

# Dom John Chapman's Spiritual Letters

## II. A SPIRITUAL LIFE MANAGED ON BUSINESS PRINCIPLES

JULIAN WALTER, A.A.

In my first article I suggested that the reader of Dom John's spiritual letters<sup>1</sup> lost much because they are not arranged chronologically. I suggested that he should begin with the first three letters to a Jesuit, in which Dom John developed his rounded theological theory of the world, and then attempted to outline this theory; its outstanding characteristics seemed to me to be the importance given to God's will, both as 'permissive' and as expressing his good pleasure, and the importance given to contingency. In this second article I propose to follow the development of Dom John's theory and practice of contemplative prayer. In a final article I hope to be able to show how Dom John's study of de Caussade's writings enabled him to coordinate his spiritual life with his theological theory.

Towards the end of the long letter written to his Jesuit friend expounding his theological theory, Dom John said: 'I always tell people that our spiritual life must be managed like the War Office *on business principles*. We must not waste time in deciding on the pattern of a brass button. We must organise battalions, store supplies, arrange transport—and understand both strategy and tactics'.<sup>2</sup> In order to store up supplies, he recommended to one lay correspondent, 'a real retreat once a year (not listening to sermons in great numbers, or making elaborate meditations, but staying alone with God distracted or not as He pleases)'.<sup>3</sup> Sometimes events have the same effect as a retreat, taking us out of our routine and leaving us uncertain of our future, demanding acts of faith in divine providence. Such times can be very fruitful spiritually, and it would seem that a turning point in Dom John's life would be the nine months spent at Maredsous in 1912 and 1913.

<sup>1</sup>*The Spiritual Letters of Dom John Chapman*, o.s.B., 2nd edition, 1935. My references are to this edition (reprinted 1954).

<sup>2</sup>p. 233. <sup>3</sup>p.45.

It will be remembered that Dom John, although a monk of Maredsous, spent seventeen years at the no longer existent abbey of Erdington, near Birmingham. However, he had only been lent to the monastery. His own Abbot Marmion of Maredsous favoured a foundation in England subject to Maredsous. In 1911 a search began for a suitable property, which was eventually found near Dorking. The scheme was then submitted to the General Chapter of the Beuron congregation (to which both Maredsous and Erdington belonged) only to be vetoed absolutely. It was at this point that Dom John was recalled to Maredsous.<sup>4</sup>

A letter written on Good Friday, 1913 (after he had left to be superior of Caldey, the community of Anglican Benedictines now at Prinknash which had recently 'come over' to Rome) indicates how Dom John spent these nine months at Maredsous. 'About the beginning of November last I took to studying the *commencements* of mystical prayer, and I have worked out a provisional theory which has helped me very much'.<sup>5</sup> Two letters to a Benedictine monk, one dated October 12th, 1912, and the other December 31st, would suggest that he had begun rather earlier, for in the first of these letters he writes: 'I have been interviewing all the "contemplatives" I can get hold of . . . For the dark night of the senses I am getting plenty of material . . . I am so afraid of having directed people wrong . . . If one tries the wrong method, one is simply like a hen sitting sedately and happily on a china egg'.<sup>6</sup> In the second letter he writes: 'I always used to abuse St John of the Cross. Now I find him the only author who knows his own mind'.<sup>7</sup>

His notions of prayer developed considerably during these months, as a letter written to a Canoness Regular of the Lateran in December, 1912 shows: 'I think I told you that when one feels one is going to sleep it is good to try and *think* some good thoughts, or even to reason something out, in order to keep awake. If I said so, I was wrong. I see that it simply stops prayer dead; so that thinking is more disastrous than sleep! I mean quite seriously that it is best to remain simply united to God's will (making any acts to fill up the time that come of themselves or none at all if none come) and not to mind if one's internal attitude is very much that of *trying* to go to sleep. But of course one can do one's best to keep off actual sleep by fidgeting, or changing one's position, and so forth'.<sup>8</sup>

From these three letters—the only ones that actually survive from

<sup>4</sup>Introduction, pp. 12–13. <sup>5</sup>p. 247. <sup>6</sup>p. 113. <sup>7</sup>p. 116.

