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Thomas Hardy Scott

The thesis is a case-study of a University Chaplaincy. The author was appointed as the first Chaplain to Heriot-Watt University in 1966 and in this work has written a historical account of the development of the Chaplaincy over ten years also reflecting on its theological significance. At the date of its submission the thesis was the only known work on University Chaplaincy in Scotland.

The first three Chapters are concerned to describe and analyse the overall context within which the Chaplaincy was established. The history and cultural background of the institution which became Heriot-Watt University is traced with special emphasis on those institutional characteristics by which it is defined as "secular". This is followed by a survey of some of the factors which gave initial shape to the new University itself as it began to establish its nature and function.

The University's decision to establish a Chaplaincy is described and analysed exposing a series of untried assumptions regarding the role and function of a Chaplaincy held both within the University and the Church of Scotland. An account is offered of the prevailing attitudes and expressions of youth work being undertaken by the Church of Scotland between 1966-75 with the purpose of identifying some of the attitudes of the student generation to institutional forms of religion. A similar account is offered of the work of the Student Christian Movement during the same period outlining the development of the concept of Christian Presence.

In Chapter Four the author gives a historical account of the development of the Chaplaincy itself. He begins by outlining the personal convictions and questions with which he came to the post, and continues by outlining the activities which the Chaplaincy undertook. Throughout the Chapter the relationship between the Chaplaincy and the University is a dominant theme.

Finally the thesis is concerned to reflect theologically on the development of the Chaplaincy in regard to - the practice of the Chaplaincy's ministry - the relationship of the Chaplaincy as an agency of Christian Presence to the University as a secular institution - certain experiments from which theological insights emerge. Such theological reflections are compared with the writings of a variety of theologians and sociologists. The thesis concludes that its purpose has not been to add to the store of dogmatic theology but to describe and analyse a case-study in terms of practical theology.

October 1977.

"THE NATURE OF CHRISTIAN PRESENCE IN A SECULAR INSTITUTION"

Thomas Hardy Scott

Thesis presented for the Degree of Bachelor of
Philosophy in the University of St. Andrews.

October 1977.



I hereby declare that this Thesis has been composed by the candidate and that the work of which it is a record has been done by him. It has not been previously submitted for a degree.

I further declare that the conditions of the Resolution (1970. No. 3) and Regulations for the Degree of B.Phil. in the University of St. Andrews have been fulfilled.

I hereby declare that I have undertaken the research for this Thesis having been admitted as a Research Student under Ordinance General No. 12 on 1st October, 1971 and enrolled as a candidate for the Degree of B.Phil. under Resolution No. 3. 1970 of the University Court.

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INTRODUCTION

In the last Chapter of his book, "The British: Their Identity and Religion" (SCM Press 1975), Daniel Jenkins identifies a new re-organisation of Church life emerging in Britain. He sees this life "in terms of cathedrals, chaplaincies and conventicles" (page 194). The 'cathedral's' role is to reflect the church's involvement in and concern for society as a whole: the 'conventicle' is the neighbourhood group concerned with local issues and with the parish structure: the 'chaplaincy' function is to be a resource within the institutions of society, "to help (those) institutions fulfil their own function more effectively, without in any way impinging on their autonomy". (page 194).

This thesis has a two-fold purpose. First it attempts to record the establishment and development of one such Chaplaincy in Heriot-Watt University, Edinburgh between the years 1966-1976. Second it seeks to provide some theological reflection on the process of that development. Thus overall the thesis takes seriously Daniel Jenkins' notion that Chaplaincies provide one of the new patterns of Church life. A case-study of one of them may show some of the elements to be expected in their development.

University Chaplaincies in Scotland do not have a long history. The first was established in the University of Glasgow just prior to the Second World War. The Universities of Aberdeen, St. Andrews, and Edinburgh established their Chaplaincies just after the War. When the number of Universities in Scotland was doubled following the Robbins Report on Higher Education (1963) two of them, Dundee and Heriot-Watt decided to establish Chaplaincies of their own, whereas Strathclyde and Stirling permitted the Churches to establish within them rather than appointing their own. There is at present no published

account of Chaplaincy work in the Scottish Universities. Equally there has been no published theological reflection on Chaplaincy work in Scotland. Consequently this thesis has been written without reference to any comparative study of Chaplaincy work and has had to be limited to the single case-study in question.

