may be left to the Church to decide, but it is hard to see how the Church may ever sanction and bless what Christ has once stigmatised as adultery.8

8 This is not to say that those who do remarry after divorce are to be rejected as beyond the care of the Church. More and more the so-called 'pastoral solution' is being applied, by which, under certain conditions those who have contracted such a quasimarriage are re-admitted to communion.
In this issue, reviews have been arranged under headings in the following order: The Cross on Calvary: Death, Burial, Life; Protestant Theology: Evolving English Catholicism; Doctart's Lives: General.

1. THE CROSS ON CALVARY

Martin Hengel, Crucifixion
SCM Press 1977 90p £2.25.

It is easy for a crucifix to become such a familiar part of our surroundings that it makes very little impact. In this slight but scholarly book Professor Hengel searches just part of life. Fixion was in the world into which Christ was born. It was something with which everyone was familiar, but was reserved for the lowest class of criminals: rebels, dangerous criminals, violent men and bandits. Crucifixion was repulsive. It was the ultimate in degradation. The victims were crucified naked. Normally they were brutally crucified. Everyone knew what it meant 'to take up your cross'. To men of the days of the Roman Empire the Christian message was a certain sign of madness. For St Paul and the missionaries of his day the message of the Cross was a specific and highly offensive burden. To claim that Jesus Christ had suffered such a death wasKyrios was offensive to every sense of decency, religion, propriety and indeed sanity.

Professor Hengel has a chapter devoted to the punishment of slaves. Every slave had to reckon with the possibility of crucifixion. This chapter adds a new dimension to the connection between 'taking the form of a slave' and becoming obedient 'even to death on a cross'. In the concluding chapter suggestions are offered for contemporary theological thinking about the crucifixion. Paul never forgets that Jesus did not die a gentle death like Socrates... much less passing one "old and full of years" like the patriarchs of the Old Testament. Rather he died like a slave or a common criminal, on a tree of shame. Paul's Jesus did not just die any death: he was "given up for all" on the cross in a cruel and contemptible way.

The theological reasoning of our time shows us clearly that the particular form of the death of Jesus... represents a scandal which people would like to blunt, remove or domesticate in any way possible... Reflection on the harsh reality of crucifixion in the death of Jesus... represents a scandal which people would like to blunt, remove or domesticate in any way possible...

Editorial Note: Prof/roots Martin Hengel of Tubingen and Ken Aland of Mans. are currently engaged in composing some OT and all NT books. The find now known as the Codex Sinaiticus and housed in the British Museum and promsanceis loser Egypt (with the Codex Vatican. to which it is closely allied in NT. as been found. 4 from Genesis: thee arc among 47 cartons of no and ikons &wowed when en ancient wall was running water 10 23.51). They believe in his second coming in the latter days, as propitiation and punishment and was ascribed to as a call to "uphold the objective moral health of his world perhaps through accepted (not self-inflicted) sufferings. The evidence is conclusive: the dying and raising of Jesus gained for Him a universal status implicit in His whole ministry.

Father O'Collins is well known to readers of THE JOURNAL as a distinguished scholar and a diplomat at the Gregorian University in Rome. I believe he has written an original book, enlightened by his scholarship, but even more by his zeal to be at the foot of the Cross and learn truth at that point of reality. I can hear one of our Anglican prelates, the late Bishop Joe Flux, telling us undergraduates that the only place where we can receive the blessing of the holy spirit is on his knees in that direction.

Bankside Close

+ Moreh Selby

Upper Poppleton, York

Mohammad Sir Zafrulla Khan, Deliverance from the Cross
The London Mosque (16 Grosvenall Rd, SW18) 1978 104p £1.25.

Muslims believe, in accordance with their Holy Quran, that Jesus was born without a father and became a prophet in Israel; that he was put upon his cross but was taken down before life became extinct. He was ministered to and so was resuscitated: that he met his disciples and thereafter departed from Judaea to carry his message to the lost tribes of Israel that he eventually died on a pleasant plains with springs of running water (Q 23.51). They believe in his second coming in the latter days, as propitiating for those who have been added to Islam, and that his functions would be to wipe out evil, restore virtue, revive Islam and refute the fiction of the death of Jesus upon the Cross.

As a former President of the International Court of Justice, I am a member of the Ahmadiyya Movement which believes that Jesus went to India in search of the lost tribes of Israel. With a lawyer's persistence among documents, he gathers up evidence from Scriptur, the Quran and modern sources (including Yarsh Shroiden evidence) to suggest that Jesus, no longer bewitched when taken from his cross, was restored. With the acres and scribes used for his burial, these then strengthening the action of his heart. Gradually, taking these days, he was brought to consciousness. Eventually...
he went in search of the Afghans, Kashmiris and others of Jewish descent, several of which had tribal names such as Solomon, Moses, David and Joseph. The Indian Premier Pandit Nehru is called as witness. From his book he wrote on India: "All over central Asia, in Kashmir and Ladakh, and even further north, there is still a strong belief that Jesus (or Isa) travelled about there. . . . There is nothing inherently improbable in his having done so."  

A. J. S.

II. DEATH, BURIAL, LIFE

John Hick has brought out a book which is an outstanding achievement, it calls for and deserves close study. He has sifted a vast amount of material from both eastern and western sources in an attempt to evaluate what he calls a 'global theology'. The Indian Vedantic tradition has contributed to this in a most persuasive manner. This book is happily free from the western Reformation, which has left so many modern Christian attempts to evaluate the religion of the East. What Hick says is that following the principle of 'openness to all data', he is concerned not with credal elements, and also work in the still fairly new parascience of psychical research, as well as in the relevant findings of such orthodox sciences as anthropology, sociology, psychology and genetics. Acquaintance with the literature in these various fields enables him to steer a middle course between those who would affirm some specific conception of the life-to-come and those who would reject absolutely the idea of personal survival at any form. He argues that a number of very different conceptions of the after-life are theoretically viable and that we have at present no decisive means of choosing between them. This leads to a careful examination of the Indian concept of reincarnation or, preferably, rebirth.

Professor Hick looks back on the claims of individuals, including the legendary assertions ascribed to the Buddha himself, to have had previous lives. He thinks that a chain of personal memories is required for this assumption and that there is insufficient evidence for it. On the other hand he favours strongly the hypothesis that our fate may not finally be decided at death: we may have other lives to live in other worlds, though not perhaps in our present bodily form, before the final state is reached. The doctrine of karma has its place here: we reap what we sow and seventy odd years may be too short a time for the harvest to come to fruition. An immediate assignment to heaven or hell following death is unacceptable. Rather we should envisage the individual's slow maturation until, enduring the unsatisfactoriness of the multiple forms of human existence, of which bringing suffering, he achieves the death to self in which true life begins.

Professor Hick regards as hardly tenable today Augustine's materialist presentation of the Christian myth dating from the fifth century in which he 'first wove the dark themes of guilt, remorse and punishment into the tremendous drama of creation, fall, incarnation, heaven and hell which has dominated the Christian imagination in the west until the last hundred years or so. To be preferred, it is argued, is the minority view dating from the time of Origen that all men would eventually be saved. According to all men would eventually be saved. According to the early Greek Fathers man was not created in a perfect state from which he then fell, but was spiritually brought into being as an immature creature who was only at the beginning of a long process of growth and development. Man did not fail disastrously from a better state into one of sin and guilt, with death as its punishment, but rather he is still in process of being created.' 

No summary can indicate the manifold riches of this book. We are given an account of the effects of the genetic code on the predictability of human action, reports of extra-sensory perception and alleged messages from beyond the grave, an insight based on primary sources of the Tibetan Book state while the Christian message of hope and God's loving kindness towards all is kept steadily in view. With the poet Kears we should understand this life, not as a vale of tears, but as 'the vale of Soul-making'. The author's 'catastrophical speculation' terminates in (the idea of the unity ofankind in a state in which the ego-aspect of individual consciousness has been left behind and the relational aspect has developed into a total community which is one-in-many and many-in-one, existing in a state which is probably not embodied and probably not in time. But to apprehend the range and depth of these abstract phrases, to feel the force of the evidence that supports them, the book must be read carefully through. It is a rewarding experience.

A. J. S.

III. PROTESTANT THEOLOGY

Robert C. Roberts: HUGO BULTMANN'S THEOLOGY: A CRITICAL INTERPRETATION  

SPCK 1977 335p £4.95

Bultmann's influence on contemporary and continuing influence upon biblical studies in the English-speaking world, relatively few serious studies of his work have emerged from this world, and such studies have so far tended to be sympathetic. The present work, however, is both the most exhaustive and the least sympathetic to be written in English to date. A sharply critical, honest, essay, which attempts to show the extent to which, for Bultmann, a single presupposition provides the mould into which the whole of
the Christian theology must somehow be squeezed. 'Christian teachings as beliefs and their attendant concepts just do not lend themselves to reduction to a single principle' (p.234); a conclusion which, if true, suggests that Bultmann radically misunderstood the nature of Christian faith. In contrast to this, I think, demur from such a suggestion.

What, then, is this programmatic principle? Is it the gulf between 'existence' and 'world' (p.20ff), between the two orders of reality, the one of freedom, authenticity and act, the other of determination, predictability and mere happening; it is the classical distinction in German thought between Gsiir and Naun pushed to the extreme. Faith, being of the order of existence, is pure act, pure freedom, and so has nothing to do with historical, ecclesiastical, cosmic speculation, or philosophical speculation, all of which make human beings objects rather than subjects (p.38ff). There can be no development of character for the Christian (p.55ft); only the unique call to 'radical obedience'.

In another, the author surveys major themes in the New Testament itself, and a comparison of those with Bultmann's version of New Testament preaching. Dr Roberts goes on to deal in his second section with Bultmann's attitudes to science and to language. He has no difficulty in showing that Bultmann's positivist view of the physical sciences is naive and anachronistic, and, in his two chapters on 'Language and Meaning', demonstrates the confusion underlying Bultmann's distinction between 'word' and 'connotation' of Bultmann's account of God's reality, of ethics, and of faith as 'act' (rather than disposition); and the insecure conclusion follows, that Bultmann's scheme has no real intellectual coherence, merely the aesthetic appeal of a strongly unified presentation.

As a contribution to a certain 'demythologizing' of Bultmann, the book is valuable. Yet one is left uneasy at so confident a dismissal. Bultmann was at heart a deeply conservative Lutheran, who understood better than many the seriousness of Luther's demand that all 'natural' knowledge must pass under the cross. The world is the world of our bondage, and in it is no salvation; we cannot build ladders to heaven by science, history or morality. But perhaps what Luther allows more than Bultmann is that there are ultimate questions for the world, which are not philosophical but religious: the transfiguring of the commonplace. Luther at least sees the reality of growth in faith, of the Spirit and consummation. It is a good meditative pattern, focussing on the process of existence and the dynamism of God's creative act.

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Of the 14 volumes in English (including this), all but the first, forty years ago by G. T. Thomson of Edinburgh, have been translated by these two professors, also of Edinburgh University. This volume poses particular translation difficulties in that the order of concepts is necessarily different in English translation, and 90 pages of German correspond to 100 pages of English translation. To have helped towards these stores to a broader range of readers is a noble task for the time and effort expended!

For all their labours here, these translators have not been exhausted by their translation. Indeed Professor Thomas Torrance, Professor of Christian Dogmatics at Edinburgh and a leader of the Church of Scotland, has found time to be Editor of The Scottish Journal of Theology, to be an officer of various learned societies, to be a visiting lecturer in North America, to publish a box of books (many on Calvin) from 1942 to the present day. He has just been awarded the 1978 Templeton Foundation Prize of £25,000 for his work on the relationship of science and theology. (He follows Charles Lefebre from last year; Journal readers will recall!) All this before he reached a retiring age of 65: what a fine life-gift!

The author is Lady Margaret Professor of Divinity at Oxford, and the occasion of these addresses being composed is the round of duties that fall to a Canon of Christ Church, Oxford. Each of the six addresses concludes with a few words for the writer. The first is 'The Sharing', creation, original sin and righteousness, hope and calling. The second is 'The Coming', revolution, Incarnation, Jesus as man and God. The third is 'The Teaching', providence, grace, faith, vocation, reconciliation. The fourth is 'The Passion' in prospect and in relation to each Person of the Trinity. The fifth is 'The Overcoming', Resurrection and Ascension, the Life of the Spirit and consummation. It is a good meditative pattern, focussing on the process of existence and the dynamism of God's creative act.

A. J. S.


Charles Harold Dodd may well be the greatest biblical scholar that Great Britain has produced in the twentieth century. It is fitting that we should have a full record of his life which spanned ninety years (1884—1973) and his writing career which spanned forty-five. It is also fitting that his biography be reviewed in the periodical in which he published his final contribution, a review in 1972 (Spring, p.17—23) of my two-volume commentary on The Gospel According to John. Dillistone himself calls attention to this review in his book—kindly but mistakenly identifying me as a Jesuit as a sign of the age traveled by Dodd in his scholarly and religious pilgrimage, a pilgrimage that led him from the chapel of Westcott House to the universities and to a close working relationship with Anglicans, Lutherans, Presbyterians, and even Roman Catholics.

Of course, from the Sturm and Drang viewpoint Dodd's life was not an exciting one. He was the unassuming academic career of a clergyman who, when he embraced biblical criticism, did so in the way least inclined to shock the non-initiated; his was a
happy marriage relatively late in life which surrounded him with family warmth and protection from his professorial absorption, his was a peaceful old age with international academic honors showered upon him, and clarity of mind till the end. His was a gentle humor which grew inattentive to the world of Hyperborean with the observation that now he could write his name C. H. Dodd, CHOD. Scarcely the stuff that best sellers are made of! But Dillistone has done more that is possible to flesh out the facts, so that the biography has charm and interest even for those whose primary concern is not biblical scholarship.

However, the curiosity with which I approached this biography was that of one professionally interested in a scholar whose books had greatly influenced me, even when I disagreed with him. Here are some of the facts that caught my eye and the thoughts they provoked. Dodd showed an easy appreciation for mathematics and for Euclid and a later liking for mystery stories—that is that light upon the whole climate of his thought and writing, almost to the point of a combined mathematical analysis and "who-does-it?" quest in Historical Tradition in the Fourth Gospel? He showed a correct perception of the interest in philosophical theories of knowledge and problems of mental physiology—was this shown in what I would characterize as his 'British' approach to biblical studies, seeking to interpret the same true to a systematic philosophical outlook so characteristic of the Germans? And I might ask further did this disinclination also result in Dodd's failure to work out an overall theological picture of New Testament times, a signal in a scholar who was a Counter-Reformation, its methods, spirituality and aims seem to be regarded as obviously above serious criticism. Where the author has come across, in the recent publications he has used, views stepping outside classical English Catholic historical orthodoxy, he either ignores them, or denies their substance excessively briefly and dismissively. He has, indeed, his own problems to settle to him in this way and his greatness is diminished thereby. It might have been possible to attempt to put this book in a better shape, as a work that confines itself to trying to assess Wiseman's position from this angle is competently done, and clearly if somewhat pedestrianly expressed. But one cannot help wonder whether such a task was worth while. Wiseman was not a theologian or an art critic. In fact he was singularly unappreciative of anything but Roman theology of the traditional type. As a novelist his talents were mediocre. It does hint no service to one's稣 for the sake of his style and its practitioners, his novel Fabiola, his historical writings and his reviews of English Catholic historical orthodoxy, he either ignores them, or denies their substance excessively briefly and dismissively. He has, indeed, his own problems to settle to him in this way and his greatness is diminished thereby. It might have been possible to attempt to put this book in a better shape, as a work that confines itself to trying to assess Wiseman's position from this angle is competently done, and clearly if somewhat pedestrianly expressed. But one cannot help wonder whether such a task was worth while. Wiseman was not a theologian or an art critic. In fact he was singularly unappreciative of anything but Roman theology of the traditional type. As a novelist his talents were mediocre. It does hint no service to
This lively and exceedingly interesting collection of essays was planned as a festschrift to mark Canon Garrett Sweeney's twelve years' mastership of St Edmund's House, Cambridge. It includes four contributions by the Master himself, the last of which rediscovers the gestalt of the history of St Edmund's House up to its recognition in 1972 as a College in the University. Canon Sweeney's other three essays, which are savoured throughout with agreeable touches of humour, are the fruit of what must have been a laborious study of volumes of episcopal speeches and other unfamiliar sources of information. 'The forgotten council' details various erroneous notions about the first Vatican Council, such as that it decreed that 'the pope is infallible'. The small print of Vatican I does a similar work as regards the idea of 'primacy' and concludes the first Vatican Council. Such as that it decreed that 'the pope is infallible'.

'The wound in the right foot': unhealed?', which derives its title from Rosmini's Five Wounds of the Church, tells the very strange story of how the papacy, after much reluctance, took on what was for it the novel task of nominating bishops for the Church throughout the world, and urges that there is nothing sacrosanct or unchangeable in this practice. The introduction to the book by John Coventry, SJ, the present Master of St Edmund's, points in the same direction. It is about 'Freeing the papacy' and ends with these words: 'To free our understanding of the papacy from the essentially transient categories in which it has found expression in the past is to free it for its future. This is one which the Church is free to construct.'

J. Derek Holmes contributes an essay in which he clarifies the hitherto somewhat obscure attitude of Newman to ultramontanism and liberal Catholicism in the period preceding Vatican I. Hugh MacDougall on 'The later Acton: the historian as moralist', realizes the complexity of the issues, and the variety of the persons involved in the moderate movement. He discusses sympathetically a few of them, but in the context of English Catholicism one would have expected more to be said about Tyrrell and less about Blondel whose influence and renown have not been remarkable on this side of the Channel.

R. J. Latner, utilizing the relevant archives, unravelled the commonly misunderstood or largely unknown attitude of Cardinal Bourne to the Maltese Guerra. In 'Some reflections on the English Catholic Church in the late 1930s', recalls and reassesses with a measure of acumen the achievements of some notable, chiefly lay, characters who were prominent at that time, 'English Roman Catholicism in the 1960s' by Bernard Sharratt is a generously documented survey of the ways in which the initiatives of Pope John and Vatican II were, or were not, followed up in England during that important decade. This essay will be very serviceable to future historians of the period.

In the end he was noticed: Bernard Shaw indeed remarked that, because of him, 'the line of progress was never the same again'. And what of the knowledge and practice? It is easy with hindsight to view with distaste those primitive attempts to treat injury and disease, frequently with disastrous results and an appalling mortality, practised by a profession frustrated by ignorance of facts which we now accept without question. Denied the advantages of laboratory tests essential to modern diagnosis, the use of X-rays, and with no inkling of blood-groups and of the hazards of blood transfusion, it is little wonder that it was considered almost criminal to open the abdomen and that the incidence of amputations—crippling and often in the event ineffective—was very much higher than today. To fall into the hands of the surgeon then must at times have caused a greater dread and an equal certainty of death than if nothing were done at all. And yet new knowledge, and with it a new approach to medical science (as it was to become), did at last appear towards the end of the century, at first painfully and slowly, then in the first half of the twentieth century in a steady stream and now a flood so that today no one can practice medicine and claim to know all that is known—the specialist is indeed in danger of knowing more and more about less and less.