<sup>8</sup>p. 117. The reader is referred again to Dom Christopher Butler's essay in *English Spiritual Writers*, edited Charles Davis, London 1961, and for this passage in particular to p. 185, note 1.

the nine months spent at Maredsous—one might conclude that Dom John's change of mind about prayer derived only from study and interviews. However, a passage from the letter to the Jesuit written on Good Friday, 1913, makes perfectly clear that Dom John's primary source was personal experience. This is a key passage, and it is worth quoting at length:

You remember that I sent you a huge series of papers—a theodicy—a theory of the world on the Christian hypothesis. *Now*, oddly, I can't say that *any* of that is my real spiritual life. I did not know this till lately. It is my faith—it leads me to God—it is most useful out of prayer. But in prayer always—and out of prayer also—the mainspring of everything is wholly *irrational*, meaningless, inexpressible. 'I want God'—and the word 'God' has absolutely no meaning. I find so many in this positively absurd and obviously mystical condition; I suppose one 'contemplates' without knowing it. I wonder if you have ever been through it. Of course it simplifies people's spiritual life into nothing but the desire of God's will. The whole object of life becomes to want nothing that is not God. *Only there is no reason for it.* The word 'God' means *nothing*—which is, of course, theologically quite correct, since God is nothing that we can think or conceive. St John of the Cross describes the state at length in three places. Hardly anyone seems to understand it. I could have been in it with immense profit twenty-two years ago or more. But no one told me it was possible.<sup>9</sup>

The rest of this article is a commentary on this passage.

I will first try describe the sort of situation in which an experience like Dom John's would be most likely to happen. Like all religious he would have been accustomed to spend at least half an hour each morning in 'meditation' or in 'mental prayer' and possibly a second period in the afternoon. Such practices are prescribed for religious in their constitutions, which formalise what is—or should be—the custom of all devout people—to set apart a period each day for the consideration of the things of God. How should this time be filled? There are a variety of answers to this question—as anyone will have observed who has passed some years in a religious society where 'meditation' is made in common. In some houses—particularly in the novitiate—'points' for 'meditation' are read allowed, followed by 'considerations' not always of the same literary quality. In others the initiative is left to the individual religious. Some seek inspiration in the Bible or in the writings of some

<sup>9</sup>p. 248. In a note Dom Roger Hudleston glosses 'irrational' as meaning 'above reason, not *contrary* to it'.

spiritual authority such as their founder; others use an outright meditation book (a literary 'genre' as varied as the novel). Some take notes; others seem to ponder deeply. All who use these methods seek to incite in themselves an affection for the things of God, which is to be a source of strength to them throughout the day.

Now obviously it is necessary that all Christians should meditate about the things of God in a way adapted to their character. Some are more intellectual; others are more emotional; others are more imaginative. Each has to work out his own way on the kind of material that most appeals to him. Obviously also it is easier to 'meditate' some days than others, for any mental activity is conditioned by one's moods, by the weather, by how one has slept, by one's other preoccupations. Nevertheless it may happen that one begins to wonder whether meditation leading to an affection for the things of God and to certain resolutions says all that there is to be said about mental prayer. It may happen that without any particular questionings on the subject that meditation—always possible *outside* times of prayer—becomes impossible during actual times of prayer. The mind simply refuses to concentrate on any pious thought; resolutions refuse to form themselves; the state of mind seems to be one of puzzlement and dissatisfaction, although profoundly in a quite irrational way everything seems all right. This would seem to be the sort of experience that Dom John underwent in 1912.

Perhaps . . . And the 'perhaps' is important—so important that it is worth turning to the three places in which St John of the Cross describes the experience or state, for St John of the Cross is a prudent and cautious writer. In the *Dark Night* he gives his fullest description of the condition.<sup>10</sup> He calls it a 'night', which could be caused by sins and imperfections, by weakness and lukewarmness, or by bad humour and indisposition of the body. He then proposes criteria to determine if any of these are responsible for the state. First, he asks: 'Does the soul find pleasure in anything created?' If the person is mainly preoccupied with gratifying his natural desires, then he will have little taste for the things of God. For the next test he proposes: 'Is the memory normally centred upon God with painful care and solicitude?' If so, and if one thinks that one is not serving God but backsliding, then the cause is clearly not lukewarmness. As for bad humours, they cannot be the principal cause of the condition when there is a desire to serve God. Having eliminated these possible factors, he considers more positive signs—a feeling of

<sup>10</sup>Book I, Chapter 9 in *Complete Works*, Vol. I edited and translated by E. Allison Peers, new edition, London, 1953.

strength and energy, and 'an inclination to be alone and in quietness without being able to think of any particular thing or having the desire to do so'.