Chapter One is a description and analysis of the history and culture of the institution of Heriot-Watt University. In particular it traces the element of "secularisation" in that history and culture and anticipates how the largely secular culture will provide both possibilities and limitations for the development of the Chaplaincy.

Chapter Two examines the University's decision to establish a Chaplaincy. In the Chapter some of the assumptions and expectations held by the University and by the Church of Scotland about the Chaplaincy are set down. These assumptions and expectations indicate the areas of tension which the Chaplaincy will experience.

Chapter Three takes a wider look at the relationship between the Church, mainly the Church of Scotland, and the student generation. The picture of a "non-churched" generation emerges which is likely to be apathetic, if not anti-pathetic, to a University Chaplaincy. The notion of "Christian Presence" propounded by the World Student Christian Federation is set out indicating a theological stance and strategy for the new Chaplaincy's development.

Chapter Four is a descriptive account of the establishment and development of the Chaplaincy from 1966-1976. The account is chronologically set down, but is also categorised by the various practices of the Chaplaincy. It begins with a personal examination of the author's experience and theological stance. This is written in the first person. The third person is used in the later part of the Chapter indicating the existence of the Chaplaincy Team. There

are few references to other publications since none related to the actual development of the Chaplaincy. The Appendices are papers written by the author for a variety of purposes within the University, and are referred to as evidence of certain aspects of the development of the Chaplaincy.

Chapter Five contains theological reflections on the experience of the development of the Chaplaincy. First there are reflections on the relationship of the University, as a secular institution, with the Chaplaincy, as an agency of Christian Presence. Second there are reflections on the practice of the Chaplaincy's ministry identifying the theology which the Chaplaincy learned to work. Third there are reflections on some experimental situations from which emerge certain theological insights.

Throughout Chapter Five the reflections are related to the writings of a variety of theologians including, Tillich, Ramsey, Gregor Smith, Dyson, Galloway, and Zahrnt. Other significant authors to whom reference is made include Berger and Roszack. Basically such authors are referred to because sometimes they stimulated the experimental situations, and sometimes they affirmed the theological reflections. It is not that agreement with them is sought on every point, but rather that they enabled and encouraged the whole process of reflection on a case-study in which action is primary and reflection consequent upon it.

The purpose of these theological reflections on the activities of this one Chaplaincy is not to make claims of a greater knowledge of theology. It is not the concern of the thesis to add to the store of dogma. Instead this thesis describes what happened, and tries to understand those happenings theologically, when an agency of Christian Presence was established in a secular institution.

Thus, rather than moving towards a set of firm and final conclusions, the thesis, by describing the experience of an enterprise in practical theology, exposes the issues and questions encountered in that experience. "What sort of assumptions and expectations are held about the function of the ministry?": "How can a minister function in a Chaplaincy situation when his primary function as a preacher is largely inapplicable?": "When the application of dogma becomes impossible in a given situation what theology emerges that is practicable?": "What kind of relationships are possible with the 'non-churched'?": "Is the personal label 'Christian' a fundamental necessity or a basic hindrance?": "If there is a search on, both among the non-churched and among Christians, for a better understanding of the nature and destiny of humankind how can the Christian Gospel and other views be used together?"

In both the description of and the reflection on the case-study of the Chaplaincy these and other questions emerge. In some instances the case-study may point towards answers, in others it is limited to working with the questions. Overall, the thesis is offered in the belief that Chaplaincies may be an increasingly significant resource in holding the Church and the secular institutions in a fruitful and creative tension, and that out of such tension new glimpses of reality can emerge.

