New Blackfriars

A Monthly Review January 1971 20p (4s)

Brazil: The ambassador replies
Sérgio Corrêa da Costa

Brazil: Assessing the Debate
Christopher Roper

Northern Ireland: Dismantling the Protestant State
Kevin Boyle

The Christian as Counsellor
Michael Hollings

Crisis in the Foreign Aid Industry
Jonathan Power

Anglican Orders: Re-assessing the Debate
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In this issue

The Ambassador of Brazil

H. E. Sérgio Corrêa da Costa, defends the present Brazilian régime against the attack on it by the imprisoned Dominicans which we published last month. We asked

Christopher Roper

one of the editors of the weekly *Latin America*, to comment on this exchange. 'Readers should be aware', he says, 'that if they reject the ambassador's arguments, then they are rejecting the way in which our own national strength and wealth were built up during the nineteenth century . . . the systems of social control that have long been applied in almost every western educational and political system.'

Kevin Boyle

lecturer in law at Queen's University, Belfast, examines the situation in Northern Ireland and finds at its root the conflict between the old local and the new international capitalism.

Michael Hollings

until recently Catholic chaplain to Oxford University, reflects on the rôle of the Christian as counsellor, the problems it presents and the insights to which it gives rise. Are we, he asks, 'forgetting in practice to underline the paradox of Faith: that it is sure and strong and deep and unshakeable in so far as it is tenuous, untrappable, lived beyond understanding in the Spirit, bound up with the acceptance of God as immense and incomprehensible—so that we are, in a sense, somewhat agnostic for the reason that we live by faith.'

Jonathan Power

reports on the self-questioning that is going on amongst economists and other specialists about the real value of foreign aid. Does it help or hinder the progress of a developing country?

John Coventry, S.J.

until recently secretary to the Episcopal Commission on Ecumenism, writes on John Jay Hughes' work on Anglican orders: 'And so the argument goes on. But is it the right argument? . . .'

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QUOTATIONS

From *New Blackfriars* next month

. . . It was the most bloodthirsty religio-racial crusade in history, far surpassing anything achieved by Cromwell and the Spanish Inquisitors . . . the story is of the highest importance, for no earlier crusade has been so richly documented. If the abundant material were coolly and carefully studied, how much could we learn about human weakness and hypocrisy. We could observe how adroitly religion can be used in the service of crime. . . . These terrible Church papers, 1941-1945 should destroy for ever our faith in these diplomatic prelates, often good and kindly men, who believe that at all costs the ecclesiastical fabric, its schools and rules, its ancient privileges and powers should be preserved.

Hubert Butler: *Whatever became of Artukovitch?: Reflections on a Croatian Crusade*

* * *

. . . the fact that, in certain societies there are people who are not by the standard of the society mentally ill but who think it possible that they are at least potentially witches, coupled with the doctrines of unconscious witchcraft and belief in were-animals, suggests that we post-Freudians are nearer in sympathy to witch-fearers than were the best minds of the world into which Miss Brodie was born. . . .

Adrian Edwards, C.S.Sp.: *Rational Man on the Dark Margin*

* * *

. . . There are a large number of scholars who feel that explaining something in the Greek text we have from something in a Hebrew text we haven't, is another sort of temptation into which they would rather not be led.

Aelred Baker, O.S.B.: '*Lead Us Not Into Temptation*'

* * *

. . . Most chalices are still lined with gold, a mark of respect. . . . Yet that gold, enshrined at the heart of our celebration of love and peace, is also, still, at the base of the international monetary system; more specifically, it underpins the economy of South Africa, the world's largest gold-producing country: the blood that is relevant here is also the blood of apartheid. . . .

Bernard Sharratt: *Corruption Begins at Home?*

* * *

. . . A modern reader faced with those inadequate swords and oedipal monsters might be tempted to think it a sort of Freudian day-dream: indeed the poem would bear investigation by someone competent in psycho-analytic theory. But even if it is possible to apply these categories in a society which did not know the monogamous, nuclear, family for which Freud established his method, the poet must have had an ostensible purpose and an audience he could expect to understand him. To elucidate this purpose and recover what the poet could take for granted is closely related to establishing the mode of life of the poet and his times, and this is not easy.

Eric John: *Beowulf and the Limits of Literature*

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