In the *Ascent of Mount Carmel*,<sup>11</sup> he only speaks of the positive signs: it beomes impossible to meditate, there is no desire to fix the imagination on anything, and the soul takes pleasure in being alone.

In the second version of the *Living Flame*,<sup>12</sup> he gives a more philosophical explanation. Beginning from the principle *Quidquid recipitur recipitur secundum modum recipientis* he explains that meditation is a human activity, the mind disposing itself to divine things as represented in human terms. However, it may happen that God presents himself to the soul in a supernatural way. If the mind tries to continue to think of God in human terms, it interferes with God's work—setting 'a total and effective impediment in the way of the blessings which God is communicating to it supernaturally in loving knowledge'. The proper *modus recipiendi* for God's work is a 'passive and loving attention'.

These are relatively deep waters. However, there is plenty of evidence for this condition. Excellent witnesses have described their experiences in a manner that nowadays one would call 'phenomenological'. What they say corresponds closely to what St John of the Cross says, although there is necessarily a certain difficulty of expression. One may speak of 'the commencements of mystical prayer', of 'the dark nights of the senses and of the soul', of 'aridity' or of 'contemplation'. It is also possible to use the metaphor of an 'ascent', of passing along various 'ways' or through various 'mansions' before being united with God.

The great virtue of St John of the Cross is that he relates his 'phenomenological' descriptions to a traditional scholastic theology. The language, however, is a little remote from the twentieth century Englishman. It is one of Dom John's virtues, as Dom Christopher Butler points out, that while remaining faithful to the teaching of St John of the Cross, he made it palatable for his contemporaries. He examined various systems of 'grading' prayer. In a characteristic passage he wrote: 'Father Augustine Baker has three stages (after meditation): (1) Acts ("Forced Acts"), (2) Aspirations, (3) Passive Unions. I have no objection to this clasification except that it is empirical not scientific; just as I have no objection to classifying cats as (1) white, (2) black, (3) tabby, etc. (Note: in the dark all cats are black)'.<sup>13</sup> However, for him as for his

<sup>11</sup>Book II, chapter 13 in *ibid*, Vol. I.

<sup>12</sup>Stanza III, section 34 in *ibid*, Vol. III.

<sup>13</sup>*Spiritual Letters*, p. 68, from a letter of 1925.

master, there was only one fundamental distinction—when the initiative in prayer passes from man to God, and man's attitude becomes one of 'loving attention'.

Dom John's nine months of enforced 'retreat' at Maredsous ended when he was appointed superior of the community at Caldey in April, 1913. The circumstances were apt for the study of prayer, for he found the monks 'most candid, simple and hardworking. They seem to be really men of prayer, and—thank God—not in the least ritualistic . . . This is a truly contemplative island. I had a nice two hours today in a cleft of a rock, where I could fancy I was the last man. I wish I could join the "solitaries" instead of being superior'.<sup>14</sup> He wrote a letter to the Canoness Regular of the Lateran setting out his now formulated ideas about contemplative prayer.<sup>15</sup> When the letter was finished he read it through, and it struck him that it would save a good deal of trouble to have it copied. 'Brother N. made half a dozen copies', he later wrote to the same Canoness, and a good many people have found it useful. 'Brother X. has forced me to put it in Pax . . . I send you a few off-prints. . . . I expect *very* few of your community can "meditate"'.<sup>16</sup> In its final form the letter was published as *Contemplative Prayer—A Few Simple Rules*. It is printed as an appendix to the *Spiritual Letters*.<sup>17</sup> In it Dom John refers to the passages already quoted from the writings of St John of the Cross. He then adds 'a few notes founded on his teaching, and also on the experience of a number of people'.<sup>18</sup> Those who find meditation impossible, and who satisfy the tests proposed by St John of the Cross 'are meant to cease *all thinking*, and only make acts of the will'. The attention is upon acts:

*Let the acts come.* Do not force them . . . Otherwise there is a danger of our sensitive nature and emotion getting mixed up with the prayer. There are to be no feelings. We are not to know what we mean . . . The acts will tend to be *always the same*. The first stage is usually (I think): 'I am a miserablesinner; have mercy on me' . . . But the *principal* stage consists of this: 'Oh, God, I want Thee and I do not want anything else' . . . The time of prayer is passed in the act of wanting God. It is an idiotic state, and it feels like the completest *waste of time* until it gradually becomes more vivid. The strangest phenomenon is when we begin to wonder whether we mean anything at all . . . The word *God* seems to mean nothing.