Not that the knowledge was at first accepted easily—quite the contrary, as Latner himself was to experience for much of his life, indeed almost until his retirement. But his courage in persisting in his methods—the development of the antiseptic technique in surgery by applying Pasteur's germ theory to the prevention of post-operative infection—was a mark of the man despite widespread opposition from colleagues and strangers alike, and his determination was rewarded by recognition not only at his own country but in Continental Europe: he was for long a prophet without honour at home. In the end he was noticed. Bernard Shaw indeed remarked that, because of him, 'the line of progress was never the same again'.

What is of equal interest, however, is the character of Lister himself, and inevitably one is tempted to ask the question: 'How would he have fared in the hospital service of today?' There can be little doubt that given his ambition, his attention to detail, his devotion to surgery—qualified by his interest in his patients great or humble—he would have become as much a leader of his profession as he was in his own time. Whether he would have approved of the National Health Service. In other respects it is probably fruitful to surmise. Essentially conservative in his approach, he developed a marked dislike for politics of all kinds, and he was unhappy in his dealings with the hospital administrators of his day. It is probably a fair guess to say that his approach would have been little different in his dealings with their modern successors.

Nothing is more remarkable than the account of the continuous, patient researches carried on with the aid of a devoted (if long-suffering) wife in his private laboratory at home. Whenever he moved house as he took up new appointments, a new laboratory was set up. It was an astonishing achievement when one considers that today few can publish results without the aid of advanced and expensive laboratory equipment, the statistician or the computer.

Lister's life is well told, and there are fewer warts than one might expect. He was deeply devoted to his father, who encouraged him constantly and to the end of his life. He was a man of full purposeful and, as a young man to the Quaker religion, and suffered a severe blow to his self-confidence when, at a meeting of Friends, he proposed himself as an Elder and was, in effect, turned down. Mr Fisher believes that this set-back gave rise to an uncertainty in his capacity to make decisions that dogged him for the rest of his life; he may well be right. He suffered a nervous breakdown at twenty, becoming a surgeon with great hesitancy. He was a poor time-keeper, who used to keep people and patients waiting intolerably. His addresses and speeches were invariably finished in hours and at the last minute. Such failings are far less in minor matters but more eccentricities in the great; and to the letter Lister certainly belonged. He was often blindly insensitive, almost always strongly anti-feminist and usually a conscious snob, but his patients from the Quaker down universally adored him.

The greatest sadness which Agnes and Joseph Lister had to endure was their failure to have children, but they made up for this in the enjoyment of nephews and nieces, for the family was close and affectionate. They travelled widely in Europe, in days when travelling was elaborate and leisurely, spending several weeks visiting countryside and cities, meeting all kinds of people and making new friends. His wife died at the age of fifty-seven in 1893, and he was to survive her for a further nineteen years, in the end full of honours and having at last received that belated recognition that is so often the lot of
Sheila Cassidy AUDACITY TO BELIEVE Collins 1977 335p £4.50.

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not help being appalled by the deprivation around her and did her best to alleviate it. As she has lived to tell the tale.

an original mind. At the last he was offered a tomb in Westminster Abbey. but preferred to be buried at his wife's side. Langham House, Roodham, Cheshire.

Shelia Cassidy AUDACITY TO BELIEVE Collins 1977 335p £4.50.

This is the story of a courageous woman, who by chance got involved with opponents of the present Government of Chile, was arrested, imprisoned and tortured and has lived to tell the tale.

Of course it was not chance really. As a doctor in a poor part of Santiago she could not help being appalled by the deprivation around her and did her best to alleviate it. As a Christian (who during her time in Chile accepted, after many years, that her future must lie as a nun) she shared the suffering which she could not alleviate. Eventually, one is tempted to say inevitably, she was asked by a priest to attend a wounded guerrilla. For such a woman refusal was impossible. though fear was real enough. She did what she could for him when he was moved to sanctuary in the Papal Nuncio's house another doctor was called in and Dr Cassidy returned thankfully to normal life. But the damage had been done and soon enough the secret police came for her.

Dr Cassidy is to Marvlar; she valued Alliance's government because it was humane; her indignation, too, is humanitarian, her instincts practical: sometimes she reminded me of Mary Kingsley, who is said to have faced the crocodiles of West Africa armed only with an umbrella. She does not have any particular interest in revolutionary doctrines. Her interest is in individuals and she knows, and conveys without lecturing the reader, that in virtually any political system men will be found who will willingly, even joyfully, torture their fellows in the name of authority. The evil, in other words, is in man, not 'the system'.

Though torturers are easy enough to recruit they seem also to fear the future, for they take pains, as Dr Cassidy observes, to hide their faces from their victims. This suggests that the idea, now increasingly often mooted, that the names and any other available details of torturers should be recorded in a published directory. might have some effect. It would not be pleasant to have an entry in an international Who's Who of terrorist.

This is a book whose credentials cannot be faulted, for it was written by a Ryedale couple in Ryedale, and published by a Ryedale printer. It is the fruit of a joint venture

Cardinal Basil Hume has created a new post, PA for non-diocesan affairs (to be filled by Mgr George Leonard) because of increasing demands being made upon him nationally and internationally. Besides his Vatican post as a member of the Secretariat for Christian Unity, he is now permanent representative of the English and Welsh bishops to the Council of European Bishops Conference. To the Symposium of European Bishops in Rome is to consider: 'Young People and Faith' in October, and the Cardinal is to lead five episcopal delegations to it.


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There is much, of course, which Dr Cassidy does not tell us. More political information, particularly about life outside Santiago, would have been welcome, as would have been her systematic reflections on relations between Church and State in Chile and more generally on the possibility of reconciling Marxism and Christianity. But that is not the book she has written. What she has done is to give us a record, written with ordinary honesty and courage, (and sometimes with a nice turn of phrase. as when she says she felt after a long talk with a priest, that she had been 'unshackled like an old school of the horror of poverty and authoritarian rule. and of her own unsatisfactory acceptance of the duties imposed by her profession and her religion. She looks back on prison with a kind of nostalgia and anyone who reads her book will understand why her time there was the great experience of her life.

Centre for Southern African Studies, University of York.

VI. GENERAL

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The best, in bold 12 pt Univers, is born for old eyes, contains something for everyone—from hard historical fact, through fascinating folklore, to an account of modern developments in this delightful region of North Yorkshire. It covers in six sections the Vale of Pickering and Helmsdale, the Daley, the Northern Street, the Vale, the Southern Street and the Howardian Hills. The layout is attractive, with an interesting use of margin photos. For devotees of The Ampleforth Courier it is a 'must'.

Basildon, O.S.B.

Community Notes

St Peter’s Church, Seel Street, Liverpool

Ampleforth Abbey have found themselves unable to continue to serve the parish of St Peter’s because of their shortage of priests and the many demands being made on them. His Grace the Archbishop has arranged that the Sacred Heart Fathers, who at present staff the neighbouring parish of St Vincent’s, will accept the responsibilities for a new reorganised and combined parish when Fr Rupert Everest has withdrawn at the end of the summer.

Fr Asbol writes that it is with great regret that he has been forced to the conclusion that he had to take this decision after spending the last two years exploring every possibility that had been suggested. He feels that it is not right for an Order to hold on to more parishes than its members can adequately staff and, of course, he has to consider the needs of all the parishes under his cure.

Fr Rupert writes: It has been a wonderful experience to live and work for seven years in a parish so full of tradition. St Peter’s, which started as a chapel in the fields outside the city, has always been a parish of change reflecting the fortunes of port and trade, of peace and war, of new building and neglect. The parishioners, who have borne much suffering over these years, have always met and overcome the trials of the times. I am sure that with their neighbours under the guidance of the Sacred Heart Fathers they will help to revive the life of the Church in the Inner City.

PERSONALIA

Cardinal Basil Hume has created a new post, PA for non-diocesan affairs (to be filled by Mgr George Leonard) because of increasing demands being made upon him nationally and internationally. Besides his Vatican post as a member of the Secretariat for Christian Unity, he is now permanent representative of the English and Welsh bishops to the Council of European Bishops Conference. To the Symposium of European Bishops in Rome is to consider: ‘Young People and Faith’ in October, and the Cardinal is to lead five episcopal delegations to it.

Fr Martin Haigh, during the Spring Term, gave a retreat to the sisters of Marie Reparatrice, Newcastle, and during Easter Term he gave his slide lecture on the Holy Shroud to an audience of over 300 at Westminster Cathedral Conference Centre.


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The AMPELFORTH JOURNAL

an original mind. At the last he was offered a tomb in Westminster Abbey, but preferred to be buried at his wife's side.

of the duties imposed by her profession and her religion. She looks back on prison with a kind of nostalgia and anyone who reads her book will understand why her time there was the great experience of her life.

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Fr Ralph Wright, now a permanent member of the St Louis Community, has gathered together his poems over the years into a little book entitled Ripples of Stillness (Daughters of St Paul, 50 St Paul's Ave, Jamaica Plain, Boston, Mass 02130 55.95). Some 77 pages of photos and reflective words compose the 36 poems here gathered into a little volume. Some of them have appeared before in The Tablet, this journal, and The St Louis Priory Journal. Most of them are religious meditations.

Fr Alberic Stacpoole introduced the ARIC Agreed Statement on the Ministry at the 21st York Diocesan Synod in October. In November he gave a paper (to be published) on ‘The English Tradition of the Doctrine of The Immaculate Conception’ in Canterbury to the Ecumenical Society of the Blessed Virgin Mary, the St Anselm Society, and the Society of SS Alban & Sergius; repeating it to the ESBVM at Oxford. He was a member of the British Council of Churches Conference at Swanwick, Britain. Today & Tomorrow, contributing to section F, ‘Culture, Morality & Styles of Life’. Canon Trevor Bennet of Westminster Abbey is deputed to turn the Conference papers into a book.

Fr Andrew Beck was a member of the Conference of EBC Schools’ Religious Studies & Retreat Masters, held at Douai Abbey in March. He has given talks to Quakers at Harrogate and Methodists in the Grange.

Fr Aedred Burrows gave their annual retreat to the Benedictine nuns of Tyburn Convent, Hyde Park Place; and at the consecration of their church in March, preached in the presence of the Apostolic Delegate. Abbots and provincial of the English Martyrs’ Orders. He has also given retreats to the Notre Dame sisters in Oxford and the sisters of the FCJ Order at Poles Convent, Ware. Fr Aelred Burrows gave their annual retreat to the Benedictine nuns of Tyburn Convent, Hyde Park Place; and at the consecration of their church in March, preached in the presence of the Apostolic Delegate. Abbots and provincial of the English Martyrs’ Orders. He has also given retreats to the Notre Dame sisters in Oxford and the sisters of the FCJ Order at Poles Convent, Ware.

Fr Felix Stephens is now into another cricket season that may again end with speeches. Of late seasons, he has replied to the Archbishop of York at the Northern Cricket Society dinner, spoken at the silver jubilee dinner of the Wentworth Cricket Lovers’ Society, and been the guest speaker at the York Summer League dinner, and the Northern Cricket Lovers’ Society dinner, spoken at the silver jubilee dinner of the Wentworth Cricket Lovers’ Society, and been the guest speaker at the York Summer League dinner, and the Wentworth Cricket Lovers’ Society dinner, spoken at the silver jubilee dinner of the Wentworth Cricket Lovers’ Society, and been the guest speaker at the York Summer League dinner, and the Wentworth Cricket Lovers’ Society dinner, spoken at the silver jubilee dinner of the Wentworth Cricket Lovers’ Society, and been the guest speaker at the York Summer League dinner.

Fr Timothy Wright attended the Farmington Conference (Cumberland Hotel, 4th January), which brought together people connected with religious education: It was addressed by both Archbishops, of Canterbury and Westminster. He then shared the chair with Rev James Burnett of Upham; a two-day conference they had organized at Westminster Central Hall to discuss the possibility of introducing a more academic and theological approach to religious studies at O and A levels. Thirty attended; and it is hoped to call a committee meeting under the auspices of the Farmington Institute, next January at Keble College, Oxford, with a view to reframing courses in religious studies for teachers of academic RS. He also attended the meeting at Douai Abbey for Senior RS Masters of EBC schools (Downside, Ampleforth, Douai, Belmont being represented).

Fr Daniel Thorpe, in charge of visiting coach parties, has arranged the publication by Jarrold’s of Norwich of a twenty-page colour illustrated guide, Ampleforth Abbey & College (50p), with a text written by Fr Aedred Burrows. It says of 1602: ‘when the monastery was founded, it was comparatively safe for Catholic religious to exist, provided they kept a low profile, and that we have done ever since, in our valley.’

Father James Forbes writes:—
I had a dream. Then I woke up and discovered where I was—sailing through blue seas and Spring sunshine on my way to Tunis in a glorious Greek ship, Nautilus. I had served in her, again as Chaplain, during the previous Easter, and the crew now call my Papa Dometrio. I left St Benet’s on 18th March and spent the night at Archbishop’s House before flying to join the ship at Genoa—flying, I am proud to say, with a seaman’s ticket. We sailed for two weeks, calling at Tunis (for Carthage); Port Said (for Cairo); Taormina and Syracuse in Sicily; and returned to Genoa on 1st April. I then spent five days on the coast with the family of my Italian undergraduate, Achille Formis, high in the mountains north of Pisa, looking down on the small port of Levanto. I then went by train to Rome where I stayed with Henry and Alexander Smith’s grandparents, and then with Father Dominie at S. Anselmo. The visit to Rome was to join the Duke of Norfolk and his family, as Auménier de famille, for his visit to the Pope—an unforgettable privilege. I had five minutes with the Holy Father on my own, and spoke in carefully prepared, highly excitable and inaccurate, O level French. There is not much that the Holy Father does not now know about St Benet’s. If we do not do well in Eights Week and Schools it will not be for lack of the best possible recommendations. He gave me a beautiful rosary, and blessed Benedictine medals for every man in the Hall. We flew back to Rome in a Japanese Jumbo jet which was like a mixture between a Green Line bus and Hampstead Heath on a Bank Holiday, and I returned to St Benet’s on 14th April.

Rev Barry Keaton, Rector of Ampleforth & Oswaldkirk and a close friend of the Community, has in late April been awarded his M.Litt (Master of Letters) by the University of Durham. He took his BA in Classics at Durham, and in 1969 lifted it to MA with a thesis on ‘The Origin of Christian Latin and the Peregrinatio Aetheriae’, a virtually external MA that he undertook while serving his first ordained years, 1964-69, in the ‘National Cricket Association’; and has lectured on the latter phenomenon. Proposed by Fred Trueman, he was elected a member of the Lord’s Taverners last December. During 1969-70 he has served on the Junior & Youth Committee of the National Cricket Association. He began this season with a week of coaching selected school boys at Lords.

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A BENEDICTINE WORKINGTON JUBILEE

Father Sigebert D'Arcy came to Workington the year the Queen was crowned so we had two reasons to make jubilee, each celebrating total service and dedication.

Those who know Fr Sigebert know his qualities of endless patience and unfailing courtesy—telling signs of the primary virtue of charity. The opportunity to demonstrate that charity was always available in the industrial parish he came to with its ancient Benedictine traditions. He chose to exercise his ministry especially in the fields of education and ecumenism. The 1944 Education Act caused the Catholic school system of West Cumberland to be amplified to fit the new requirements. No Benedictine would be slow to improve the own people. As a member of the Cumbria Education Committee he was and still is at the service of all.

Ecumenism in Workington has a long history going back into the mid-War years. In the town in the 1950s, it entered a dormant period. The second Vatican Council revived the work and under Fr Sigebert it flourished and has brought immense rewards. Few parishes even now can claim Anglican bishops and other prominent Anglicans as preachers at Masses in their churches; but it can be said of Workington so it caused no surprise or comment at Fr Sigebert's jubilee Mass to see as many of our separated brethren in the choir stalls as were concelebrating priests at the altar, nor was it surprising to find many of these clergy at the agape which followed the Mass. Fr Abbot spoke of Fr Sigebert's work and why he was moving him to Warwick Bridge. The parishioners gave tokens of their love. Most telling though was their very clear expectation that when one day Fr Sigebert does retire he is expected to come back to them in Workington. They are a generous and loyal people, they love their monks and organise his own retreats for the young, both at home and away.

RETREATS FOR THE YOUNG

Groups continue to come regularly to the Grange, often with their own masters/mistresses and retreat givers. As well as these, Fr Timothy Wright continues to organise his own retreats for the young, both at home and away.

In December, with a selected group of helpers drawn from former retreats at Ampleforth, he went to Bramble to give a retreat to the fifth year of St Mary's School, Brownedge. A week later he went on to give a similar retreat to the Sacred Heart School, Redcar, Cleveland, with the help of students from Ushaw College, Durham and former pupils of the school.

During the Easter holidays he ran a retreat for university and college students—a bouleversant affair lasting a fortnight, students dropping in as they wished for periods of a few days at a time, so that 25 of them came in all. Retreatants were expected to earn their keep by doing four hours of manual work daily. painting the 28 sixth form rooms of Aumut House. During some evenings there were informal discussions. Retreatants, where possible, came to the monastic Mass and Office.

CHRISTMAS CHRISTOLOGY

It should be recorded that, in the twilight days after Autumn Term exams and before the liturgy of the Nativity, the Community submitted itself to five lecture-discussion sessions in three intensive days on Christology. Fr Edward Yarnold SJ DD from Campion Hall, Oxford, came up with papers prepared for delivery in the light of lists of books that were recommended to be read during the course of the term. A short account should be given here (and perhaps a fuller account at a later date).

The first lecture was on 'Christ & Myth', books recommended being Ern J. Hicks, The Myth of God Incarnate (1977) and Ed M. Green, The Truth of God Incarnate (1977). The word 'Myth' was added to the title of that collection of essays after they had been gathered in, and it was clearly catch-panny. The word, so mal-used in our culture, needs explaining: a picturesque way of explaining truths which cannot be expressed so readily or so forcibly in any other way (G. Caird). The second lecture was on 'Christ in the New Testament', books recommended being C. D. F. Moule, The Origin of Christology and G. W. E. Lampe, The Soul of the Spirit, who indicates God as reaching out to his creation, as acting closely upon all his creatures; so that, through Jesus, God acts definitively to activate divinity in man and so fill out human potential. The Spirit is incarnate in all human beings, but most fully in Jesus (God with-us), who is a catalyst born of the Spirit.

The third lecture was on 'Christ & the Trinity', books recommended being Karl Rahner, The Trinity and J. A. T. Robinson, The Human Face of God. The sense of the Trinity arose from Jesus' own experience at baptism, where he learned of the Spirit at work; and thus he taught his disciples the threefold dimension of God's outreach. God is communicable originality/self utterance, loving welcome (our Father, our brother and Saviour, our Spirit of adoption). The fourth lecture was on 'Christology from below', books recommended being W. Pannenberg, Jesus, God & Man and Karl Rahner, Theological Investigations V. 108—20. The word 'below' here means that one begins not with the Word made flesh by divine self-emptying, but with the man Jesus, seen as the most Spirit-filled, as most perfectly open to the promptings of God, as the most divinised of humans while remaining as we are in degree and function.

