

Master, that as by thee he redeemed me, so by thee also he may take me unto himself.' Andrew had missed the way on that dark, dreadful day, Friday and its eve—and now lonely, desolate, and in agony, 'Where dwellest thou?'—and the answer 'Come and see'. He was to go through his life looking, and the realisation was only to be found at the end—on the cross. Hide and seek, always trying to find him under disguises. Where does he not dwell; where shall we not find him? 'If I take my wings early in the morning and dwell in the uttermost parts of the sea; even there shall the hand lead me.' 'Where dwellest thou?' Where? In everybody, in everything. To find him in the love of the brotherhood is love of himself. Patient kindness to see Christ in all, in work, in pain, in distress, in joy. The one thing that can alter life, if we love and look, knowing he is there. 'Where dwellest thou?' Look and find him in that last place of all, the hour of our death. 'Though I go down into the valley of the shadow I shall not fear, for thou art there.' It robs death of its horror, of all but *him*. To find him, that is most excellent, the purpose of the cloister, why we come. We must go as pilgrims, searching. If we never find him at least we can look for him—and we have found *life*.



FROM ST AUGUSTINE

'Fides enim debet praecedere intellectum, ut sit intellectus fidei praemium.'

Sermo CXXXIX—1.

'Si non potes intelligere, crede ut intelligas. Praecedit fides, sequitur intellectus.'

Sermo CXVIII—1.

To understand, a man must first believe:
How can a mortal's finite mind receive
Infinity? How shall the spark contain
Love's conflagration, or the ephemeron gain
One pulse of Th'Eternal?

By Faith alone

The darkened stage is lit, the scenery shown:
Then in that light, Reason will search, and find
The forms of Heavenly Truth for Earth designed.

JOHN SEARLE.