CHAPTER ONE

"SIGNIFICANT SOCIAL AND CULTURAL FACTORS
IN THE HISTORY AND DEVELOPMENT OF
HERIOT-WATT UNIVERSITY 1821-1966"

1. THE SECULAR NATURE OF THE FOUNDATION AND PURPOSES OF
THE SCHOOL OF ARTS AND MECHANICS, EDINBURGH, 1821

Addressing the Congregation of Heriot-Watt University, held in October 1971 to celebrate the 150th Anniversary of the founding of the Edinburgh School of Arts, Professor Sir George Porter, Director of the Royal Institution of Great Britain, quoted from the first Prospectus of the School as follows:-

"This Association has been formed for the purpose of enabling industrious Tradesmen to become acquainted with such of the principles of Mechanics, Chemistry and other branches of Science as are of practical application in their several trades, that they may possess a more thorough knowledge of their business, acquire a greater skill in the practice of it and be led to improvement with a greater security of success."¹

The founding of the School was seen as a unique educational event by Thomas Kelly, who stated in his biography of George Birkbeck, pioneer of adult education, that the Edinburgh School of Arts, though it did not carry the title, was really the first mechanics institute in Great Britain. Nevertheless the School's foundation can be seen as part of a wider educational development taking place in Scotland at the time. Professor T.C. Smout ² points out that during the 18th century a number of Scottish Burghs began to establish "academies", with a wide educational scope including the sciences, to counteract the narrow focus of the traditional grammar schools which often confined themselves to the teaching of Latin and Greek. However,

"No academies were established in university burghs, unless the Andersonian Institute in Glasgow is regarded as one".³ This Institute, founded in 1796, was specifically designed to provide an education for young gentlemen destined for careers in manufacture and commerce "who", according to Thomas Garnett, one of its first Professors, "are too often sent from the grammar school to the country house without acquiring that knowledge which will enable them to fill up in a rational manner the many vacant hours or which will enable him to make those improvements to his business he would do if acquainted with the principles on which his different operations depend".⁴

This recognition of the growing need for scientific and technical education dominated the educational scene in Scotland at the turn of the 18th and 19th centuries. The expansion of the burgh academies even spurred the Universities to widen their educational scope so that the children of the industrial revolution would not pass them by.

This then was the educational context within which the Edinburgh School of Arts had its foundation in 1821. Its uniqueness as an educational establishment lay both in the scope of its curriculum and in the occupational and social class for which the curriculum was provided. While the burgh academies and the Andersonian Institute sought to educate the "young gentlemen" of the middle classes, the Edinburgh School of Arts, was, as we have seen, provided for "industrious tradesmen" of the artisan class.

Not only was this narrow social focus made clear from the foundation, but a narrow educational focus was safeguarded to a rigorous degree. In his address at the close of the School's first session, Leonard Horner, the Secretary and principal founder stated that proposals for courses in Geography and Astronomy had been firmly rejected, the Directors' intention being "to confine themselves strictly

to three subjects which will be directly useful to mechanics in the exercise of their trade, that being the object of the Institution".⁵ Alien subjects were equally prohibited from encroaching into the Library, as the first Annual Report states, "It will be an indispensable rule that no newspaper shall be brought to this room, nor any other books read in it than such as relate to the objects of the Institution".⁶

The reasons behind this narrowness of educational focus are not explicitly stated. Perhaps this was the inevitable swing of the pendulum from one narrow focus of educational scope and social class found in the traditional grammar school, to another equally narrow focus of educational scope and social class found in the School of Arts. Certainly the former type of education was "admirable for those intending to go into the church or law,"⁷ while the latter type undoubtedly carried all the marks of a secular education for industrial men.

The secular nature of the foundation of the School of Arts is at least implicit in the definition of its purposes as quoted previously. There is no written evidence in the early history of the School to indicate any formal relationship existing between the School and the institutional Church. Not that this should be surprising for, as Bryan Wilson points out, "As knowledge itself became increasingly secular so priests became less appropriate as teachers, and as the content of education shifted from a religious moral concern to an increasingly instrumental-technical concern, so education emerged into an institutional order in its own right".⁸ There can be little doubt that the School of Arts in its very foundation was an integral part of this process of secularisation in education. Even Church historians make no mention of this new general development in education when

dealing with the Church's involvement in education. The late Professor James Mackinnon, Regius Professor of Ecclesiastical History in the University of Edinburgh, writing his "Social and Industrial History of Scotland from the Union to the Present Time" makes only passing reference to the development of technical education. Indeed, when commenting on the value of education, he idealises the teacher and the social reformer as being the real educators with not a mention of those involved in the training of scientific techniques and their application. Equally, one of Professor Mackinnon's successors, Professor J.H.S. Burleigh in his "Church History of Scotland" confines his comments on the relationship between Church and education to the schools and universities.