The fifth lecture was on 'The Psychology of Christ', books recommended being B. Yarnold, The Second Gift (pp. 89—106) and Karl Rahner, Theological Investigations V. 193—215. We are told to 'put on the mind of Christ', but can we ever do so, for we must wonder whether Christ's experiences are of the same order as our own? (When Bishop Montefiore asked, 'Why did Jesus not marry?', he was probing his human normality). One has to raise the problem of Christ's knowledge, about which the Church has made no definition—how much did he not know the date of the last day, and did he have a direct awareness of the beatific vision? Did Jesus know throughout his ministry that he was divine? What of his power to grow under moral and intellectual challenges how much of that a denial of his divinity? Such were some of the problems debated by the brethren on the eve of Christmas.

THE EASTER RETREAT, 1978

During the first half of Holy Week, we found ourselves examining the boys, terminating the Term, writing academic and tutorial reports and cleaning up. On Maundy Thursday (23rd March) we received our two hundred visitors, most of whom were to live in the sixth form rooms in the School Houses. That this happened at all was due to the splendid work of the domestic staff and the co-operation of the Matrons. The dozen boys who chose to stay with us for Easter formed the spearhead of the attack to change sixth form rooms into rooms for guests. It seemed that everyone expressed their wonder and gratitude.
The Easter Retreat nowadays—once called 'The OA Retreat', and more male-oriented—defies adequate description. It is firmly based on the Triduum, the ceremonies of each day forming the centre-piece around which Fr. Kieran Corcoran's contribution liturgy, the ceremonies of each day forming the centre-piece around which Fr. Kieran Corcoran's contribution was acclaimed by all age groups and all tastes, and we are grateful to him for his work and devotion.

A few statistics might be of interest for the record, to chart the changes. Of the 200 visitors, half were women, all were Old Ampleforthians. 30 came from various universities. On Easter Sunday, for lunch in the Upper Building, (always a time for celebration), there were 215 people; and the Upper Building kitchens provided meals at other times for numbers varying from 150 to 190 (others feeding in the monastic refectory).

This year our guests took an added part in the Triduum liturgy, as readers. It was altogether very effective, and appreciated by all sides. The voices of men, women and boys of the School were alternated according to the quality of the scripture to be read. At the Easter Vigil, for example, the five great readings at the outset were made by a man/woman/man/woman/boy, to great effect. In all, there were eleven such readings up to Easter Day morning Mass, when again a man took the OT reading, a woman the NT. The sensitivity of expression in all of them was cause for marvel and pleasure.

This year those who rebel at the once vogue word 'Teach-in' had their way: that item was renamed 'Talks and Discussions', which is at least more descriptive—the monk or speaker leading each was expected to open the question with an offering for about half an hour, then become chairman and 'animator' (another vogue word). Each was done twice, the two discussions taking in most cases very different paths, according to who was there and what questions initially generated thought. It has proved down the years a valuable time for airing views, both clerical and lay, and for becoming au courant with the latest thinking in all of them. The voices of men, women and boys of the School were alternated according to the quality of the scripture to be read. At the Easter Vigil, for example, the five great readings at the outset were made by a man/woman/man/woman/boy, to great effect. In all, there were eleven such readings up to Easter Day morning Mass, when again a man took the OT reading, a woman the NT. The sensitivity of expression in all of them was cause for marvel and pleasure.

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a 'do it yourself kit', implying that we are our own saviours: we have to take
literally the truth of Christ's words 'without me you can do nothing'.

Central to our faith is the person of Christ revealing the human face of God
and his love for us, so the second talk attempted to deal with who and what
was Jesus Christ, the God-Man, and then to see what his relevance to our lives
in the twentieth century. Many people cannot identify with Christ because for
them he is not really human but a man in disguise only. This heresy of angelism
which destroys Christ's humanity makes it impossible for him to be our model
because he is not one of us. For such people it is only one step removed from
seeing Christ and his Church as anti-life, anti-sex, anti-marriage and anti-
world. The contrary is the truth—'God so loved the world that he sent his only
Son'. Christ affirmed the glory of material creation when he used bread, wine,
and water and spoke of the fruits of the field. Christ is the one whole man
undivided, wholly at one with self, with creation, with others, and above all
with his Father in whom he places his total security. While we recognise that we
are divided, diseased, not at one with self, with others or with God, it is a truth
that should not depress us, because the truth of Jesus the God-Man gives us a
hope and confidence that we can grow, we can change, we can be re-created.

Baptism is for us a life-long process of recreation and growth in and through
Christ on our journey to the Father. The latter part of the talk was taken up with
pivoting around two attitudes of mind in Jesus. The first was summed up by the
word 'genuineness'. It included all those virtues implied by the word: humility,
integration, living without pretence or hypocrisy, gentleness, power and detach-
ment—all of them contained in the beatitudes. The second attitude was that of
Jesus' self-emptying love. These attitudes are also the marks of his followers who
see him as the Way, the Truth and the Life. They are impossible attitudes of
mind to achieve on our own, but we like Christ have to let go, to allow God-
control rather than self-control to govern our lives. St John's remark may then
become more real to us: 'This is the love of God, that we keep his command-
ments, and his commandments are not burdensome'. We also grow in under-
standing of what St Paul means when he tells us to 'put on the mind of Christ'.

Since Jesus is not merely an historical figure but is the risen, victorious Christ,
always living to make intercession for us, the third talk pointed to the Church
as the way in which Christ's presence among men is here and now signified and made real. Christ endowed to his Church his life-giving Spirit for
time, and this is the only power that the Church possesses. It is only the
power of love which attracts and transforms, whereas we are tempted to see the
Church as a complex organisational political power block and think to see
power as human power such as we connect with prestige, possessions, pomp etc.
Such a reading of human power is powerless because those are marks and
traits of the Spirit; they do not make the Church holy—they are counterfeit. The Church has a new awareness of itself since Vatican II which set it on a course from
which there is surely no turning back. Gone is the old ghetto mentality by which we were led to believe that we were on a sort of Noah's ark, a sort of raft on which we alone, the crew, were saved. The Church has a growing awareness that
her attitudes and marks must be those of Christ himself. She therefore sees
herself as having to teach with authority, as Christ taught with authority, and her message is for all men. She sees herself in the role of a servant, rather than
wielding a so-called political human power. She is a pilgrim Church, leading all
people their prayer life has remained infantile, not developing or grown. The
talk ended with a catechesis time in which we were encouraged to speak of deep meditative prayer and stress that it should become the practice of all if we are not to lead our lives at a superficial
level. In answer to the difficulty of finding time, it was pointed out that we all
find time to carry out those things which we think important in our lives. It is a
question of where our priorities lie. We have to remind ourselves that when we
give time we give ourselves and that we don't pray for kicks, or for what we get
out of prayer but for the sole reason that Christ has risen, and that he is the
creature before his Creator. Another excuse sometimes given is that 'I am no
good' or 'I cannot live up to the demands of the Gospel'. The answer was given
that it is just because of our inability to go it alone that we need the strength and
power of God in our lives. If we persevere at prayer its fruits will be discovered in
our daily lives, such as a clearer understanding of the mystery of life and the
things of God, together with a greater appreciation of other people. We won't
notice this happening, and certainly not when we pray, but we will all grow in
the realisation that our faith does not consist in saving ourselves but in allowing
ourselves to be saved by God.

And so the talks ended where they began. We can go to Mass on Sundays, carry out the observances of the law. These can be genuine, but they can be
plausible unless they are leading us to a real growth in faith and a change of heart: it is only this that leads to life. 'Rend not your garments but your hearts.' I'll take
from you your heart of stone and give you a heart of flesh.' Slowly we grow, are born again, are children of God, are living. We are living to make intercession for
us.
confidence in future glory, in forgiveness, the possibility of wholeness: we teach this in our lives, by what we are, by radiating a faith, hope and love in our lifestyle, but above all by inner conviction. We can only show these signs in our lives through having a strong personal prayer life.

ORTHODOX EASTER DAY: 30th April

The date of the celebration of Easter (and therefore all dependent days, notably the whole of Lent) has been a point of controversy between the Eastern and Western Churches since before the third century. The core of the calculatory argument is whether the Jewish Paschal day or the Christian Sabbath should determine the time for celebration; and whether the day of crucifixion or the day of resurrection should be the focal point of that celebration. A modus vivendi was reached at the Council of Nicaea (325), but it has left two different ways of calculating which may cause variations between the two Churches of up to five weeks. This year the West celebrated Easter on 26th March, the East on 30th April, the full five weeks apart. St Symeon’s House, which lives in bothurgical worlds, found it a trial. [Ed.]

Fathers Cyril, Leo, Felix and Andrew went to celebrate the Orthodox Easter Vigil with Fr Simeon and the community at St Symeon’s, Oswaldkirk. We were among a number of visitors who had come to enjoy this unique opportunity to witness the Orthodox Easter Liturgy in English. While we stood outside the Caravan-Chapel, holding candles being incensed, singing a hymn to the Risen Christ, our candles flickered in the midnight air and our thoughts went out to the thousands of people in the USSR and Communist bloc who are effectively deprived of the opportunity to celebrate their own Easter.

PASTORAL COUNSELLING COURSE: Ampleforth in April

We took an experimental step in a new direction during the Easter holidays when nine monks from all levels in the Community took part in a six-day pastoral counselling course run by Fr Vincent Nichols of the Archdiocese of Liverpool and Fr Justin Price. Both have recently returned from Chicago, where they have been working under Professor Gerard Egan, training professional counsellors in the Institute of Pastoral Studies of Loyola University.

There was a degree of scepticism in the Community about the value of such a short course in matters psychological, a little learning can be a very dangerous thing. This reasonable reservation may have been compounded by an unspoken distrust of things foreign (and especially American!), and maybe even a certain complacency. Who knows? In any case, those invited to take part included a number of pastorally experienced, hard-headed and critically astute monks noted more for their open minds than for their enthusiasm for the latest fad. With their help we hoped to arrive at an assessment of the usefulness of this type of course in preparing pastoral work in an English setting.

Approaches to counsellor training can be almost exclusively theoretical in their bias, sometimes producing counsellors who know a lot about personality theory, psychopathology and the rest, but who for one reason or another are precious little help to the people who come to them and may even do them harm. Research shows that the crucial difference between the helpful and the harmful counsellor lies mainly in the quality of the relationship established with the client. In the unguainly jargon which so bedevils psychology, the successful counsellor offers his client a relationship embodying high levels of accurate empathy, non-judgmental warmth and genuineness. One of the principal aims of this course was to translate these ingredients not only into English but also into action by a systematic, practical training programme.

We spent eight or nine hours of the fourteen hours of course work in small groups of three, each participant taking in turn as counsellor, client and assessor, in an attempt to acquire the skills by which ‘empathy, warmth and genuineness’ are fostered and made concrete. In these practice sessions, we dealt with minor, everyday problems in the lives of the participants. We found that the basic counselling skills were taken rather too much for granted and that counsellors tended to move towards giving advice without first establishing a really firm basis of understanding between themselves and their clients. There was a tendency to concentrate more on the content of the client’s problem than upon his underlying emotions, which consequently got in the way and made it difficult for the client to bear what the counsellor was saying. The initial stages of the course were therefore devoted to training the counsellor to discern and identify his client’s underlying feelings before attempting to deal with the content of the problem. Participants were able to experience the effectiveness of this approach in dealing with their own small problems in the practice sessions.

Admittedly, one week is not enough time to get a firm hold on the counselling skills, nor to become an expert counsellor far less a psychotherapist. Nonetheless, we all find ourselves from time to time in the position of counsellor. As one participant put it at the end of the course: ‘I suspect its main impact on me is... to make me more aware of my ignorance: hence I should be less dangerous and more positively useful in future counselling activities.’

COMMUNITY NOTES

EDDIE THOMPSON, 1901-1978

One of the great blessings enjoyed by our Community during its years here at Ampleforth has been the loyal and dedicated service it has received from the local people who have spent much, and sometimes all, of their working lives in the monastery or School. If we were asked to choose someone who might personify this dedication we could scarcely make a better choice than Edmund (Eddie) Thompson who died on Sunday 2nd April, aged 77, having spent the first thirty years of his working life as a member of the College maintenance staff, and the second thirty years working for and with his brother Walter, frequently on the College buildings or on the houses of our laymasters and others employed by us.

Until quite recent times Ampleforth was a self-contained unit isolated from the national power grid and water schemes so that it had to provide its own essential services—a steam boiler plant for heating and power, an electricity generating station, a private water supply (which also supplied Ampleforth village), and a sewage disposal plant. The life of the monastery and School depended on these services functioning efficiently twenty-four hours a day, seven days a week. This placed a tremendous responsibility on the shoulders of the maintenance staff and meant that they were virtually on call at all times to deal with any emergencies which might arise.

For thirty years, which included the exceptionally difficult War and immediate post-War years Eddie Thompson was an important member of the

staff. His basic training was in plumbing, a trade in which he displayed outstanding competence. But when emergencies arose in other areas, as they regularly did, overcoming his innate modesty which led him to protest his lack of qualifications to tackle them, he would operate most efficiently as heating or power station engineer, or with unfailing good humour tackle the unpopular and unpleasant tasks of descaling boilers and clearing out the flies, even lugging out the septic tanks at the sewage farm. Nor was there anything to persuade others to work with him as his gentle good humour and unselfish nature made him popular with the rest of the staff.

To record the many tasks he undertook ‘far beyond the line of duty’ would need a whole issue of the JOURNAL but perhaps their nature and importance can be illustrated by just two examples. One morning it was discovered that the water main was delivering no water to either village or College and it was clear that the main had fractured somewhere in the craggy mile-long Shallowdale. The terrain there is so rough that it is extremely difficult even to follow the line of the main and water easily seeps down through the rocks under the main so that there is no indication of the fracture on the surface. The search for the burst could have taken days during which time School and village would have been without water—a situation which might have meant sending the boys home for the duration of the emergency. Yet within two hours Eddie, by a combination of his experience and unique knowledge of the Shallowdale main, its native Yorkshire tenacity and common sense and, less obviously undoubtedly with the help of his prayers for he was a deeply religious and devout man, had located the seat of the problem. By 2 pm he had replaced the broken pipe and the main should have begun to deliver the much-needed water once more. But unfortunately by now the two mile long pipe to the College reservoir was hopelessly air-locked and the water refused to flow. So for the next twelve hours he went from one radiating loop to another, using all his special knowledge and expertise, and with the help of his prayers for he was a deeply religious and devout man, had replaced the broken pipe and the main should have begun to deliver the much-needed water once more. But unfortunately by now the two mile long pipe to the College reservoir was hopelessly air-locked and the water refused to flow. So for the next twelve hours he went from one radiating loop to another, using all his special knowledge and expertise, and without a proper meal or intervals for rest. That the School would wake up to find a normal water supply available did he owe primarily to his determination and astute engineering judgement. The second illustration arose by a remarkable and almost inconceivable coincidence. During the night leaving a front door wide open. In the morning every drop of water in the House was frozen solid and many radiators and pipes had burst. The House was without hot or cold water, and on an exceptionally cold day also without heat. Normally it would have taken days to repair the damage and restore the services so that it seemed that the boys in St Cuthbert’s would have to be sent home for the duration of the emergency. Once again Eddie set to work, isolating radiators, short-circuiting burst loops, replacing fractured elbows and joints, going without respite until ten o’clock at night when it was possible to turn on the heating again to provide sufficient warmth to prevent a further freeze-up, and sufficient hot and cold taps were functioning again to make life reasonably normal again in the House.

The second illustration arose by a remarkable and almost inconceivable coincidence. During the night when meteorological history was made at Ampleforth—a record low temperature of about thirty degrees of frost—the inhabitants of St Cuthbert’s House chose this singularly inappropriate occasion to retire for the night leaving a front door wide open. In the morning every drop of water in the House, including the water in the central heating system, was frozen solid and many radiators and pipes had burst. The House was without hot or cold water, and on an exceptionally cold day also without heat. Normally it would have taken days to repair the damage and restore the services so that it seemed that the boys in St Cuthbert’s would have to be sent home for the duration of the emergency. Once again Eddie set to work, isolating radiators, short-circuiting burst loops, replacing fractured elbows and joints, going without respite until ten o’clock at night when it was possible to turn on the heating again to provide sufficient warmth to prevent a further freeze-up, and sufficient hot and cold taps were functioning again to make life reasonably normal again in the House.

1977-1978 has been a great year for such gatherings, the ‘season’ started with a meeting of novicemasters and mistresses of Enclosed Orders at Wood Hall (near Wetherby) in September when a large gathering of female religious and a few male Cistercians and one Benedictine attended a course on counselling run by Father James Walsh and The Way Trust. It would be reasonably accurate to say that the theme of the course was ‘empathy’, that ability to relate to another in an understanding way so as to induce confidence and trust. In some circles this attitude is known as ‘non-possessive warmth or unconditional positive regard’. This kind of empathy was much in evidence, but so also was a great deal of practical demonstration of counselling techniques in dealing with the modern insights of the other members of the team.

In January the Cistercians ran a month-long course for novicemasters and mistresses of their order with a few outside visitors from the Benedictines (Stanbrook, Glenstal, Ramsgate, Ampleforth and Kylemore) and one Canoness from Haywards Heath. This course had been brewing for some time and was an attempt to help newly appointed novicemasters to train for their office in as professional a way as possible. In fact it turned out to be more of a re-training course for established masters and mistresses and some superior than an introduction to the office. Fr Cornelius Justice of Mount Melleray, with the assistance of the Conferences of Major Religious Superiors in Dublin, assembled a formidable body of speakers (and an equally formidable body of listeners) at Roscrea Abbey (Eire) for the whole of the month. Of the nine speakers, four of them took a psychological slant to the formation of novices, four to religious vocation in general in the previous weeks and he was followed by Fr Ambrose Wathen OSB of St Joseph’s, Louisiana on the Rule of St Benedict. He is a world authority on the subject and disciple of the great Dom Anilbert de Vogüé. His approach is through structural analysis and the twelve lectures which he gave were the most fascinating of all the course. Among the other speakers was Fr William Johnston SJ (Counselor) who spoke on prayer, the
course was beautifully organised and the hospitality very warm indeed. Although the participants who were resident for the whole month felt that the course was too long, everyone was convinced of its value. The second week in March, the English Benedictine Congregation mounted its own meeting of novices and mistresses at Douai (near Reading). Only Douai, Worth, Buckfast, Ealing, Stanbrook and Ampleforth participated in what turned out to be a fascinating day hearing Dom Jean Leclercq of Clervaux. Here was another world authority on the Rule and he shared Stations of the Cross, an address by the cured chaplains on 'Forgiveness and Love', a question and answer session on authority and marriage problems, and a charming evening social fuelled by tea, buns and bottled pickles! Derrick McEnroe from Newcastle, the National President, set the themes for the two main days, first Forgiveness (and there was much humility present, and desire to be forgiven), and then Love (and there was equally much forbearance and sympathy present among the conference). The conference had its effect; there were many who went home feeling forgiven and at peace with their God, with strength to bring new warmth into the lives of those close to them, who may have once found them a trial.