<sup>14</sup>p. 247.

<sup>15</sup>p. 118.

<sup>16</sup>p. 127.

<sup>17</sup>pp. 287-294.

<sup>18</sup>p. 288.

There will be distractions—

of two kinds: the ordinary ones, such as one has in meditation, which take one right away; and the harmless wanderings of the *imagination alone*, while the intellect is (to all appearances) idle and empty and the will fixed on God. These are quite harmless. When the latter distractions remain all the time, the prayer is just as good, often much better; the will remains united; yet we feel utterly dissatisfied and humbled. But we come away wanting nothing but God.

That is the essential of Dom John's doctrine, the result of his experience, study and discussion at this critical period of his life. 'Lots of Nuns, in various places, are enthusiastic about it', he wrote; 'so it is practical for an enormous number of souls'.<sup>19</sup> However, not all these people were nuns in contemplative orders. Many of Dom John's correspondents seeking direction in the beginnings of contemplative prayer were lay people. St John of the Cross says that 'Not all those who walk of set purpose in the way of the spirit are brought by God to contemplation nor even half of them—why he best knows'.<sup>20</sup> Dom John maintained that contemplation is 'radically obtainable by all but in ordinary circumstances it is impossible for most people . . . For most it is impossible except in a quiet life with much time for God'.<sup>21</sup> A contemplative order 'rationalises' the conditions necessary for this kind of prayer, but the distinction between an 'active' and a 'contemplative' life is artificial. 'Contemplative life is not compatible with too much rushing about. . . . It is easier in country than in town. . . . Yet contemplation often urges people to the most violent activity for God's sake'.<sup>22</sup> Miss . . . was told that her condition was not '*abnormal* but *unusual*. It ought to be more usual, were there more detached people'.<sup>23</sup>

The letters of direction adapt the 'few simple rules' to individual cases. The long correspondence with 'One living in the world', lasting from 1914 to 1931 begins with the problem of a vocation. The correspondent, who is married, feels drawn to the religious life, but not so his wife. Dom John therefore discourages 'one living in the world' from pursuing the idea of a vocation, and advises him simply 'to accept all the circumstances of his life'.<sup>24</sup> The profounder reasons now emerge why he wishes to try his vocation. He has an 'indolent temperament, not naturally given to enthusiasms'.<sup>25</sup> He is seeking for something concrete to grasp—monastic life, a Third Order, or 'True Devotion'.<sup>26</sup> But he passes easily

<sup>19</sup>p. 259.

<sup>20</sup>*Dark Night*, Book I, Chapter 9.

<sup>21</sup>*Spiritual Letters*, p. 333. <sup>22</sup>p. 37. <sup>23</sup>p. 85. <sup>24</sup>p. 23. <sup>25</sup>p. 37. <sup>26</sup>pp. 40-41.

to the opposite extreme of 'passivity';<sup>27</sup> he is introspective and fusses about small decisions.<sup>28</sup> Meditating on our Lord's life leaves him cold; he has temptations against faith: he worries about 'preparation' for prayer. When he had temporal difficulties he was internally at peace; when temporal affairs started to go well he became internally 'depressed, anxious, bewildered'.<sup>29</sup> Dom John's direction remains consistent through twenty years. If we are drawn to contemplative prayer it is through God's initiative. 'One must accept joyfully and with the whole will exactly the state of prayer that God makes possible for us here and now; we will have that and no other. It is just what God wills for us'.<sup>30</sup> Hence, given that the essential of contemplative prayer is actively to will God's will, the principle must also inform our daily life. 'Take and seize with both hands whatever feelings God sends you'.<sup>31</sup> 'The only way to pray is to pray—prayer in the sense of union with God. You simply have to begin wherever you find yourself'.<sup>32</sup>