One can only hazard the conclusion that in the opinions of such Church historians the educational development of which the School of Arts was a part was widely removed from the Church's view of education and thus, by default, such development was permitted without ecclesiastical concern to progress in its largely secular path.

This path was followed without deviation from the foundation in 1821 through development into the Watt Institution in 1852 and into the Heriot-Watt College in 1885. The educational purposes, though enlarged to a degree, never embraced a religious function, and the institutional life grew naturally, but without any formal links with the Church. Here indeed was a secular institution in which "the Churches (had) ceased to control education".⁹

2. SOME ASPECTS OF THE CONTEXT SURROUNDING THE CREATION OF THE INSTITUTION AS A UNIVERSITY

Heriot-Watt University was established by Royal Charter in 1966 as a result of the recommendation of the Report on Higher Education produced by the Robbins Committee in 1963.

The Robbins Report itself must be recognised as providing some evidence of the social, educational, cultural, and political goals towards which the new Universities should aim. One of the major social goals to which the Report looks forward is the provision of an opportunity in Higher Education for a much larger proportion of the age-group than was possible at the time. Thus Robbins predicted that "by 1980 this country should be providing entry to full-time higher education for about 17 per cent of the age-group".¹⁰ The educational goals of Higher Education itself are also explicitly stated in a four-fold system:-

1. "..... instruction in skills suitable to play a part in the general division of labour"
2. "..... to promote the general powers of the mind"
3. "..... the advancement of learning"
4. "..... the transmission of a common culture and common standards of citizenship"¹¹

Such expansion of this kind of education is seen to have what might be regarded as an "ultimate" goal when the Report continues, "..... education ministers intimately to ultimate ends, in developing man's capacity to understand, to contemplate and to create. And it is characteristic of the aspirations of this age to feel that, where there is capacity to pursue such activities, there that capacity should be fostered. The good society desires equality of opportunity for its citizens to become not merely good producers but also good men and women".¹²

There can be little doubt that since these educational goals were to be provided for a much larger group of the community, there had also to be political and economic aims. Commenting on this aspect of the Report, Professor W.R. Niblett pointed out that, "the Report

shows clearly that universities are needed by the nation for technological, scientific, business and professional studies on a much bigger scale than before".¹³ Emphasising this he quotes the Report's submission of the need for "the maintenance by this densely populated island of 'an adequate position in the fiercest competitive world of the future'".¹⁴

It is this latter goal that is echoed most clearly in the Charter establishing the Heriot-Watt University itself. Article 2 of the Charter states, "The objects of the University shall be to advance learning and knowledge by teaching and research particularly in Science and in Technology and to enable students to obtain the advantages of liberal University education".¹⁵

The granting of this Charter by the Government on the direct recommendation of the Robbins Committee implied a general acceptance of the values inherent in the Report. It was good to provide opportunity of Higher Education to more people: it was good to establish a kind of education that satisfied both national economic needs and fulfilled personal development and advancement: it was good to upgrade the educational status of technology. Such values were seen to be commonly held among the public at large whose taxes would have to pay for such expansion. As Dr. Marjorie Reeves commented succinctly, "National prosperity encourages investment in long-term training with a view to better careers and a higher standard of living at the end".¹⁶ This, then, was the context within which Heriot-Watt University was established.

3. SOME EXPECTATIONS REGARDING THE NATURE AND FUNCTION OF BEING A UNIVERSITY

The Robbins Report recommended the creation of six new Universities and the granting of University status to at least ten Colleges of

Technology. When the Report was published there were 238,000 students in full-time higher education, a number which was predicted to grow to 344,000 by 1970, 558,000 by 1980, and 697,000 by 1985.¹⁷ As a result of the Report's published predictions and recommendations a considerable amount of thinking and planning was stimulated within the academic world. A number of publications were written expressing a wide range of opinions regarding the implications of the expansion in relation to the nature and function of higher education in general and the new Universities in particular. At this point we will examine some of these expectations as they were raised in public debate and then focus on the expectations concerning the new Heriot-Watt University.