**THE CALIX SOCIETY: ANNUAL MEETING**

Hopwood Hall, Manchester, 31st March—2nd April

Calix is an association of Catholic alcoholics who endeavour to maintain their sobriety and quality of life through their participation in the fellowship of similar Catholics. It is separate from Alcoholics Anonymous, its intention being to promote the spiritual development of its members as well as to strive for a complete re-integration of every member into the community. It is not a Catholic AA, but rather a Catholic response to the eleventh step of the suggested AA programme of recovery, calling for the spiritual development of the individual through the reception of the sacraments, daily prayer, and a purposeful attempt to remove all personal defects.

AA was founded in 1935. In 1947 five Catholic men, all with alcoholic trouble, organised with the help of a priest a society they later called Calix (though the need for it is in fact increasing in our affluent and unpurposeful society. Archbishop Dwyer and other bishops have judged that the only good approach is personally to each parish priest in each area needing a Calix cell, for it is a personal matter, not an organisational one. And it is God's work).

The General Conference has been meeting at Easter tide at Hopwood Hall for a number of years now. Earlier on there were a number of tasks and group sessions, of the kind familiar to conferences; but it became apparent that the members wanted something simpler—a straight retreat concentrating on wholly spiritual values. Calix, 'the cup that satisfied' (Deuteronomy 6:5), has the task of calling God's grace to the higher powers of those recovering from addiction to alcohol. As the founder put it, 'AA restores your health, keeping you from an early grave; Calix saves your soul and puts you on the road to heaven.' At an Audience for Calix in 1974, the Holy Father remarked, 'worthy of special mention is the fact that you identify this higher power as the supernatural grace of Jesus Christ, the healing power of his word and his sacraments.' So the programme this year, to which a monk of Ampleforth was invited both as priest and observer, was concentrated on prayer.

About a hundred men and women, with a few children, came from Scotland and England. There were three Masses in the imposing circular church at Hopwood Hall (a college of education run by the de la salle brothers), the affiliated chaplains—some of them once practising alcoholics, all closely experienced—leading the eucharistic assembly. There were penance services and confessions, shared mass before the Blessed Sacrament exposed all day, and the participants who were resident for the whole month felt that the course was beautifully organised and the hospitality very warm indeed. It was most instructive to listen to him after the longer session with the American monk. In simple terms, the archaeology of the Rule has been exhausted—we know the sources—and the philology of the text is known, (much of it due to the untiring work of de Vogt), but we have not really come to grips with the sociology and psychology of the Rule and this is where future study would appear to lie.

Geoffrey Lynch, O.S.B.
renewal were issued in the post-Conciliar document Exsaece Sanctae. Renewal were issued in the post-Conciliar document Exsaece Sanctae. This instruction continued with a very emphatic injunction that the renewed constitutions should not be purely juridical in character but should also express the evangelical and theological principles concerning religious life and its incorporation in the Church and an apt and accurate formulation in which the spirit and aims of the founder should be clearly recognized and faithfully preserved.

The General Chapter of the English Benedictine Congregation appointed various commissions to execute these requirements. At first, provisional Constitutions were drafted where the legal provisions were intercalated by expositions of spirituality extracted from A Statement on Benedictine Life. This was the manifesto of monastic aims adopted by a Congress of all the abbots held in Rome in September 1967. Since this Congress is a federation of representatives of different species of Benedictine life, its Statement was inevitably very general in character and could not be taken as an adequate expression of the differing traditions and interpretations of monastic theology to be found among its members.

In the General Chapter of 1969 the English Benedictine Congregation set up a Commission on the Theology of the Monastic Life with the purpose of drafting a document that would make explicit those theological principles and particular emphases which lie behind our own Congregation’s manner of conceiving the monastic life and indicate how they can be pointers for the future. It was still imagined at that time to blend this theological statement with the Constitutions which were being revised concurrently. But the Commission soon objected that a theological investigation could hardly be pursued if it had to shape itself to a predetermined juridical framework, and urged that the two processes of theological reflection and canonical revision be carried out independently of one another. Their plea for autonomy was accepted by the authorities of this Congregation, but doubtless the sanctions did not preclude any eventual interaction between their documents and the new constitutions, though it remains to be seen what form such relations will take.

This book has, therefore, been eight years in the making and a rather belated arrival on the field of literary efforts at monastic renewal. The two American Benedictine Congregations had made their contributions before we had begun. Renew and Create was issued by the American Cassinese in June 1969, and the Swiss-American Benedictines issued Covenant of Peace at about the same time. Just as quick off the mark and also ‘an indirect consequence of the Second Vatican Council’s call to renewal’ (The Bishop of Exeter in his Preface) was the reappraisal of their principles by Anglican religious communities entitled Religious Communities in the World of Today (London, SPCK, 1970). The author of the commentary accompanying this statement, Canon A. M. Allchin of Canterbury, was kind enough to come to one of the meetings of our Commission and to suggest speakers from outside to come and address us. We are also indebted to Abbot (now Cardinal) Basil Hume who piloted the composition of one of our papers, and to Abbot Gregory Freeman who has been a tireless and satis case preclude any eventual interaction between their documents and the new constitutions, though it remains to be seen what form such relations will take.

Throughout its long genesis this book has owed much to the encouragement received from the Abbot President, Dom Victor Furlong, who has always taken a great interest in our proceedings, granting us full library and much material support. The same must be said of the Abbots and Abbesses of the Congregation generally, who as a body have even sometimes worked along with the Commission in discussions of some theological points, and have invited distinguished speakers from outside to come and address us. We are also indebted to Dom Louis O’Dwyer. Dom Edmund Power, V R Dom Luke Rigby. Dame Frideswide Sandeman. Dom Placid Spearritt. A group at Talacre. Dame Scholastica Daly and a group at Colwich. Sister Teresa Gillin and Sister M. Greg.ory Forsyth with a group at Pennant Hills.


The Editor of CONSIDER YOUR CALL, Sister Maria Boulding of Stanbrook Abbey, writes about the whole project as follows:—

Most people have at some time had the experience of being involved in an enterprise that developed into something much larger than they had expected.
It takes on a life of its own, growing under your hands and defying your cautious guidelines. Having experienced this for several years with the lively growth of Consider Your Call, as a member of the Theological Commission which produced it and as editor of the book, I am grateful to the editor of this Journal for his invitation to write about what we have tried to do.

In the Preface (reproduced above) some indications have been given of the Commission's methods, so there is no need to say more here, except that the superior who appointed its members sits on a mixture that worked. It was not wholly academic, but included also the practical skills needed to put such an enterprise off the ground. Above all, it was composed of people who had all had considerable experience of ordinary monastic living. Nuns were co-opted in the first instance because of a curious delusion on the monks' part that nuns do not read newspapers, and can therefore be assumed to command a purer literary style; once there, however, they became fully involved in the theological task.

There was some initial wariness, for everyone knew that contentious issues abounded: public schools, consecration, cursing psalms, private obligation to the office, ways of running novitiates... But there soon grew up a marvellous fellowship, much trust and the ability to share fully. The outcome is not a symposium in the sense of each chapter being contributed and signed by a particular person: all the working members stood behind the whole product. How much each wrote is not significant, for it emerged from the meeting of minds. We all became accustomed to seeing our scripts mangled by the others and returned to us, 'bleeding in every limb', to be rewritten before the next meeting. Yet we also tried when on the active end of the mangling process not to destroy the individuality in any draft or to produce a universal flatness. Whatever is good in the book is the fruit both of the sharing and mutual education that went on among the authors, and of their lived experience.

In spite of this close collaboration, things looked bad to the editor a few years ago. A book on monastic life by a single author is like a well-designed house with many different rooms. The Complete Works of a Commission that laboured for years and embodied the traditions and varied experience of different monasteries looked more like a collection of Nissen huts within a compound. But while living in the material for many months the editor became aware of something else: a unity below the superficial diversity. To change the metaphor, the same rocks kept cropping up through the soil in many different areas. The rocks were such things as faith in the basic goodness of human nature, sensitivity about the human person and his freedom, respect for human integrity and honesty, an independence of mind, a distrust of theorizing and a tendency to the pragmatic and experiential approach, a strong sense of community and of mission, an awareness of authority as a special form of service, and a breadth, sanity and balance. In other words, it looked rather like an EBC product.

The Commission's output was intended originally for domestic use within the Congregation. As the material circulated, however, many people outside the EBC read it and remarked that they hoped it would later be available to the public. We thus came to realize that we had something valuable to share, and it was not difficult to see why: we habitually found it impossible to discuss any of the questions on our programme in purely "monastic" terms. We have traditionally been told that monastic life is simply a way of living out our baptismal life to the full, and the Commission members vividly realized the truth of this as the work proceeded. At the other end of the scale, the reader is reminded at every point —and simply human—life. A pattern of discussing and formulating tended to recur, whatever the particular subject: (1) an attempt to analyse the contemporary scene with its special sensitivities, needs, experiences and problems; (2) a study of the data of Scripture, the Rule and monastic tradition; (3) an effort to see how (2) speaks to and is spoken to by (1). How can we be faithful to both? What are the growing points? Where are the creative opportunities?

A couple of examples may make this clear. The meaning of monastic poverty is one of the most difficult issues monks have to face today in a world where hunger and subhuman conditions are the daily lots of millions. Many particular monastic endeavours stretch out to meet the need in their own way: World War II is a case in point. But what does God want of the majority in our monasteries, with their spacious, gracious environment and their freedom from daily anxiety about subsistence? This is no place to rehearse the discussion on poverty in the book, but it is obvious that questions of this magnitude are basically Christian and human. Impelled guilt feelings are no use; each Christian and each Christian group must consider its own call in this situation. We have tried to do so, exploring the ways in which monastic values, particularly contemplation, poverty of spirit, sharing, and care for persons and things, can help to counteract those forces of blindness, greed and materialism which perpetuate the problem. Again, obedience is not an optional extra in Christian life but an essential factor in following Christ; monastic obedience is a particular exploitation of the Christian reality. If functioning rightly obedience does not destroy the whole potential of a person's love, freedom and capacity for responsible and intelligent action it need hardly be pointed out that a human and mature interpretation of obedience has not always been in the forefront of the Catholic mind.

The relevance of our search to people outside monasteries thus became progressively clearer, not only with regard to the obvious points like prayer and the Eucharist, but also where the deep human things are concerned that underlie community, faithful and stable relationships, authority, vocation, Christian priesthood, work, and ecumenism in the widest sense.

In the Preface (reproduced above) some indications have been given of the contents and scope of the book. Some indication of the contents and scope of the book may be useful for those who have not seen it. There are two main sections: a short Part I on The World & the Church, the world and the interchange between them, followed by a much longer Part II on The Monastic Life. Within this latter the opening chapter describes the Rule of St Benedict, its influence and its normative value for monasticism today. A long section on community follows; its chapters deal with communication and obedience, liturgy and prayer, and the role of the abbot in history and in the modern situation, the personal freedom for God which implies a certain measure of solitude in each monk's life, the mystery of vocation and the purposes of difficulty in the novice. A detailed study of the meaning of the monastic vows closes the section on community. Next, under the general heading "Word of God", comes a group of chapters chiefly concerned with prayer. They study the ways in which God's word is proclaimed, heard and
responded to in the Eucharist, the office, spiritual reading, personal prayer and shared prayer. After this comes a study of work, with special reference to concern for the integration of work with other elements in monastic life and its significance for the wider community of the Church. The next topic is monasticism and the priesthood; the relation between monastic and priestly vocations is discussed in the light of tradition and Vatican II’s enrichment of the theology of priesthood, and the importance of the whole issue for the mission of the EBC is examined. Final chapters discuss monastic hospitality and the significance of the autonomy of monastic houses in a world where pressures towards centralisation are powerful.

Certain ideas seem to me to stand out as the strongest and most characteristic of the book. To enumerate them is not to pinpoint individual chapters, for they tend to inform the whole. They could be summed up under four heads: fidelity and commitment; community; prayer and the healthy tension between it and other responsibilities; the give and take between an incarnate monasticism and secular realities. A few words on each may help to evoke the atmosphere of the book.
have on modern religion assuming that it is authentic and whether it intends to
use it as some advertisement or not.' That was part of one of the numerous
letters I received concerning the Shroud as general secretary of the British
Society for the Turin Shroud after the publicity with the opening at the Pic-
cadilly Hotel cinema of the film, The Silent Witness. I am certain these were
well intentioned questions which more than perhaps the writer (and others like
him) realised were at the heart of the current situation concerning the Shroud's
authenticity. I will return to this point later but first it might be helpful to
explain the raison d'etre for the society.

For many years individuals in Britain such as Group Captain Leonard
Cheshire, Dr David Willis and Vera Barclay acted as sources of information on
the Shroud. Leonard Cheshire's Mission for the Relief of Suffering handled
requests for photographs and answered the various queries concerning the relic.
Following the death of David Willis two years ago, Cheshire with others felt that
an independent society should be formed to continue the work that David Willis
and others carried by themselves. The initiating group took on an 'ecumenical'
flavour early with the involvement of Bishop John A. T. Robinson and myself.
The week the Symposium was to start saw press, radio and television interest in
the subject never before experienced in Britain. More than one hundred people
enrolled into the Anglican Institute of Christian Studies in London to hear
seven scientists attached to the United States Air Force, pollen analyst Max
Frid, and Walter McClone, microanalytist from Chicago among a number of the
experts who had added valuable insights into Shroud investigations. We were
duly launched and in better shape to receive the 'second wave' of interest when
the film opened on Easter Monday and the Easter Sunday Times Magazine
article appeared. 'Mystery of the Shroud'. 20-37 with copious illustrations.

One issue some of us feel very strongly about is that the carbon dating of
Shroud samples should not be delayed indefinitely. With the momentum of the
London symposium widely publicised in Turin by La Stampa, it looked for a
while as if the test might occur before the October Congress. 'London Proposes:
the Shroud Should Undergo New Tests' headlined one article. When I saw King
Umberto II, the relic's legal owner, last December, he gave the clear impression
that all was set—as far as he was concerned—for a carbon test. The Shroud's
custodian for the King, Archbishop Ballestrero, taking office in October of last
year, confirmed this to me in a personal letter. I visited him in Turin by La Stampa.
He assured me that he was both impressed by the non-Roman Catholic interest
in the subject and aware that many scientists as well as sindonologists were
informed that this particular thread was handled over the years but it was
enough to cause some in Turin to shy away from a test on the available samples
enrolled at our community for the community.

Ian Wilson, 'Mystery of the Shroud', 20-37 with copious illustrations.

Shown in late April to the Community.

Ian Wilson, 'Mystery of the Shroud', 20-37 with copious illustrations.

The AMPLEFORTH JOURNAL

Ian's The Turin Shroud is a brilliant achievement, expertly covering the
varied and difficult aspects of the Shroud's mysteries and history. He cannot.

to carbon date fingernail-size samples by at least two North American labora-
tories which have perfected the old Libby method. Something which Turin
should be made aware of is how easily the public and scientific interest could
scare it. We have therefore decided to proceed with the next necessary steps in directly
testing the Shroud not only by carbon dating but also with non-destructive tests
using infra-red, ultra-violet and X-ray fluorescence. It was clearly stated at the
London symposium that tests using photographs have gone about as far as they
can in studying the possible 'creation mechanism' of the cloth.

When all is said and done we will have to come back to the question our
letter writer implied: How can the Shroud be considered authentic? First of all
we have to face the fact that there will never be any final proof that the Turin
Shroud is the actual cloth that wrapped the body of Jesus of Nazareth. Even if
all the proposed tests further prove that this object is not a forgery, as we know
forgeries with art objects and historical artifacts, we can never unambiguously
declare the Shroud to be Jesus' burial garment. We are not dealing with an art-

cract such as the Dead Sea Scrolls or a questionable Bonelli painting.

Finally all that could be said by scientists is that we have a piece of linen of
the time of Jesus and that the person it portrays, was crucified in the manner
that the Gospels say Our Lord was and was thought to be the risen Lord. The
image creating device seems to suggest an unusual combustion of radiant energy. Of course, this evidence is
extraordinary. No other historical artifact yet known has produced such astoun-
ding information. Many will arrive at one conclusion, having the full evidence
before them—it must be the Lord. But this conviction as always must come
through the eyes of faith. No one in the Church should ever be given the impres-
sion that this relic is being presented as proof of Jesus' resurrection. Our faith does not rest upon a piece of linen.

We may also have to face the possibility that we will never have a complete
historical pedigree for the Turin Shroud, Ian Wilson's article in the JOURNAL,
Spring 1978, and his new book, The Turin Shroud offer a solution which is
attractive but according to some reactions, it is untenable. I spent several days
last summer with Sir Steven Runciman, who had written about the Edessa
Image back in 1931 in the Cambridge Historical Journal and I was curious as to his reaction to Ian's identification of
the Abgar legend. I met with Sir Steven and with Mr. Frei in Turin by La Stampa,
and with the Mandylion at the Museum of the Holy Shroud, which is listed separately by them. I cannot think it helps the Shroud to force its
identification with the Image, particularly when it means a rather over-
simplification of the Abgar legend. If we are going to convince people of the
reality of the relic I think we should be careful what we claim for it. I was
surprised that Ian did not mention this latter objection in his listing of 'seeming-
claim for it.'
however, expect to escape some strong criticism of his 'Mandylion theory'. Some
who have read the already published American edition feel that it is just too
circumstantial to carry much weight. It is a pity that French Jesuit Paul de
Gail's Histoire Religieuse de Linceul ehe Christ published in 1974 is not better
known in this country. To this reader, de Gail far more than Wilson forces
himself to stay within the exactitudes of the historical documents we possess
concerning the Shroud. Painfully so—I might add!
73 Chatsworth Court,
Pembroke Rd, W8.

QUEEN'S SILVER JUBILEE APPEAL: FINAL OUTCOME
HRH the Prince of Wales launched the Appeal on 24th April 1977 and closed it
on 30th April 1978, with a magnificent response (after a slow start) of £16
million, half of that contributed by leading companies, trusts and foundations
—and £800,000 sent by more than 30,000 contributors, sums including the
hopeful penny. The Royal British Legion and Scottish Earl Haig Fund, by
house-to-house and street collections managed to raise £340,000. The target of
13 pence per head of population was exceeded.

Who now are eligible for grants? 'Broadly, if an activity involves young
people in developing their sense of responsibility and their talents and it also
leads them to make a useful contribution by serving others in the community, it
will be eligible for support . . . nationally and locally, young people will be
involved in choosing projects to be supported.' Nearly a thousand grants
totaling £1 million have already been made. Some indication of the categories
of grants to be made is given by the following list of projects already funded:
construction and renovation of premises, 54 grants; education and training, 34
grants; community communications, 30 grants; bereavement and mountain rescue,
16 grants; see aid projects, 25 grants; holidays for the deprived, 48 grants;
children's playgrounds and playschemes, 84 grants; environmental clean-up, 94
grants; accommodation for voluntary service, 93 grants; help for the handicapped,
50 grants.