With the passage of the years, although Dom John's doctrine remains the same, there is a change of emphasis. This is obvious in the correspondence with the Benedictine Dame, which lasted from 1915 or 1916 until 1933, the year of Dom John's death. The first letter was prompted by a reading of the pamphlet on contemplative prayer. Dom John explains that the attitude of the will in prayer remains quite definite; it wants God. But the intellect 'has no definite idea of what it wants when it wants God'. 'Thou art every thing; I am nothing' means much less than what the soul wants to say.<sup>33</sup> The letter of October 13th, 1925, gives full directions for the beginnings of contemplative prayer. 'We have to learn in practice what we always knew in theory—everything that happens is God's will.' In this condition great care should be exercised about external duties. 'For the rest do NOTHING. Let God act.' Prayer will consist in 'passing the time as best one can—as far as possible by simply belonging to God, without acts—using acts to avoid distractions'.<sup>34</sup> In the summer of 1926 the Benedictine Dame has further troubles; she is bad with nerves, she has temptations against her vocation. In this case an indisposition of the body is partly responsible for her spiritual difficulties. She must 'accept it from God willingly, taking it with both hands'.<sup>35</sup> The next letter tells her to 'take life as it comes with the greatest simplicity. Providence arranges everything; so all is right in the end'.<sup>36</sup> In the same letter he recommends her to read de Caussade.

In 1920 Dom John wrote to another correspondent: 'I have been

<sup>27</sup>p. 36. <sup>28</sup>p. 37. <sup>29</sup>p. 42.

<sup>30</sup>p. 294. <sup>31</sup>p. 47. <sup>32</sup>p. 53. <sup>33</sup>p. 135. <sup>34</sup>pp. 141-146. <sup>35</sup>p. 147. <sup>36</sup>p. 149.



reading for the first time some of Père de Caussade's *l'Abandon à la Providence divine*. It is extraordinarily good'.<sup>37</sup> I hope to give an account of Fr de Caussade's influence on Dom John in a further article. For the moment I simply wish to note that from the time that he became acquainted with de Caussade's writings Dom John became less pre-occupied with the psychology of contemplative prayer and more pre-occupied with the realities to which this experience corresponds.

About these realities I must now say a few words. In the key passage that I quoted at the beginning of this article Dom John wrote: 'The word "God" means *nothing*—which is, of course, theologically quite correct, since God is nothing that we can think or conceive'. This is one of the meeting points of dogmatic theology and mysticism. The theologian asks: can we know God? The writer on spirituality asks rather: can our experience of communion with God be put into words? The problems are perennial, and they are not specifically Christian. However, they need to be frequently posed and solved anew; for Christians the answers will always follow the lines of those given by St Gregory of Nyssa. This fourth century Greek Father wrote both as a theologian and as a mystic. As a theologian he wrote against Eunomius, who taught that the human intellect could grasp the essence of God, and that God's name was the 'Unbegotten'. St Gregory replied that there are many names for God. 'The marvels to be seen in the universe furnish the matter of the names of God—Wise, Powerful, God, etc.' But none of these names attains the divine essence. As a spiritual writer St Gregory insists that the man who wishes to attain to God must be prepared to leave behind all sensible things. In his allegory of the life of Moses he tells how Moses finally ascends Mount Sinai; yet although Moses is aware of the presence of God, God's face remains hidden from him in the cloud. Writing of his brother St Basil, St Gregory says: 'We have often seen him in the darkness where God is to be found. In fact the inspiration of the spirit enabled him to know what is unknowable to others, so that he seemed to be in the centre of the cloud where the Word of God is hidden'.<sup>38</sup>

This is the *Via Negativa*—what Nicholas of Cusa called 'learned ignorance', and Charles Williams 'the way of the denial of images'. It does not deny all knowledge of God—for this would make nonsense of revelation. But it asserts the relative nature of our knowledge of God—first that we necessarily express this knowledge in quite inadequate

<sup>37</sup>p. 62.