(See Spring JOURNAL, 'Two faces of neighbourliness', p.24-26)

WOOD HALL SUMMER SCHOOL
2nd—9th August. Wood Hall Centre, Wetherby

For priests, religious, teachers and students, a week of theology is to be pro-
vided by four writer-priests together with Kevin Mayhew, the musician and
publisher, and Frances Hogbin, a specialist in cathedrals. Two of the priests are
Jesuits from Heythrop College, University of London—Fr Robert Murray, who
is author of Symbols of Church & Kingdom, a lecturer in OT studies and a
specialist in audio visual approaches to Scripture and doctrine; and Fr Anthony
Meredith, from Oxford there is coming Fr Edward Yarnold, former Master of
Camplin Hall, a member of ARJIC and author of The Second Gift: The Samaritan
Lectures on grace. From Scotland is coming Fr John Dalrymple (O.48), author
of The Christian Affirmation and Caring; Not Less Than Everything, a speaker
on prayer and the spiritual life. There are to be two main lectures in the
morning and one in the evening, with daily Mass and prayer groups.

Wood Hall Centre, Wetherby, W. Yorkshire LS22 4J A 0937.62033 Fee £35


There is a commonly-held belief that university
costs are paid for by the State. Nothing could
be further from the truth.

The odds are that any parent who can
afford to send a child to Ampleforth will
receive only the minimum grant for university
education.

Finding the extra money will almost
certainly present a problem, if you wait until
your child gets a place.

School Fees Insurance Agency can help,
with a special Scheme to make payment easier
if you take action in time.

Write or phone for details to:

SFIA

School Fees Insurance Agency Ltd

10 Queen Street, Maidenhead. Sl6 1JA

Phone: (0628) 34291
Your 'A' levels can mean more than just a certificate.

Passing your 'A' levels could be the first step to a more stimulating, challenging and rewarding career than you ever imagined possible.

As an Officer in the Royal Navy, Royal Marines or Women’s Royal Naval Service, think about it. Then see your careers officer or write to the address below giving your age and present or expected qualifications.

N.B. GCE '0' levels must be grade C or above. Equivalent CSE or SCE passes are acceptable alternatives.

Officer Entry Section (25 FK) Old Admiralty Building, Spring Gardens, London SW 1A 2BE.

GABRIEL TURVILLE-PETRE, 1908—1978

In 1922 Gabriel Turville-Petre came to the School. From the start he stood out among his companions, not because he was a leader—quite the contrary, he was a shy and retiring little boy, and these qualities remained characteristic of him all his life. But that he had a latent strength of character from the beginning of his school career is demonstrated by the fact that, in spite of what must be admitted as the more philistine nature of the School in those days, he was always left alone. In part this must be ascribed to the distinct liking that Englishmen have for a character, so long as he is not aggressive, and this Turville-Petre never was; and the witty and perceptive, but always good-natured, observations which he could occasionally make on people and events were appreciated. Apart from a rather hesitating, not sprinting, manner of speech and his general aloofness, which amounted to a superficial oddity, he had an extraordinary, apparently innate, gift for the languages of Northern Europe in the Dark and early Middle Ages—as well as for their modern derivatives.

It was a fact that he had read at least one Saga in Iceland; while he was still in the School, and a member of the Community who travelled to Norway with him once in the summer holidays, was surprised to find him carrying on a conversation on board ship with a lawyer in his native Norwegian. There was no member of the School staff who could even initiate him into these studies, and though the early Hugo language books must have been in existence, it is unlikely that he had one. From an early age he must have possessed that gift of the real philologist to compose a grammar for himself as he went along, though this usually comes much later.

In 1927 he went up to Christ Church. The only way that he could make use of his particular skills at Oxford in a first degree was in the English school. It had then—and may have still—three alternative courses of which the first, taken by very few, contained nothing more modern than Shakespeare, and was primarily designed for the budding philologist in the Germanic languages. It was no doubt thought good that workers in so specialised a discipline should come down from their rarefied atmosphere into the flower-strewn field of Elizabethan literature, but the process did not suit Gabriel Turville-Petre: not that he was impervious to its charms, but he lacked the academic skill for dealing with them. In addition, through nervousness, he was not a good examinee even in his own speciality, and the result was in Oxford parlance that he made a mess of his 'schools', quite failing to do himself justice. But at Oxford the cognoscenti always know of these cases, and a way back for him was found through a postgraduate degree at Leeds under Professor E. V. Gordon, who was then alleged to be the only man in England who knew more Icelandic than Turville-Petre. In the course of his work he also learned Old Irish to a professional level.

The rest of his career is well reported in the Times obituary of 18th February. In 1941 he became the first holder of the newly-founded Vigfusson Readership in Iceland at Oxford, and in 1953 the University gave him the...
well-deserved title of Professor Emeritus, there being no professorial chair in the subject: this he held till 1975. Here he found and prospered in thoroughly congenial work, though he remained as aloof from the general life of the place as he had done at Ampleforth. He was a pleasant and amusing companion to those he knew well, and was evidently an honoured and well-liked personage in all the Norse countries.

F. G. S.

Professor Turville-Petres numerous learned publications were all upon Old Scandinavian and Icelandic literature. They included The Heroic Age of Scandinavia (1951), Origins of Icelandic Literature (1952, 2 ed. 1967), Myth & Religion of the North (1960), Nine Norse Studies (1972), and Scaldic Poetry (1976). He was honoured by the University of Iceland in 1961, and two years later made Icelandic Knight Commander of the Falcon. In 1973 he was elected a Fellow of the British Academy. [Ed.]

MARRIAGES

Ninian Sanders (H 62) to Benita Batchelor at St Mary’s, St Neots on 8th April.
Capt Charles Grieve (B 68) to Gabriele O’Donnell at Ampleforth Abbey on 8th April.
Andrew Blackwell (C 65) to Gabrielle O’Donnell at Ampleforth Abbey on 8th April.

ENGAGEMENTS

James Bishop (H 65) to Frances Brooking Clark.
Andrew Sich (H 64) to Elizabeth Dunlop.

BIRTHS

Liz and Richard Goodman (C 65), twin boys Tom and Jamie.
Hilary and Hugh Stafford Northcote (W 57), a son Charles.
Helen and Adrian White (E 62), a son Hugh.
Alice and John Marlin (JH 55), a daughter Caroline.

ROBERT NELSON R.I.P.

I am writing, on behalf of my family and myself, to thank all those friends of our son, Robert, who with such great generosity, clubbed together to purchase a wheel-chair for Lourdes, in his memory. It is not easy to find words adequately to express our gratitude for this thoughtful and spontaneous gesture. In fact, I understand from Mr E. J. Dagnall that so great was your generosity that there is more than sufficient to buy the chair and that the balance will be used to provide a new banner for the Ampleforth Pilgrimage, to be carried during the Blessed Sacrament Processions. We can think of nothing that would have pleased Robert more.

As regards the wheel-chair, I believe the intention is that it will be taken to Lourdes by this year’s Pilgrimage and will be used by our sick pilgrims during their stay. I understand that arrangements will be made for it to be available to us each year, but in between, it will be placed at the disposal of the Sept Decembris Hospital authorities for the use of other pilgrims.

If anyone knows of somebody who has contributed, but who does not receive either the Journal or the Hospitalite News Letter, I shall be grateful if you will pass on our thanks, or better still, let me have the name and address, so that I may write.

In conclusion, we would like to express our grateful thanks to Andy Dagnall, and his helpers for arranging this tribute to Robert. It is very comforting to think that he has such wonderful friends.

May God reward you for all your kindness.

Robert N. Nelson R.I.P.

Leonard Rochford (1914), otherwise Squadron Leader L. H. (‘Tick’) Rochford, DSC and Bar, DFC, has written a book, I Chose the Sky, Wm Kimber £5.25, about his very active service with a squadron on the Western Front during January 1917 to December 1918. It happened to be the oldest squadron in the tradition of the R.A.F., founded as a Naval Unit in August 1914, and converted to a R.A.F. unit in November 1918, which became 3 Squadrons RNAS in February 1915, was converted to 233 Squadron R.A.F. in due course, and disbanded on the last day of the last year—a long tradition for a short Service! On 1st April 1918 the Naval White Ensign was finally hauled down and the R.A.F. flag rose to the masthead. That Ensign remained with the 333 Squadron to the end of the war and now goes to the R.A.F. Museum at Hendon. The disbandment parade was held at Luqa, Malta, where
Vincent Cronin (W 39) has written another major book, *Catherine, Empress of All the Russias* (Collins 349p £7.50), so it is fitting to recall his successes. Ampleforth, Harvard, Oxford, and the Rifle Brigade, he followed his father in the writing of books. This brought him the Richard Hillary and Heinemann Awards, membership of the Council of the Royal Society of Literature and the Vice Presidency of the Institute for International Art Festivals. His interests have taken him to China with Matteo Ricci, and with a Pearl to India: to Madras; to study of the Florentine Renaissance; and to eighteenth century France with Louis XIV, Louis and Antoinette and Napoleon. Here another book (for Chaswal) [all are for his French wife] turns out to be the most detailed narrative of the ubiquitous life of Catherine the Great to appear in any language. Old and new sources have been tapped, not least the flood of specialised articles on politics, economics and foreign affairs to have appeared since the War. The Empress claims the modern reader’s attention as one of the most influential figures of the late eighteenth century. as a career woman par excellence. as a feminine stamp upon Russian political life. as one who could combine an envious private life with a full public life. No biographer has tried properly to integrate the two sides of such a closely integrated woman before. nor have they made such a critical use of all available sources. This is a distinguished oeuvre.

M. J. Molié (A 76) played for Oxford before Christmas, scoring the first try in the Varsity match at Twickenham (which was replayed four times on TV); and his been playing since for Middlesborough 1st team.

J. H. Macauley (C 76) has played during 1977–8 for the 1st team, and L. T. Dyson (D 76) for the 1st and 2nd teams of the Harlequins. S. P. Reid (A 76) has been playing under his captaincy.

H. P. Cooper (C 73) and J. P. Pickin (O 74) have both played for the Headingley 1st team during 1977–8.

W. M. Reichwald (T 70) has played during 1977–8 for Leeds, and in the winning John Player semi final at Coventry, A. E. Reichwald (T 68) has played during 1977–8 for Sheffield.

Following their success in Summer Eights, St Benet’s Hall put a boat on the river in Torpids for the first time, and achieved four bumps. The team included: W. M. Reichwald (T 70) has played during 1977–8 for Leicester, and was in the winning John Player semi final at Leicester against Coventry, A. E. Reichwald (T 68) has played during 1977–8 for Sheffield.
and a Common Council man for the City of London. was present at the Guildhall on the occasion when the Freedom of the City was conferred on Cardinal Basil Hume, O.S.B. (the first Archbishop of Westminster to be admitted to the Freedom of the City). They were photographed together outside the Guildhall.

Edward Stourton (II 70), after three terms on the Cambridge Union Committee and an unsuccessful challenge for the Secretaryship against the son of an MP, has successfully fought a woman's challenge and is to be Secretary for the Summer and President of the Union in the Autumn. (The last OA President was Christopher Tugendhat, now in Brussels.)

Anthony Ford-Jones (I 67), a paediatrician, has been working in Newfoundland, and is now going to a hospital in Quebec.

FROM ST DUNSTAN'S HOUSE NEWSLETTER

Domnic Davies (D 70) is working for Monotype Corporation in Singapore. William Porter (D 75), after three terms on the Cambridge Union Committee and President of the Union in the Autumn. (The last OA President was Edward Stourton (H 75), after three terms on the Cambridge Union Committee and an unsuccessful challenge for the Secretaryship against the son of an MP, has successfully fought a woman's challenge and is to be Secretary for the Summer and President of the Union in the Autumn. (The last OA President was Christopher Tugendhat, now in Brussels.)

Dominic Davies (D 70) is working for Monotype Corporation in Singapore. William Porter (D 75) took First Class Honours in the Cambridge Engineering Tripos Pt 1A. Sean Geddes (D 73) has qualified as a golf professional. Simon Clayton (D 72) has finished at London University, been on a trip to India, and joined a ship-breaking firm in the City.

Jonathan Parker (D 74) took LL B at Exeter University and is training to be a solicitor. Edward Sturrup (D 58) is active in Hunting Lambert Sports Services Ltd, promoting sporting events and tours.

Joseph Billingham (D 51) left the Royal Navy in 1974 after a career which included command of two ships and two squadrons of aircraft. He has since been setting up a large-scale trading organisation for The Selection Trust in Africa.

Desmond Leslie (D 38) is now running the Castle Leslie Equestrian Centre. Donald Cape (D 41) is now our Ambassador to Laos. Andrew Cape (D 66) is doing VSO work in Tanzania after teaching at a Comprehensive school in Manchester.

John Cape (D 68) is a clinical psychologist at a state clinic in Sacramento, California. France Cape (T 70) is now a wood carver in York.

HON GENERAL SECRETARY'S REPORT, 1976

There are now some 750 members who pay their subscription by Direct Debit and, together with the near 1,000 life members, there is now a stable and permanent membership of the Society. It is also apparent that we have the smallest number of non-payers during the past ten years. This is encouraging. But equally the Society has not expanded over the period: the number withdrawn from membership and deaths is only just covered by new members. When it is realised that some 1,200 will have been eligible for membership of the Society during the decade, it is only fair to point out that the Society has remained static.

The reason for this is not hard to seek. After the problems of social change of the 1960s which took some time to work through and which led to fewer boys wanting to be immediately associated with their alma mater the next problem to affect the size of the Society has been the increasing costs of the Journal and, indeed, the change in its content to the extent that half the Journal ceased to be of interest to boys who might otherwise have joined. It has not been easy to try to persuade leavers to join a society pitted of whose existence—and for many of these boys an important part—is to assist through bursaries parents who could not afford the fees. For the past fifteen years the money allocated to the Headmaster for bursaries has remained virtually static.

As the AMPLEFORTH JOURNAL is part of the Abbey, the Society has been very much in a position of having to buy it at whatever price it has been necessary to pay. Actually however, the question of the finances of the Society has assumed greater urgency and we now find ourselves needing back from the government by way of income tax rebate more money than we allocate to the Headmaster. On simple legal grounds alone, as a charity, this is a warning signal.

At the last AGM I spoke of two practical problems facing the Society: the JOURNAL and the Address Book. It took this stage further in November when I sent my report to the Committee a further development of my thinking with regard to the Address Book and ways of communicating to the Society and enlarging its membership, and suggested 'a comprehensive review' of the Society. In December the monastic members of the Committee met with Fr Abbot and it was decided to consult widely and urgently so as to come to a decision on the JOURNAL by the AGM which we are now attending. Fr Abbot put various proposals outlined at that meeting to his Council in February, and on 17th March sent his suggestions to the Committee these were discussed last night.

The plan envisages a smaller 75-80 page JOURNAL published twice a year which would be built around the School, parents and old boys needs. Short articles on spiritual themes relevant to the 'average 18th former' and not 'uncongenial to their parents' would be followed by Community Notes and a School section which was too much 'complicated' as thought out very carefully in order to present an accurate impression of the continuous development not only of what happens but the thinking behind what happens in the School and education as it affects us here. It was felt that such a JOURNAL would solve the two problems outlined: that of cost to the Society and static membership because there is a feeling that young old boys will now join the Society and can be encouraged to do so in the knowledge that they will receive something they want and yet contribute in larger measure to a bursary fund.

It is now up to the Abbot and Council to decide on the type of journal that the Abbey wishes to see published in the future. In seeking such a change of format the Society has of course been aware of its own problems which it could solve no other way. But I am sure we would want to consider the high quality, academic excellence and wide influence of the front half of the present JOURNAL and the change in its content to the extent that half the JOURNAL cease to be of interest to boys who might otherwise have joined. It has not been easy to try to persuade leavers to join a society pitted of whose existence—and for many of these boys an important part—is to assist through bursaries parents who could not afford the fees. For the past fifteen years the money allocated to the Headmaster for bursaries has remained virtually static.

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be based around the work of the School. Some may find this —on a long term basis—a little parochial, but the articles and reviews section could continue, separate from the JOURNAL, and financed in ways which do not affect the Society.

Members will also want to know why we have still not produced an Address Book since 1974. It had been my expectation that this would have got off the ground this year but discussion of the JOURNAL has been the top priority. I put forward last year the idea of the development of the Friends of Ampleforth Association to embrace the whole of our work and I suggested this would meet the wishes of those who drafted the Goodall Report. I think there is a need to be seen to have a unified work but my finger on the pulse leads me to conclude that the Society both monastic and lay does not wish to take a further step at this stage.

In other respects the Society has had a quiet year. though I would like to thank all those who have so generously given of their time once again in organising various events; and particularly this year I would thank Anton Lodge (J 62), who had the gallant experience of sending out 350 letters for a York Dinner only to have 60 replies, of which a dozen were acceptances!

I have served now for ten years, and feel that it is time for a change of Secretary. Nevertheless I am always willing to serve the Society in any way it may wish.

25th March, 1978
Felix Stephens, O.S.B.

ELECTIONS followed. Mr W. B. Atkinson (C 31) was re-elected Hon. Gen. Treasurer. Fr Felix Stephens, O.S.B. was elected Chaplain and Fr Benet Percival, O.S.B. Hon. Gen. Secretary, a change of offices between them. The following were elected to serve for three years on the Committee: Fr Richard Field (A 59), Mr H. J. Codrington (W 45) and Mr Tim Dufort.

DAY OF RECOLLECTION—OLD HOUSE, PRINKNASH ABBEY, 15th July (under the auspices of the Ampleforth Society, by kind consent of the Abbot of Prinknash) to be led by Dom Augustine Measures O.S.B. (of the Ampleforth Community) speaking on ‘God’s Love for us, and our Response to God’s Love’. Coffee will be served from 10 a.m., Fr Augustine’s first talk beginning at 10.30. There will be time for reflection, questions and discussion during the day, which will end with Mass (starting at 4.45). Bring a picnic lunch. A charge of £1 per person will be made to cover expenses. Will those wishing to attend please contact: Martin Davis (H 61), 3 Hill View, Sevenhampton, Cheltenham, Gloucester GL5 4SS (tel. Ampleforth 474). N.B. The entrance to the Prinknash Abbey grounds is off the A46, seven miles from Cheltenham, 5½ from Stroud. Follow the signs to ‘Old House’.

SCHOOL NOTES

Head Monitor ............... B. S. A Moody


Cabinet of Rugby ............ N. J. Healy

Cabinet of Swimming ........ P. C. Millar

Cabinet of Water-Polo ....... M. J. Mostyn

Cabinet of Squash ........... R. N. Guthrie

Cabinet of Shooting .......... A. de Larriaga

Cabinet of Fencing ........... C. M. Lambert

Master of Hounds ............ T. M. May

Cabinet of Golf ............... P. J. McKibbin


We congratulate Richard Downing on his marriage to Brenda Tomlinson at the United Reform Church, Sheffield, on the 31st December.

GEOFFREY EMERSON

For the last few years I have spent part of my summer holiday playing in an Orchestral Summer School. It is significant that whenever I am asked what I do and where I come from, my reply does not evoke comments, among other practising wind-players, about cardinals, or public schools, or rugger trophies, but 'Ampleforth? Oh yes, of course, June Emerson—Wind Music.' It was no surprise therefore—though no less unwelcome—to learn that Geoffrey Emerson decided to leave the Music Staff last term in order to concentrate on the publishing side of his wife’s very flourishing business.

Nevertheless, musicians at Ampleforth, especially the brass players, will miss Mr Emerson. He taught here for the last five years, and had previously been the Chief Tester for Boosey and Hawkes in London. (Some instruments he had actually helped design for them.) Geoffrey therefore arrived here not only with expertise in the playing of the many various types of brass instruments, but with considerable knowledge of the techniques of their manufacture, and he
The brass section was singled out for special praise by the journal's reviewer of Nicholas Greenfield (horn), Giles Baxter (trombone), Joe Arrowsmith and solos. It is some consolation to know that Geoffrey will still be living locally and will be able to play such halls also need good acoustics but that is another story. It is some consolation to know that Geoffrey will still be living locally and will be able to play from time to time in our concerts. Our best wishes go with him.

It was with great sadness that we heard of the death of Dick Goodman on Thursday 9th March after a short stay in hospital following a heart attack the previous Sunday. It was typical of him that up to the moment that he was taken ill he was engaged in working for the church at Oswaldkirk which he had served for many years. He had been Rector's Warden for twenty years and a Lay Reader for even longer and regularly took services and preached at Oswaldkirk and several other villages. With his omni-competence and grasp of detail, combined with great generosity, he was of immense value to a succession of Vicars and did a great deal to promote both the spiritual welfare of the people and the preservation of the buildings. He was always open to new ideas and welcomed latterly on the Diocesan Pastoral Committee.

Dick came to Ampleforth straight from Jesus College, Oxford and took up residence in the Bulgarian, Oswaldkirk. It was September 1926 and St Cuthbert's House was just fresh from the builders. The House System was about to be abandoned, the Choir of the Abbey Church had been consecrated a few days before and the new science labs, where he was to spend so many years, were just rising from the mud. The idea of winning open scholarships to Oxford and Cambridge was still a future dream. It was the beginning of an epoch—an epoch he did so much to shape.

Teddy Muirton

RICHARD ALLEN GOODMAN, 1904—1978

When he arrived there were only five members of the lay staff and no one could have foreseen that by the time he came to retire 42 years later they would have grown to ten times that number. For much of the time Dick as their leader and bookman evangelised, and fortified, manner that they should grow up as a body with friendly and wholly happy relations with the monks with whom they worked.

In his youth he set the highest standards and saw them swelled 10 years after he began when in 1937 Tony Willbourn won the first open scholarship in Natural Science at Oxford and from that time his students went on to win them year after year so that they were almost taken for granted. His success was due in no small part to the way in which he kept fully abreast of all the rapid developments in his subject and maintained close contact with the university of Oxford where he was highly respected. He was thorough, meticulous and demanding, even fierce at times, but there was always an underlying humour and kindness.

His classes were always enjoyable, enlivened as they were with many stories and his famous turns of phrase. Above all we sensed that he was deeply concerned for each one of us and he inspired both interest and devotion in return. This was how for many of us he grew from being a master to becoming a lifelong friend whose interest in his past pupils never flagged.

Three years after coming to Ampleforth he married Dorothy whom he had first met when he was only fifteen. She became his great support and looked after him with loving care. During his long years of teaching she respected his great sense of dedication to the School and was quite content to take second place. But he also came to share her interests and together they enjoyed music, country dancing and gardening as they created the beautiful garden surrounding the house which they built just before the war. He loved the beauty of the countryside and delighted to go for long walks and often he was able to combine these with Dorothy's passion for bird-watching.

When he retired from teaching he was fully occupied with these interests, his work for the Church and his particular interest in local history, an area which he kept to himself as with immense patience he taught himself to read ancient script and went on to decipher the registers at Oswaldkirk which are some of the earliest in the country.

He will be greatly missed by all who knew him because he was a true Christian who as a teacher and a local figure shared his interests, his enthusiasm and his skills so that no one met him without being enriched by the experience.

M.A.G.

MRS MARY RODZIANKO

Mary Rodzianko came with her husband, Father Vladimir Rodzianko, to take charge of a small Orthodox community in Oswaldkirk, in 1968. It was an ecclesiastical project of the first importance, since the community worked with the Roman Catholics of Ampleforth Abbey, which was a considerable step forward in the relationship between the two communities. It was, and possibly still is, unique of its kind.

Boys of the Orthodox religion live in St Symeon's, Oswaldkirk, where they celebrate their own rites, but are otherwise completely integrated into College life and education at Ampleforth. This experiment in itself is enough to ensure for Mary Rodzianko a permanent place in Amberth Life. Also in 1968 she took an even more active part in Ampleforth life by undertaking the teaching of Russian, the first time that that language had been
taught here up to A level. She was also the first lady to be a member of the Ampleforth Lay Masters’ Common Room. My son Simon, who was a pupil of hers, writes:

She taught with a conscientiousness that was remarkable: nothing was left half done, and although the weekly work schedule often appeared extremely formidable, it was almost invariably completed by every member of the set, not so much out of a sense of duty as simply out of a desire to please a teacher whose concern for each individual inspired the utmost respect. In some ways this was a bad thing: other work would be left unfinished in order that a few more of the intricacies of Russian grammar could be assimilated or another thirty or forty strange words committed to memory. But it was always worth it, because good work never went unnoticed. I felt a particular admiration for Mrs Rodzianko’s seemingly boundless patience in the face of sometimes monumental ignorance: having been admonished on more than one occasion for announcing, in perfectly correct Russian, that my age was 60 years, I proceeded to do the same thing in my oral examination: the only reaction was, with a trace of amusement, ‘Are you?’ and a smile. Anyone who has ever had the good fortune to be taught by her will feel her death as a personal loss.

She and Father Vladimir left Ampleforth, and St Symeon’s, in July 1974 and returned to London where Mary continued broadcasting religious programmes to Russia, which she had been doing, in addition to her many other commitments, while still at St Symeon’s. She continued to lead a very active life and it was a profound shock to her many friends at Ampleforth when news of her death came to us on 5th March 1978. Typically, she was still working in the BBC Studio in London on the evening of March 4th (she was broadcasting a live programme to Russia in response to listeners’ questions about ‘Life After Death’) when she suffered a stroke and died in hospital at 5.30 the next morning, at the comparatively early age of 62.

Throughout her life she thought only of others and of herself last of all; this dedication to the welfare of her ‘neighbours’ (in the broadest sense) and her unsparing efforts on their behalf may well have contributed to her untimely death. On the morning of the stroke which killed her she had to go to the BBC to correct a faulty tape. and remarked, ‘I have made a resolution for myself—one to work here and rest in the other world’.

I shall work here and rest in the other world to which she had referred less than 24 hours before.

Our deepest sympathy goes to Father Vladimir, their two children and four grandchildren (one of whom is still at Ampleforth) in their great loss at the passing of a truly remarkable lady. May she indeed rest in peace.

Hugh Finkow

TASHKENT INFLUENZA (RED ‘FLU) AT AMPLEFORTH

Since the War, there have been two major epidemics before the one that protruded the School during 22nd January — 4th February; they were Influenza B in November 1954 and Asian ‘Flu in October 1957, and both took a fortnight to reach their peak, lasting only thirteen. It was probably the vaccine that has prevented outbreaks between 1957 and 1978; and the right vaccine for this rare ‘flu, had it been known and administered, would probably have prevented a major epidemic such as happened.

The Spring Term began on 10th January for 733 boys aged between 10 and 18, all but 30 of them boarders. Twelve days later three of the boys retired to the College infirmary, and during the next fortnight 512 boys spent three to seven days away from their classes. Of some 130 adults in contact with the boys, only one House matron developed the same symptoms. These were tiredness and a headache, with some fever and a dry cough. Temperatures rose to over 100 degrees F, the highest being 106 degrees. The trouble was identified as Influenza A (USNR 9/77), and all ages were affected: the younger boys more than the older; of the 113 boys in the Junior House, 94 of them went down, while at the top of the School of the 122 boys, 58 only were affected. The following table shows graphically the progress of the epidemic:

<table>
<thead>
<tr>
<th>Date</th>
<th>In Bed</th>
<th>Convalescent</th>
<th>Total</th>
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<tbody>
<tr>
<td>22nd January</td>
<td>3</td>
<td>—</td>
<td>3</td>
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<tr>
<td>23rd January</td>
<td>8</td>
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<td>24th January</td>
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<tr>
<td>25th January</td>
<td>76</td>
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<td>76</td>
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<tr>
<td>26th January</td>
<td>225</td>
<td>9</td>
<td>234</td>
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<tr>
<td>27th January</td>
<td>298</td>
<td>17</td>
<td>315</td>
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<td>28th January</td>
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<tr>
<td>29th January</td>
<td>233</td>
<td>162</td>
<td>395</td>
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<tr>
<td>30th January</td>
<td>189</td>
<td>176</td>
<td>365</td>
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<tr>
<td>31st January</td>
<td>128</td>
<td>166</td>
<td>294</td>
</tr>
<tr>
<td>1st February</td>
<td>68</td>
<td>150</td>
<td>218</td>
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<tr>
<td>2nd February</td>
<td>29</td>
<td>85</td>
<td>114</td>
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<tr>
<td>3rd February</td>
<td>14</td>
<td>47</td>
<td>61</td>
</tr>
<tr>
<td>4th February</td>
<td>4</td>
<td>20</td>
<td>24</td>
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The weather was bleak, with snow on the ground and the moors so shrouded in mist that the Abbey remained invisible until we drove up the final hill from the village. Yet typical winter weather could not entirely conceal the beauty of the surrounding countryside or the grandeur of the Abbey which dominated it. Although conditions did not improve this first impression was confirmed on the following afternoon when I walked with the Prior across the College playing fields in the valley below to Gilling Castle. Nor could the inclemency of the weather and the partial failure of the central heating diminish the warmth of the welcome I received from the Abbot and the Prior (who met me at York Station), which was a foretaste of the generosity and friendliness with which I was entertained for the next two days.

The programme arranged for me included two talks to senior boys at the College (on The Church and Baptism and The Eucharist), and a session with members of the Community (on Anglican/Roman Catholic relations). On every occasion the audience was responsive, and I at least was much stimulated by the quality of the ensuing discussion and the questions asked. But the greatest of the many privileges which I enjoyed was that of preaching at the Sunday High Mass for Unity attended by the Community and the College.

My impressions were many and uniformly favourable. Relations between Community and College appeared to be excellent in spite or because of their
propinquity. This was particularly apparent in their Eucharistic worship together and in the attitudes and good manners of the boys. The position of the College and its relation to the Community combine to provide an ideal context for its life and work.

It was above all a great joy to be able to take part in the daily round of liturgical worship. Although my inability to communicate at Mass was a painful necessity, it was not surprising that doctrinal differences between Anglican and Roman Catholics remain to be resolved, this did not prevent my active participation in many other respects in the Eucharistic liturgy. In short, at all times and in every circumstance this Anglican visitor was made to feel not only very welcome but at home, deeply aware of—and thankful for—the unity in Christ which is already ours, and convinced that by God's grace all obstacles to that fullness of unity in truth and charity, which is His will, would be removed.

E. K. F.

Sermon of Bishop Knapp-Fisher 22nd January 1978

Familiar words from this morning's gospel as we have them in the revised standard version. the 17th chapter, St John's gospel. 'That they may be one, even as Thou Father art in me and I in Thee, that the world may believe that Thou hast sent me.'

There are many who claim to be Christians and yet care nothing for Christian unity and take no part in promoting it. Their indifference and their inaction is inconsistent with the faith which they profess, and for two reasons which are clearly stated in the text. First, indifference to Christian unity is bluntly disobedience to Our Lord's will, 'that they may be one even as Thou Father art in me and I in Thee.' Secondly, acquiescence in our division makes nonsense of the Gospel reconciliation which in Christ we are committed to proclaim. A divided Church cannot enjoy the unity of reconciliation to a divided world. Only a Church, united according to Christ's will can convince mankind that the Father has in very truth sent his Son to bring peace to the world. Of course we must not forget or fail to thank God for that degree of unity which we already possess, as we were reminded in the Collect. In virtue of our baptism into Christ, but this unity is not enough. No kind of unity is apparent for a sceptical world so long as we cannot communicate together at the same altar, so long as we worship in our own separate church buildings. The absurdity as well as the dishonesty of this situation was brought home to me very vividly many years ago, when I was walking along a street in Birmingham, on my way to a lecture on the Church in the West of England, and there outside two church buildings very close to one another, there was one of those wide and pulpit, a kind of notice board carrying a text, or an exhortation. The first was a pulpit I got to entice me to listen to love my worst enemy. The next was just a yards further on, informed me that my worst enemy was drink. Could anything more pointedly show up the absurdity of the contradictions inherent in our divisions?

But what sort of unity does Christ will for his members and how is it to be achieved? It is surely to be unity in truth, as well as in love. God the Father has made each one of us a unique person, each created and equipped by him to serve him and our fellow men in a special and particular way which we call personal vocation. Members of the body of Christ, like the members or limbs of our human body, as St Paul reminds us, are all different from one another, and yet we may embrace a wide diversity in secondary matters, such as organisation, forms of worship and ceremonial, within its all-embracing unity in primary matters of faith. This is a pattern after all which in Christ we are able to discern in God the Holy Trinity whose three persons are distinct yet essentially and eternally one, perfect not only in the love which unites them but also in the truth, the reality of the divine nature from which all creation derives and to which creation bears witness by its own richness. Our Lord's prayers for all his members is that they may be truly one as he is in the Father and the Father in him. We cannot know precisely what the Church of tomorrow will be like, unless we make the mistake of attempting to shape it according to our own preconceived human ideas, instead of genuinely seeking and accepting the design which Christ wills for his Church. But of one thing we can be certain: the Church of tomorrow, united according to the will of Christ, will not be exactly like the Church of yesterday, or the Church of today. The Church of tomorrow must incorporate all that is good and true in the traditions of every Christian community, so that, enriched by one another, we shall become what God desires his one, holy, catholic and apostolic Church to be and so shall we effectively proclaim to all mankind Christ's gospel of redemption and reconciliation. To share in the task seeking, finding and promoting unity in itself is a demand which Christ makes upon every one of his members. No one claiming to be Christian can ignore that responsibility, nor delegate it to others. Not only this week, but always and unceasingly we are called each one by prayer, thought, work and growth in mutual knowledge and understanding to identify ourselves with Our Lord himself in his own prayer, 'That they may be one, even as Thou Father art in me, and I in Thee, the world may believe that Thou hast sent me.'

CAREERS

We welcomed four speakers to talk to Sixth Form scientists about different aspects of engineering. Mr P. Craven, our Link Officer with ICI spoke about chemical engineering and about working in a large firm. He explained that a chemical engineer is not a hybrid of a chemist and an engineer, but is concerned with processes and so is in widespread demand in industry, with an increasing extent to which it is required to share the same basic convictions about Christ, his Church, his sacraments, the ministry and the nature and practice of worship and in industry, also an increasing extent to which his skills are valued elsewhere, for instance in merchant banking and insurance.
He went on to say that as he progresses, a chemical engineer tends to be more and more concerned with pollution, management and industrial relations and less with technical problems. He also described the way in which a chemical engineer’s career might develop and the advantages of working for a very large firm. Mr K. M. Smith, Academic Liaison Officer of Huddersfield Polytechnic, is also a regular visitor. He spoke about electrical and electronic engineering and about the courses which a Polytechnic offers.

Speaking as a mechanical engineer Mr J. S. Gill, Education and Training Manager of Mather and Platt, showed us slides to illustrate the products of his firm and went on to describe the people to be found in a typical engineering firm and their functions. He also spoke about the Special Apprentice Scheme run by Mather and Platt.

Mr C. Shaw, the founder and Managing Director of Micro Metalsmith at Kirkbymoorside, gave a talk on ‘What it takes to set up an Engineering Business’. He spoke about the preliminary requirements—a site, a product, money and so on; about the personal qualities needed, emphasising that experience of other firms is essential, as is the ability to work with others. He ended by speaking about a project he hopes shortly to launch. In his talk and in his answers to numerous questions he gave us fascinating insights into the business and the engineering side of his work.

We are most grateful to these speakers, as we are to the many firms and organisations which took parties of boys on Careers Day. Several groups went to Teesside: ICI Agricultural Division gave eight boys some insight into industrial management by attaching them individually to young graduates occupied in a field of the boy’s choice; Phillips Petroleum showed another group their operations from the arrival of oil from the North Sea to its dispersal by road and rail; other parties visited the Crown Court at Middlesbrough and British Steel plants. Elsewhere parties went underground in a colliery, saw the production of Rowntree’s computer. Other groups went to London (see separate account).

Choir takes honours at Ampleforth

Rarely can one’s voice have injected such fiery determination into Bach’s St. John Passion, as did the boy sopranos of Ampleforth Abbey’s Schola Cantorum singing on their home ground last night, under the vigorous direction of David Bowman.

The performance of otherwise uneven achievement was highlighted by the entire choir’s inspired enunciation and remarkably smooth blend even at moments of high drama. If the opening chorus suffered marginally from a lethargic tempo, there was ample redress as the story unfolded. The minuet and trio was delicately pointed in the woodwinds and the final rondo, apart from an uneasy bridge passage, came as close as one could hope to Mozart’s demand for a tempo ‘as fast as possible’.

Peter Bamber belongs to the newsreading school of Evangelists, his matter-of-fact reportage moving lightly enough, but too detached to make any real contribution to the drama and often pallid above the staves of his music. Geoffrey Jackson’s robust Pilate, dictatorial despot to the end, that put real flesh and blood into the story, and the contrast with David Barton’s gentle Christus was well marked. Mr Jackson’s two arias with choir were superbly projected, with a real feeling for words. The absence of a lute in the Haffner Symphony No 35 in D, the choir must now begin to mould the larger phrase rather than concentrating on the individual nuance. The minuet and trio was delicately pointed in the woodwinds and the final rondo, apart from an uneasy bridge passage, came closest as one could hope to Mozart’s demand for a tempo ‘as fast as possible’. 

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Ian Colby’s tenor arias were a travesty of Bach’s intentions, bombastic, unfeeling and approximate both in rhythm and in pitch.

There was unfailingly sympathetic support from Ampleforth College Chamber Orchestra throughout the evening, with impressive solo contributions from violin, flute and bassoon. In the final analysis, it was the choir itself that was the hero of the hour, constantly lifting the narrative on to a higher plane than it sometimes threatened to achieve.
I listened to a recorded performance of Britten’s ‘Holy Sonnets of John Donne’ a few hours before the Song Recital in the St Alban Centre on Sunday, 29th January; this was to refresh my memory of these excellent settings. I was not, however, fully prepared for the intense involvement evident in the reading given by David Johnston and David Bowman—the shocking violence of the first vocal entry in ‘Batter my Heart’, the sensuousness of ‘Since She whom I Loved’, the slightly overplayed ending of ‘Oh To Vex Me’, perhaps. These things were not in any way distracting. The whole set was done superbly.

The rest of the recital consisted of Schubert’s settings of Heine poems, from ‘Schwanengesang’, Britten’s Canticle No. 2, ‘Abraham and Isaac’ (with the alto part sung by Paul im Thorn), three songs from Wolf’s ‘Spanisches Liederbuch’, two Handel arias and three Victorian parlour songs. The Schubert songs were arranged in an order recommended by Maurice Brown (in fact, the order in which they appear in Heine’s ‘Die Heinkehr’) and made up a convincing cycle. The performance itself was not quite as convincing; Mr Johnston’s intonation was not all it might have been, and a little more projection in quieter passages would have been welcome. It was in these songs, too, that heavy rain began to fall on the roof of the building and the resultant noise made listening difficult. In parts of ‘Abraham and Isaac’, both the singers and the pianist did well to make themselves heard at all; and, in the main, what would have been a moving performance of the three Wolf songs could only really be termed a washout.