<sup>38</sup>J. Daniélou *Platonisme et Théologie Mystique. Essai sur la doctrine spirituelle de S. Grégoire de Nyse*, Paris, 1944, p. 203.

terms, and secondly that what we know of God even so is infinitely little compared with his immensity. Paradoxically our knowledge of God is awareness of our ignorance of him. Another name for this 'ignorance' is faith. 'Faith is the substance of things hoped for, the evidence of things not seen' as the author of the epistle to the Hebrews wrote.<sup>39</sup> Faith in scholastic language is a supernatural quality of the intellect. It means that we believe in God on the authority of God. Both that which we believe and our motive for belief depend on God's supernatural authority. It would seem that the kind of experience which has been described in this article is none other than the experience of the reality of faith. Human motives for belief fall away and become insignificant beside the initiative of God.<sup>40</sup>

Therefore it is clear that a profound conviction of faith lies behind such of Dom John's statements as: 'You ask yourself: "What on earth do I mean by saying that I want God and nothing else?" And the only answer is: "I don't mean anything." "What do I mean by God?" "I have no idea".'<sup>41</sup> Such statements place Dom John in the company of those theologians who like Fr Garrigou-Lagrange 're-established for our generation that doctrine that mysticism is the 'normal' development of the Christian life',<sup>42</sup> or who like Fr Sertillanges brought into prominence again the teaching of St Thomas Aquinas that we can know neither the being of God nor his essence.<sup>43</sup> In a recent lecture to celebrate the centenary of Fr Sertillanges's birth, M. Étienne Gilson recalled 'the controversy which was long kept up by his opponents on the limits in this life of man's knowledge of the divine nature. 'We do not know what God is', he loved to repeat, 'but only what he is not, and what relations other beings have with him'. Great indignation on the part of certain theologians who had a very positive notion of the divine nature!' One of the pitfalls of an exclusively Latin and Augustinian theology and spirituality is that the *Via Negativa* does not receive proper attention.<sup>44</sup>

<sup>39</sup>Hebrews, II.1.

<sup>40</sup>V. R. Garrigou-Lagrange, *La Synthèse Thomiste*, Paris 1946, pp. 515-7.

<sup>41</sup>*Spiritual Letters*, p. 59.

<sup>42</sup>Dom Iltyd Trethowan in *Downside Review*, October 1962, p. 351.

<sup>43</sup>S. T. I. 3. 4, ad 2.

<sup>44</sup>*Pietas* urges me to note here that Fr Emmanuel d'Alzon, founder of the Augustinians of the Assumption, devoted though he was to St Augustine, nevertheless recommended St Francis of Sales and St John of the Cross to his congregation as the spiritual writers *par excellence*. 'Un Maître des novices, un confesseur, nourris de leurs enseignements, peuvent, sans crainte de s'égarer, conduire les âmes au plus haut point de perfection et dans le cloître et dans le monde'. (*Écrits Spirituels*, edited Athanase Sage, Rome 1956, pp. 216-7.)

M. Gilson goes on to suggest that a return to the Greek tradition of the *Via Negativa* has 'on a crucial point made possible and prepared the ecumenism of tomorrow'.<sup>45</sup>

I ended my last article on the theme of God's will. Traditionally two aspects are distinguished—God's permissive will as expressed for example in the precepts and the counsels, and the will of his good pleasure. I suggested that there was a parallel between this distinction and the distinction between necessity and contingency. It is necessary that a Christian should obey God's precepts, but God also exercises seemingly direct influence on the soul much less easy to formulate. Dom John suggests that as time passes conformity to the will of God's good pleasure becomes more important—subjectively speaking. For 'in reality the one act of giving oneself entirely to God includes both'.<sup>46</sup> In a third and final article I hope to show how these notions of necessity and contingency, of obedience and conformity, and of 'irrational and unmeaning craving for God'<sup>47</sup> were synthesised for Dom John in de Caussade's doctrine of abandonment to divine providence.

<sup>45</sup>M. Gilson's 'discours' is printed in *La Croix* for 15-16 December, 1963. The reader is also recommended Fr Victor White's essay 'The unknown God' in his book *God the Unknown*, London 1955.

<sup>46</sup>*Spiritual Letters*, p. 95.      <sup>47</sup>p. 291.

## Resuscitating the Parish

TOM AND MARY BROGAN

In apostolic times unity among the faithful was understood as a direct consequence of assuming the new life in Christ. St Paul sees the reconciliation of man with man and particularly of Jew and Gentile as effected through the crucified Christ. 'But now in Christ you who were once far off have been brought near in the blood of Christ. For he is our peace who has made us both one—(that he) might reconcile us both to God in one body through the cross' (Eph. 2. 14-16). Through baptism we become members of this body 'For by one Spirit we were all baptised into one body—Jews or Greeks, slaves or free' (1 Cor. 12. 13) whose head