Owing to an oversight Rovers notes were not published in the spring issue and so this account covers both the autumn and spring terms.

Rovers

Owing to an oversight Rovers notes were not published in the spring issue and so this account covers both the autumn and spring terms.
Lochhead, and Simon Halliday won the Scarborough Divisional Heat in the Slalom Canoeing. Rod Howell, the Fergus MacDonald represented the troop in a 'still water Slalom' at York and members of the Troop spent an enjoyable 48 hours on the shores of Derwent-water. The more adventurous climbed 5 major Lakeland Fells during the weekend including Skiddaw, which all climbed on the Sunday.

Regular canoe training sessions took place on Sunday mornings with Jason Vessey, Ed Ward, James Duthie and Rod Brown acting as instructors. We enjoyed a most entertaining lecture on Slalom Canoeing from Rod Howell, the local BCU coach, and the same lecturer also assessed three of the canoers for their BCU proficiency. On 16th March Martin Blunt, John Guras, and Fergus MacDonald represented the troop in a 'Still water Slalom' at York and were all placed in the first ten out of 45 competitors.

On the last weekend of the term Simon Allen, Rod Kerry, Alistair Lockhead, and Simon Halliday won the Scarborough Divisional Heat in the National Fire Prevention Competition and now go forward to the County Final. At the end of the Term Ed Ward, Simon Allen, James Duthie, Rod Brown and David Cranfield left the troop. We are grateful to all of them for their service as PAs.

On Easter Tuesday the Annual camp began —held for the third time at Fort Augustus. Few camps can have got off to a more inauspicious start, with a breakdown in the vehicle and torrential rain in Scotland. During the first three days the party was twice driven back from the mountains and the accompanying sailors fared no better.

A welcome break in the weather changed all that and by the end of the camp most members sported a rather distinguished sun tan. The two new Wingleaders handled beautifully on the Loch with Simon Halliday, Paul Irven, Ben Ryan and Fergus Macdonald putting them through their paces including a four hour sail down the Loch for an overnight camp. On the mornings new records were set with 16 Munros climbed (all by Jason Vessey and 15 by Nick Channer) and on Tuesday 4th April David Cranfield, Rob Kerry, Nick Channer and Jason Vessey completed the traverse of 'The Glen Shiel Ridge' involving over 6,000 ft of ascent and 11 miles of walking in 8 hours 57 minutes.

For the 14 boys present it was an outstanding camp and we are grateful to Commander Wright, Mr Vessey, Mr Richard Gilbert, Fr Alban and Robin Dunne (T 77) for their invaluable assistance.

THE AMPLEFORTH JOURNAL

THE SENIOR DEBATING SOCIETY

The President writes: It used to be an inexorable custom that Ampleforth got through the Regional Round of the Schools Debating Association Observer Mac competition, but of late the custom has been reversed. Wine purchased to celebrate the victory went back to the shop unsold. This year our two inexprienced but most talented leaders, Mr Benedict Weaver and Mr Stephen Unwin, who would certainly have looked a lot stronger in the Area Round at Lancaster University, came up against Ripon Grammar School's winning pair from last year—a very rare experience. (In matters intellectual, unlike games, every year counts most significantly, so to find an egregious pair able to repeat their performance a year later is most uncommon). That is our excuse, a good one we came second. We have always another excuse, that in the Autumn term the Oxbridge scholars dominate the Debate, and the new generation has to find its full wingspan only after Christmas—an experience shared by few Grammar Schools. So it is that this President had to set sail for Lancaster University chapel in an entire without his team to conduct the debate, the Area Round, of which he is now organiser. Thirteen schools had been fined down to a half dozen debating these three motion: that crime and delinquency are becoming the foremost problem for the UK. 'that the artist is the prime teacher-prophet of his society,' 'that man's inventions in communications have not enriched his life.' Two girls from the Convent of the Nativity, Southport, go through to the London final in May. One recalls that the Convent of the Holy Child, Blackburn, pair won the Mac in 1970, and hopes that they will bring back the besto to the North.

In the 1970s, there being no slip 'twist cup and slip, we shall have reared Presidents for both Oxford and Cambridge Unions in our Upper Library chamber. As is reported in OA Notes, Edward Sisson, an Observer Mac winner, with Nicholas Moxon (who does well in Oxbridge University debating too), has been elected the Cambridge Secretary with virtual right of succession to the Presidency. It makes a tidy pattern.

The Secretary writes:

With only five debates this term it was easy to see that not even the Debating Society, that great bastion of oratory, is exempt from Spring Term Blues. As always though, like an antiphon between verses of a psalm, the two Houses aggregated for the guest debate, where our guests were the girls from the Mount School, York. But however small the House, our two leaders never lost their enthusiasm. Mr Benedict Weaver led the Government, and Mr Stephen Unwin led the opposition. Mr Hugh Osborne was appointed Vice-President, while retaining the Secretaryship. In each debate the attacks from both sides were centred upon the two leaders. The tactic for Mr Weaver seemed to be the Medusan 'one cut, but don't look method, whereas Mr Unwin was always willing to reiterate his argument. Mr Weaver, with a sharp sense of theatre, carried his speeches over well and produced coherent thought patterns, even if rather verbose. Mr Unwin regularly drew up very fine arguments and occasionally entertained us by 'doing his own thing.'

On occasions the bench speakers became too personal to the extent of ignoring the audience, but both leaders on the whole were excellent.

Mr Bishara was a consistent speaker, one heading the opposition bench to victory; he spoke with force and persistence. Mr Worley spoke well too and put up a brave show as leader of the opposition for the third debate. Mr Pickhall, Junior Teller, though sometimes slightly confused, was very prolific. Mr Fothergart
made a very creditable speeches. Mr Georgiadis spoke well, in a quiet manner, and Mr Marsh was most witty, even if a bit obscure. Mr Bruce-Jones, showing great wit, lightened the tone of the debates. Towards the beginning of the term Mr Rodzianko had tried to make some speeches but thought better of it towards the end. Mr Fraser, son of the MP, showed great promise; and finally the Texan Mr Kennelly spoke very well (in fluent English.)

A number of new members were accepted and quite a few promising maiden speeches were made this term. (Was Mr Wilding a maiden?) Other speakers who spoke well were Mr Neely, Mr Moody, Mr Tate, Mr Aldridge, Mr Burford and finally Mr Pikti, a German visitor.

The following motions were debated in the Upper Library this term:

- "This House does not accept Judge McKinnon's verdict that it is publicly acceptable to refer to coloured people as niggers, wogs and coons.'"
- "This House denies that competition cultivates the individual."
- "This House contends that human rights are more important than human needs."
- "This House believes that it is better to spend on a wanton but fulfilling youth than to save for a secure old age." (Barclay Bank Essay Competition Title—Guest Debate with Mount School.)
- "This House does not accept Marx's view (with one eye on the Reith lectures) that history is concerned principally with class struggle."
- "This House does not accept Marx's view (with one eye on the Reith lectures) that history is concerned principally with class struggle."
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- "This House accepts that competition cultivates the individual."
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The average attendance over the five debates was 36 which was disappointingly low but the standard of debating showed great promise for the next season. The Society owes its thanks to Miss Jo Holmes-Deekitt (or Miss Hanzrocke as Fr Alberti so rudely put it) for providing us with a full House for our last debate. Under her secretaryship the Mount School Debating Society seems to be flourishing—"the girls had more bite this year," the Secretary heard it said. Our thanks go to the Tellers, Mr Henderson and Mr Pickthai, for two terms' hard work. Finally our thanks to the President who, even if his jokes cannot be excused, has helped and encouraged the society this term as ever. (President: Fr Alberti)

Hugh Osborne, Hon Sec

ARCHAEOLOGICAL SOCIETY

After various unsuccessful attempts to corner an elusive quay, the Secretary eventually prevailed upon Mr Peters to give a lecture to the Society on his collection of Ancient coins, entitled 'Deities and Denoms on the Coins of Syracuse, Rome and Byzantium' the lecture was delivered with the help of slides of his coins, taken by Mr Peters himself. Afterwards, a part of his collection was available for the Society to inspect.

On Ash Wednesday, Mr Addyman, Director of the York Archaeological Trust, drove out in icy conditions from York to speak to the Society on 'The Viking Kingdom of York.' Again with the help of slides he vividly described recent findings of Viking remains in York. It was impressive to hear that the whole area of the Viking settlement are still to be discovered under modern York. Excavations today are continually adding to the limited knowledge of ninth century Viking life in Britain, on which Mr Addyman is preparing a book.

After half-term Ian Bathe gave a lecture on the disappearance of the Russian Imperial family in 1918, called 'The Romanov Enigma.' He presented a very convincing case for the survival of at least one of the Romanovs after 1918.

THE HISTORICAL BENCH

This was an exceptional term. "Red" flu and secretarial unpreparedness meant the constant reshuffling of any plans for meetings, and when they did take place, attendances were disappointing. Perhaps this was due to some sort of snow-induced intellectual lassitude. The Rev David Peat, a distinguished lecturer from St John's College, York, was our first speaker, entertaining us to a crisp lecture of "Three Moments in Cinema History." He showed brief extracts from D.W. Griffith's 'Intolerance' (1916), the first multi-dimension film, and Ford's 'Stagecoach' (1939), interspersed with characteristically gestural pauses in which...
he outlined the importance of these films both in the history of cinema and as either a reflection of contemporary society or as an agent of deliberate change. The blank expression on the primitive faces of Eisenstein's moujiks made a mechanical mark-skimmer for the first time was pure Communist propaganda, while everything in 'Stagecoach' reflected the almost singularic 'we're responsible-for-gluttling-the-Indians' American outlook of the time.

At the Bench's third meeting the Secretary delivered a talk on 'Bismarck's Army'. He attempted to explain to his patient listeners how and why the Prussian army had by 1870 become the most efficient war-machine in the world. He then more or less illustrated the above by referring to an account of his worst performance of the Franco-Prussian War, at the battle of Gravelotte-St Privat in August 1870. Then, but for inordinate French sloth, the course of the war might have been altered. In his conclusion he stressed the importance of artillery in the Prussian victory and outlined the lessons the battle held for the First World War. That there were some questions at the end showed that at least interest had been maintained, even though, at times the Secretary's delivery had faltered like a jammie mixture.

Dr Richard Fletcher, of York University, was the guest for the year's last meeting. Lecturing on 'Christianity and the Germanic Barbarians', this soft-voiced expert began by discussing why Christianity appealed to the barbarian rulers, and how Christian holy men were better showmen, capable of performing more spectacular ascetic feats. Most interesting was Dr Fletcher's economic and social arguments for the conversion of pagan society: it became less 'microeconomic', agriculturally more advanced and possessed of better communications and a system of exchange, pagan religion became less loss and less adequate. Thus, even before the arrival of the missionaries, the ground was being made fertile for Christianity. It was good to finish the year with an exceptional lecture on an unusual subject.

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evolve out of our own—non-national but with specialized jargons for each profession.

Despite the fact that most members were ill at the time, the second meeting of the term took place in the St Alban Centre on the 31st January, in the form of a soirée, during which any foreign language might be used. At the last meeting we saw a film from the Goethe Institute, entitled "Lie." It exploded the reactions to her forty-second birthday of Lisa Kaufmann, a secretary, and her subsequent relationship with a building contractor whom she refused to marry when she discovered he already had a son. Bousfield's direction was generally of a high standard, although he didn't lost successfully with Lisa's relationships.

Attendance at the last meeting in some part compensated for earlier disappointments. I am most grateful to the other committee members, Paul Arkwright and John Stuart, and also to Mr Hawksworth. (President: Mr Hawksworth)

Ian Baharte, Hon Sec

AMPLEFORTH COLLEGE KINEMA

Adventurer cinema dominated this term with Shout at the Devil, How to Steal a Diamond, The Man Who Would Be King, Breakdust Pass and Breakout, providing, in their different ways, successful escapism enjoyment. However, the more interesting films of the term were All the President's Men—the drama behind the Watergate trials; Raid on Entebbe—Charles Bronson leading the intrepid forces to victory and Overlord, the imaginative marriage of fiction and documentary, which nearly came off. Robert Bolt's Lady Caroline Lamb was an able historical drama, so too was Judgement at Nuremberg, which, though twenty years old and a little creaky, managed effectively to pinpoint the issues confronting judges in Germany—a Hollywood version of the highly intelligent and rare Costa Gavras' Section Speciale.

The term ended with Woody Allen's The Answer—a story of the McCarthy era in USA, and topical with the Oscar successes of his Annie Hall. There were many good things in Ibis programme which was ably projected by Alex Rattray and the Box.

AMPLEFORTH FILM SOCIETY

This term the Society's programme was patchy. Marathon Matt was an eye (and tooth) catcher but without much interest. Dog Day Afternoon and Alice's Restaurant were quite successful. The classics were a disappointment. Marathon Man, a high-quality film, without the drop-out world of the 1960s and had become somewhat of an Ampleforth sleeper. Marathon Man, a tongue in cheek Gothic horror film with many of the genre's themes, but it was taken seriously, so too was Judgement at Nuremberg, which, though twenty years old and a little creaky, managed effectively to pinpoint the issues confronting judges in Germany—a Hollywood version of the highly intelligent and rare Costa Gavras' Section Speciale. The term ended with Woody Allen's The Answer—a story of the McCarthy era in USA, and topical with the Oscar successes of his Annie Hall. There were many good things in Ibis programme which was ably projected by Alex Rattray and the Box.

B. Weaver, Hon Sec

THE WESTMINSTER WANDERERS

What in other ages has been known as The Country House Set went urban this CCF/Careers Weekend of 4th-6th March. Two groups were carreering to London and the RN section went on CCF warrants to see HMS Belfast and visit the Imperial War Museum. Frs Theodosius and MacGrath, Edward Noel (father in the Lords) and Nicholas Smith (father in the Members) had now more fully revealed its beauties, and the attractions of power.
The weather had ensured that the game was delayed for this match and a lack of practice and fitness was soon apparent. Very unorthodox, the XV struggled to kick for any points, with half-backing Longstaff to kick a good penalty and to give Forrester the chance to kick another penalty close to the tryline. But disaster struck when a drop-out was charged down and Malton scored a try on the right of the scrum from the ensuing ruck. The lead was increased when another unconvincing off-side offence led to a penalty under the posts and this seemed to the XV, on either side of half-time, to pull together their best movements of the game, the last of which ended in a try for Moseley. Thus the score remained 7-nil until the end of the game with Malton doing much of the attacking as the boys tired, but the score-defence was never less than very good and they kept Malton at bay. It was an encouraging performance in which Beute and Gargare made impressive starts and Berton was quite outstanding.

The AMPLEFORTH SEVENS (5th March)

The first Seven opened the season with a good side against Newcastle although Newcastle kicked an early penalty and had the School tied down for some time. But the Seven were winning too much territory. They managed to score just before half-time in what could well have been a demoralising defeat. The score at this stage should have been more than 4-0 which had been earned by the admirable Dunne’s opportunistic try. Dunne himself and Freeman were upsets in defence as Hall came more and more into the game but even they could not stop the try set up by a tremendous drive by the Hull No. 8 and the School thus scored round 4-6 down. A superb penalty by Dundas shortly after half-time took the score to 7-nil and as Hull tied, the School regained the initiative, the backs running, passing and grabbing with ever-increasing confidence. In the last ten minutes the XV were well on top. Moods adding a try near the posts which Dundas converted and the latter then kicked an easy penalty to take the score 10-nil. This was a fine victory in which Berton, Munday and Dundas were outstanding and in which several other players showed enormous merit.

The MOUNT ST MARY’s SEVENS (Sunday 12th March)

The Seven started most disappointingly, losing their first game to an aggressive Leeds side in which their lack of determination in the tackle was cruelly compared to the determination shown by their opponents. This weakness was demonstrated again in the first half against Mount St Mary’s who ran in three tries in quick succession, but in the second half the Seven saw plenty of the ball and on one occasion even away, still manufactured a score by Moodys. But it was too late. In the final match against the ultimate champions the team was a revelation. They tackled like tigers, fought every inch of the way (against Rossetti) and ran out winners against Girton 14-12. Corkery looked as though he was relinquishing his touch. Longstaff and Snow showed they had acquired the art of sevens and were quite outstanding.

The ROSSLYN PARK SEVENS (20th-23rd March)

Awake of their weakness of starting slowly, the Seven were well prepared to make that mistake in this match and brought the match a point. Little by little they were slowing the power and speed of a determined team. Beck was already showing his speed and power and had scored a try against King’s after just under half-time. He was so well supported by his forwards that the opposition was run out of town. Next came Eastbourne in a match in which the team was quite dominant and the team ran out victors 14-nil. Again the Seven kept a tight control to run out confident victors 14-0. Again the Seven started patchily, again they won enough ball and again the defence was shown to be brittle. So they lost a match which they always should have won. They lost their captain. Healy was reliving his touch. Lovegrove and Dundas showed they had acquired the art of sevens and none did better than Moody.

The OPEN TOURNAMENT

The School had made much more spirit and determination for the next match against Stonyhurst but the Seven produced much more spirit and determination for the next match against Stonyhurst but

**RESULTS OF DIVISION A**

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**WINNERS OF DIVISION A**: Leeds GS. Winners of Division B: Q.E.G.S. WAKEFIELD.
THE HOUSE SEVENS

The boys were plainly all very well for this competition another term of flu and snow. In addition not many boys had ever played before and consequently the standard of play was extremely high. The standard of play was low. St Bede's and St John's, the probable favourites, were at opposite ends of the draw and both had to play in the first round where they achieved easy victories at the expense of St Oswald's and St Thomas's respectively. In the second round St John's had a harder passage only winning 8–0 against St Aidan's while St Bede's defeated St Cuthbert's comfortably 10–6. In this round St Hugh's showed themselves to be powerful contenders for they demolished hapless St Dunstan's 24–0. Berns, Moody and surprisingly Macdonald stood out the fore. Meanwhile St Wilfrid's scraped home narrowly enough against St Bede's 12–10, winning all the ball, and thus reducing the steeply Lovegrove and Blantyre to mere defenders. Thibault somehow died in the St Hugh's/St Bede's match. St Hugh's will all the ball from where but Dundas kept weaving the ball, and the St Hugh's backs did not seem to match the slippery ball; thus when Craig scored in the corner and Dundas converted from the tee on the inside, it looked as though St Bede's would go through. But at least the St Hugh's backs caught something, and Moody scored the try far from the posts. The conversion was missed by two, no more, and St Bede's did indeed go through with this plucky performance. Meanwhile St Wilfrid's had recovered their lost time against this attractive opposition in their 9–6 victory, and at the end of the round there were three clear winners, a great surprise for the talented St John's team. In the final St Bede's took on St Aidan's and the result seemed to concern them in the second half when St Wilfrid's seemed to win all the ball. The latter became stronger and stronger and finally won 10–6 with the admirable Tate and Blantyre doing splendid wrestling work.

The Junior Competition final was a contest between the experience of Chanler of St Dunstan's and that of Barrett of St Edward's. Tate doing all the scoring in their 16–4 victory. Meanwhile St Hugh's were also achieving a double triumph winning both the Senior and Junior competitions. The latter became stronger and stronger and finally won 16–4 with the admirable Tate and Blantyre doing sterling work. The Junior Competition final was a contest between the experience of Chanler of St Dunstan's and that of Barrett of St Edward's. Tate doing all the scoring in their 16–4 victory. Meanwhile St Hugh's were also achieving a double triumph winning both the Senior and Junior competitions. The latter became stronger and stronger and finally won 16–4 with the admirable Tate and Blantyre doing sterling work.

Cross-Country

This term will be remembered for the flu and the snow. The snow had little effect on the running, but the 'flu was the chief cause of the loss of form and the entrance of the Senior boys was severely hindered. The Senior boys were clearly superior as a group to the Junior group and the selection was, therefore, a matter of difficulty. In the Inter-House Races the results were as follows:

Junior A: 1st St Edward's 112, 2nd St Aidan's 120, 3rd St Hugh's 150.
Junior B: 1st St Edward's 11, 2nd St Dunstan's 21, 3rd St Thomas's 36.
Junior C: 1st St Dunstan's 1, 2nd St Aidan's 4, 3rd St Edward's 7.
Junior D: 1st St Edward's 7, 2nd St Dunstan's 17, 3rd St Aidan's 22.
Junior E: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior F: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior G: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior H: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior I: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior J: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior K: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior L: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior M: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior N: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior O: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior P: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior Q: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior R: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior S: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior T: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior U: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior V: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior W: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior X: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior Y: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.
Junior Z: 1st St Edward's 1, 2nd St Dunstan's 11, 3rd St Thomas's 16.

Junior A: 1st St Edward's 112, 2nd St Dunstan's 120, 3rd St Oswald's 130.
Junior B: 1st St Edward's 11, 2nd St Dunstan's 21, 3rd St Thomas's 31.
Junior C: 1st St Dunstan's 1, 2nd St Aidan's 4, 3rd St Edward's 7.
Junior D: 1st St Edward's 7, 2nd St Dunstan's 17, 3rd St Aidan's 22.
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ATHLETICS

The red and the white February, allied to the showers of this Easter term meant that the boys were fresh and unfettered for the Athletic meeting and results tended to emphasise its fact. There were less standards overall among the Senior boys and only two records (both in the triple jump) were broken. Some athletes however achieved the utmost distinction and the competitions for the best athletes in each set were the hardest fought for many a long year. In set 1, three athletes managed a notable triple. J. Ferguson winning the 1500 metres and steeplechase without a petition for the best athletes in each set were the hardest fought for many a long year. In set 1, three athletes managed a notable triple. J. Ferguson winning the 1500 metres and steeplechase without a
COMBINED CADET FORCE

BASIC SECTION

The three Under Officers, C. Danvers, G. Salter and E. Troughton (all of St Cuthbert's) have run the Section with great enterprise and enthusiasm. They were assisted by Cpls: P. Grant, J. Harwood, R. Peel, R. Robinson and P. Stephenson. This was one of the strongest teams we have had in the Basic Section and not surprisingly the cadets under them have responded well and their APC results have been excellent. Such was the ability of the Under Officers that for the first time ever they gave all the words of command for the APC Drill Test and the Cadet Training Team merely assessed the result.

ARMY SECTION

C/Sgts C. Hornung, P. Howard, J. Ward and Sgt I. Buchanan were the senior members of the Section which spent the Christmas Term learning and practicing Night Parades; Cpl J. Stobart and T. Wood were also instructors for this. The usual weird situations gave occasions for paired practices at night: a raid by Arab despoilers on the Bottom Lake to obtain a sample of the new substance, Sarcoss, was for instructors only. All took part in an attempt to thwart the attempt of the Isle of Wight Liberation Front to blow up 6 hijacked Concesses, and for the actual APC Test the Palestine Liberation Organisation raised Egypt to discover the shape of the 7 new pyramids which President Sadat is building to commemorate his peace initiative.

In the Easter Term training was much interfered with by ‘flu and snow, so much of the training had to be indoors. Section Battlecraft was the subject of the training. Cpls Geoghegan C. Holland T. Taylor C. Thomas N. and Lcpl Schofield V and Southwell C were the instructors; Lcpl Fattorini C. joined later from the RA Troop. C/Sgts C Hornung and J Ward withdrew to instruct the January new boys.

For the Field Day we were lucky to have the assistance of three members of the Oxford University OTC (2Lt M Rigby, 2Lt C. Stevenson and OC S. Codrington) and two from the college’s own police force. This, together with good weather and a good training area—Valley Farm and adjoining ground—made the day most successful. The morning was spent practising Section Battlecraft and the APC Test in this. After lunch it was found that the Knights of Malta who had been making a retreat at Ampthor and had processed into the Abbey Church the day before in their magnificent robes, had set up the independent state of Malta. The first attempt to defeat them was a failure. The next attack was successful owing to faulty use of cover, and this allowed the Maltese to escape and take up a new position. The attackers under U/O Danvers, however, learnt from their mistakes, and their second attack was excellent and the Maltese, in spite of a brave resistance, were defeated.

Courses in addition to the training described above have been: Advanced Infantry (conducted by 12 CTI Instructors it meant that we had a large number of professional helpers and was an ideal training ground), Air Stays at the Romeina House and Malta, and the training of the Combined Cadet Force. The training of the Combined Cadet Force was a great success and the cadets were well prepared for their further training. The training of the Combined Cadet Force was a great success and the cadets were well prepared for their further training.

ROYAL NAVY SECTION

Teams from the Section again competed in the Chatham Regatta; they didn't win any prizes, but gained useful experience and had an interesting time. A small party went to sea in HMS Arethusa in February 1978 thanks to the kindness of the Commanding Officer, Commander JK Condie, Royal Navy. On the Field Day part of the Section spent the weekend in London, visiting the naval museum in HMS Belfast, the St Katherine Dock, and the Imperial War Museum. The rest took part in the Orienteering exercise.

Captain E. Turner, CBE, DSO, DSC, Royal Navy, visited the Section in October 1977 and interviewed a number of potential Naval Officers. Commander MP Greif, Royal Navy, (B 63), has been appointed captain of HMS Ambuscade, which is one of the most modern frigates, powered by gas turbines.

Lieutenant W. Pollock (E 66) and NP Wright (T 68) met whilst taking part in the NATO exercise Arctic Norway in March 1978. They were joined by Major M. Goldschmidt (A 63) in his capacity as Military Assistant to Commander, Land Forces.

CPO H Martin who has been really outstanding in the assistance he has given the Section during the last seven years has left RAF Leeming. His willingness to help went far beyond the normal expectations of duty and we consider ourselves most fortunate to have benefited from his devoted and professional care. His successor is PO Scott, whom we warmly welcome.

ROYAL AIR FORCE SECTION

The normal Proficiency training has been the main work. 10 cadets passed Part II (including a credit by D. Moorhead) and 4 passed Part III. In addition to this F/S 1 Sasse has run the REME Section with Sgt M Schulte and Cpl E Ward. Danvers, however, learnt from their mistakes, and their second attack was excellent and the Maltese, in spite of a brave resistance, were defeated.

Courses in addition to the training described above have been: Advanced Infantry (conducted by 12 CTI instructors in the Christmas Term) and a Royal Engineers Course (Easter and Summer Terms run by instructors of 38 Engineer Regiment from Ripon). On the Field Day the course was entertained at Chippenham Barracks, where they used equipment and drove a variety of unusual vehicles; Fr Stephen, Cpt G. Salter, Cpl S Allen and Lcpl C. Payne have run the Signals Section. Capt T. Baxter has run the REME Section with Sgt M Schulte and Cpl E Ward. Both of the Royal Engineers, visited the School and gave an illustrated talk to the Army and Basic Sections on the work of the Royal Engineers. This was ideally timed at the beginning of the Easter Term, when 38 Engineer Regiment from Ripon started the RE course.

The Royal Artillery Troop under Lieutenant John Dean continues to flourish. In addition to Gunner members of the Troop have found time for some infantry tactics, and they all passed the Night Patrol Test. A liaison has been established with 1st RHA who are stationed at Topcliffe. Captain Michael Pender-Cudlip (O 68) carried out an exercise with his gunners using helicopters and blank in the valley, and our Troop spent the Field Day at Topcliffe in the invitation of Lt Col FM Jones; Gunn Drill, Command and OP Drills, and Signalling were practised in the morning under RHA Instructors. The afternoon was spent firing SLRs and GPMGs under Sgt Thompson (12 CTT); this was, sadly, Sgt Thompson’s farewell to the Troop. He has been a great inspiration and help to us; we are very grateful and wish him well when he returns to his regiment in Germany.

The REME Section seems to have become the private army of St Thomas’s House. It is small, consists entirely of members of that House under the firm hand of Cstg T. Baxter and Sgt M. Schulte. As so often in the past they work independently without adult assistance.

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The same can be said of the Band which continues to function under the hand of D/M P. McGuinness. It is greatly to his credit that there is a good nucleus of capable drummers and buglers.

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Lieutenant W. Pollock (E 66) and NP Wright (T 68) met whilst taking part in the NATO exercise Arctic Norway in March 1978. They were joined by Major M. Goldschmidt (A 63) in his capacity as Military Assistant to Commander, Land Forces.

CPO H Martin who has been really outstanding in the assistance he has given the Section during the last seven years has left RAF Leeming. His willingness to help went far beyond the normal expectations of duty and we consider ourselves most fortunate to have benefited from his devoted and professional care. His successor is PO Scott, whom we warmly welcome.
February was the first clear day. Tim May hunted hounds most competently and gave a good day's sport and much pleasure to the usual large and knowledgeable following there. This was followed by the holiday meet at Harper Hall, Dallowgill, kindly arranged by David Fattorini and Jeremy Graham. A and the Sinnington on the other and a fine hunt. At Harland Moor again Tim and with Harry Wheldon and the Farndale hounds just over the hill on one side at Wether Cote as a change from hunting the Bilsdale hounds. Next, a new meet May hunting hounds remarkably well had two good hunts and a most enjoyable knowledge of there. This was followed by the holiday meet at Harper Farndale and made welcome there. 'Dalesman' was out again at Goathland, also Mr and Mrs Michael Lyne, and on the final day at Rudland several Claro straight up the track to Ousegill Head and a second hunt ending on Harland moor in the dark. An irresistible by-day East Moors on the last day of term invitation of John Buxton for two days' hunting in country quite different from followers joined a large field for a notable day: a three and a half mile point ditches. Jeff hunted hounds on the first day, Tim on the second; two first class of the able help given by his officials. Christopher Harwood, Bengie Adams and an unusual flair for the job, though he would be the first to want mention made Thomas third. J. Parfect won the Junior race from R. Tempest and A. Fitzalan-Howard. Of the entries from Lilting J. Kerr-Smiley was first. J. Bannen second and D. West third. A good race in difficult conditions of deep snow.

March was hardly in the same league. neverthe- important things like films remained unaffected; there was not much to it. this red flu. A pity. we powerless to combat it. There was an appendix emergency on 1st Feb and this mom or less guarantees a good top line fencers competed as part of a College fencing team on 19th Feb; something new. This. We ran well but. alas. loo

Our liaison with the RAF has been well catered for by Lt L M Buxton, RAF, and F/S R Baker, RAF. Three cadets—F/S Sasse, Sgt Neely and Cpl Smith—attended the camp at Stanbridge in March. F/S Sasse did particularly well as the senior cadet and was in charge of about 30 CCF cadets from a variety of schools. Sgt Neely, a prospective medical candidate, also paid a visit to RAF Halton. He was given lunch in the magnificent officers' mess and shown some of the specialist work which is done at Halton.
THE AMPLEFORTH JOURNAL

THE PREPARATORY SCHOOL

not what we expected our studies. We kept up the programme of Latin Grammar Tests and worked like beavers for the prize examinations at the end of term.

MUSIC

Needless to say the musical activities of the term were rather disrupted by the flu epidemic, but we still managed to get out two highly successful concerts and most boys have practised more regularly than last term. The Junior Orchestra is certainly to be congratulated on reaching a very competent level of performance due to the serious and responsive attitude of its members in rehearsals, and their willingness to go away and learn their own parts. The Seniors, apart from one or two notable exceptions such as Richard Gibby (trombone) and Michael Somerville (drums), still tend to feel that they can get away with sight reading every week until a more serious and responsive attitude of its members.

Robert Alexitered the Junior Orchestra with great encouragement while Philip Gibby (clarinet) and Sebastian Scott (trumpet) provided a small but welcome wind section.

The Senior Orchestra played the polonaise from Schubert’s In the Night at the end of term. This was more difficult than anything they had read before and pointed quite a challenge in all respects. William Mortard led well and there was some good playing from Michael Rickis (trumpet), Kevin van den Berg and Andrew Macdonald (percussion) and from the other two trombones.

Max de Garnessford, Patrick Elwood and Tom Bingham (traths). Henry Lutern (trumpet) and Ludern Smith (tuba) gave exceptional performances of solo pieces as did Adam Budgen who has at last got round to playing his French horn. Martin ArmitageToughtougher than his favourite instrument.

I only hope that the Summer Term will produce continuous performances from everyone so that the very definite talent revealed by so many boys this year may be given a chance to develop.

DRAMA

We put on Groves’ splendid play “I Will Return” on 3rd February and were delighted by the large number of parents and visitors who were able to come. Charles Jackson in the principal role of Ernie won everybody’s number one vote on the 8th at which a large number of parents, visitors and another four of us in the Passion on Palm Sunday. The play was tremendous, the production was excellent and the boy’s acting was quite superb. We took part in some of the other plays and did Adam Budgen who has at last got round to playing his French horn. Martin Armitage toughs his favourite instrument.

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only three weeks practice. Mrs Doulling did
wonders with the costumes—the hats were es-
pecially fetching—and Mrs Saxx and her
daughter Tina and Mrs Millar gave as much
care to the makeup as to a full length produc.
Mr Macmillan's props added just the right
touch. It was a good romp. The following also
took part: W Morland, D Chambers, A Bud-
gcn, N Elliot, W Hamilton-Dalrymple, M.
Kojak, D West, D Moreland, A Macdonald.
A Bean, M Bradley, H Coady, A Gilbey, E
Gilbey, A Fattorini, S Akester, R Stokes.
A Angel, J Farrell, J Johnson-Ferguson, J.
Bannen, C Leech, M Cunningham, S Hume, E
Green, M Johnson-Ferguson, D Kerr-Smiley,
M King, J Tigcr, M Gladstone, J Scott, T Wood-
nend, X Serino, J Duckworth, N Ainscough.
1 Yelling, R Gilbey, J Howard and W Cernelly
Stourn did the lighting.

CHESS
We won our first ever match of the term, against St Martin's, by 4 to 2, and
this was followed by a victory over Gerrington, whose team was not up to full strength. Later in the
term we played Terrington again. The match was very close indeed, but the last game in fact
gave us victory again by the narrow margin of 3½ to 2½. The following played in matches:
J Howard, A Badger, D Mitchell, WA Gilbey, P
Gilbey, A Fattorini, A Bean, N Vasey, C Spal-
ding, A Fattorini and H Ullman.

In the internal ladder competition the best players in each year were J Howard, WA Gilbey, S
O'Connor, C Spalding and H Umney. During the holidays some boys took part in
the Prep Schools Chess Congress in Oxford. James Howard did well to finish mid-way among
the 22 boys selected for the Championship, and went on to play a very good game in the simu-
laneous display against Leonard Badger, holding his own for over thirty moves. Among the
other players, James Partridge of St Martin's had good
results in section C. Andrew Fattorini did well in section F, and Mark and Paul Johnson-Ferguson
won in section K.

Our team playing in the Junior Postal Chess League during the past twelve months has fin-
sished second out of eleven, with a score of 18

SQUASH
We had an inter-school squash match against the 1st year of the College. Not surprisingly we
lost by 3 games out of 3, J Tigcr, T Tigcr and A Bean did well, but as always, the quality
was very uneven.

SHOOTING
On the 5th March we had our 1st shooting
match against Terrington. The match was partic-
ularly exciting with E Gilbey as Captain, W
Hamilton-Dalrymple, J Tigcr, D Mitchell and J
Kerr-Smiley also took part. We thoroughly en-
joyed ourselves and learned a lot. Terrington
won by 382 points to 353.

RUGBY FOOTBALL
Early in the term there were three matches for the 1st and 2nd XV's with Bramcote, the 1st XV
losing narrowly and the 2nd XV winning. There followed a long period of wintry weather and
the teams still had to play, both teams had a return visit to Bramcote, losing both matches. The following day our seventh team played well in the Red House Sevens, coming second in its section. Later in the
term the 1st XV were also beaten by Terrington and Aysgarth, and we won an under eleven match against the Junior House 4-0. The follow-
ing played in the 1st Red House Sevens: J Tigcr, M
Bradley, N Elliot, E Gilbey, A Green, D
Green, D Moreland and D West. Besides these above the following played for the 1st XV: H
Coady, C Coady, S Stebo, W Hamilton-Dalrymple, A Badger, D Mitchell, R Sand-
borses, D Cunningham, J Scott and A Bean. The following played in second XV matches: WA Gilbey, J Farrell, A Macdonald, J Bannen, J
Bradbill, M Rahman, M Ainscough, S Fattorini, J Verhoy, M Johnson-Ferguson, J. Schulte, M
Roff, I. Van den Berg, I Daily, with Steel as captain. The under eleven team was R Akester,
S O'Connor, N Vasey, T Bingham, J Moreland,
J Bradbill, M Roban, P Edgewood, P Gilbey, C
Spalding, J Hart Dyke, A Evans, J Lewis Brown, O Connolly, J Piggins.

CROSS COUNTRY
in cross country races this term J Kerr-Smiley proved to be the most consistent. Other good
runners were D West, J Bannen, N Vasey, WA
Gilbey, C O'Brien and S O'Connor. The best
junior runners were J Piggins, N Somerville,
Roberts and A Gilbey. Kerr-Smiley also won the
Gilling section of the Ampleforth Point to Point,
and from which they learnt much.

We don't tell you how many people it takes to make an unrivaled Table Tennis team, just the size
of the room and the number of men to bunt and the skills that are needed.

For further details please contact Mr. T. M. Harman, Resident Master, Ampleforth.

Table Tennis is Ampleforth's number one sport and was won successfully by our captams
and runners up, with a score of 18 games out of 32.

We also had a very good team in the Motion Pictures League during the past twelve months.
And we are very grateful to Mr. P. Rigby for his patient advice and
practical help in the restoration of our Bell and
projector. The Rigby family's guidance over the
last fifteen years has been of inestimable value
to Ampleforth. We also owe very much.

RESULTS
In section B ours were as follows: J Tigar, D
Dunn and A Bean. In section C, Andrew Fattorini did well among the 22 runners.
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Raymond Mackintosh