The Vice-Chancellor of one of the new Universities, Dr. Geoffrey Templeman pointed out one of the most basic features of the new Universities. He stated that previously, "most of their students and staffs were drawn from the middle and professional classes".¹⁸ But now a whole new group of 'first generation' students with no knowledge of University life derived from their parents and no experience of institutional corporate living was about to break on the University scene. Towards this new generation Dr. Templeman saw the Universities having the duty of "producing the elite of these new professionals".¹⁹ One method of such production he hinted at when he wrote, "It (the Universities' duty towards undergraduates) is much more likely to be satisfied in a host of indirect ways, and perhaps most importantly by development on a much larger scale than has hitherto been possible in Universities of the kind of social mixing which effectively planned residence allows".²⁰

In similar vein Dr. Bryan Wilson wrote of his concern with the University's role "as an agency of intellectual and cultural transmission and dissemination".²¹ Developing this concern he

continued, "The tutorial system and residential arrangements of our universities are an example of this welfare orientation which amounts to more than merely providing lodging houses, health facilities and refectories. It is 'welfare' in terms of the cultural and intellectual well-being of the student, who is being introduced to the traditionally highly valued aspects of our civilisation. He is being given the opportunity to grow into another kind of person"²²

Both these academics seemed to expect that this new group of first-generation students, large though the group might be, would nevertheless be absorbed into an already existing university culture in which the process of embourgeoisment into an elite group could take place. Implied here also is the expectation that the new Universities will be models of the traditional so that the "intellectual and cultural transmission and dissemination" may continue with little change.

Professor W.R. Niblett, engaged in the same debate as Drs. Templeman and Wilson, entered a caveat to their expectations. Questioning whether the expansion of numbers could be coped with in terms of "personal education" he put forward a different view. "It could come about, despite Robbins hopes, that the Universities are looked to primarily for the production of large numbers of technically trained, normal, sensible people, who fit in with normal society, who see ideas simply as tools, to whom the notion of a 'play of ideas' will be quite alien".²³ More specifically Professor Niblett raised the question of the ability of scientific and technological education to value "not only the knowledge and skills they teach but reflectiveness, insight into other people's moods and motives, capacity for moral judgment and so on".²⁴

It can be reasonably argued that Dr. Templeman and Dr. Wilson

were idealistically optimistic in their expectations that the traditions of a liberal and humane education would be continued by the new Universities. Equally, Professor Niblett, while more realistic in his appraisal of such expectations, nevertheless held similar hopes. However, it was Dr. Daniel Jenkins, Chaplain to the new University of Sussex, who expressed a different kind of expectation in the same debate. He seemed to sense the emergence of a new kind of relationship between science, technology and the humanities which would be brought about by the expansion of higher education. "Creativity in science is more intimately related to creativity in the arts, humanities and religion, than those concerned only with enjoying the short-term fruits of scientific discovery can readily see",²⁵ he wrote. For him acceptance of the continuance of the "two cultures" was certainly undesirable and not inevitable, as seemed implied by the three previous academics referred to.

Moreover, Dr. Jenkins did not accept that the new Universities would draw their students into a traditional culture produced by a traditional institutional life, but recognised that science and technology "uproot people from old-established communities and settled ways".²⁶ He saw that, "It is much more difficult in this kind of situation for the individual to accept the guidance of those in traditional positions of authority and he has to make a much more conscious and deliberate effort to participate in the life of the community".²⁷ A further expectation of the role of the new University was raised by Dr. Jenkins in its relations to the community as a whole. Underlining this he wrote, "With the advent of 'the educated society' much more attention than ever before will have to be given to the question of the relationship between the highly educated and the other groups in society on wider levels than of those between institutions".²⁸

It was while this debate concerning 'expectations' was being discussed in a fairly wide academic forum that the Academic Advisory Committee of the Heriot-Watt College (University-Designate) was mapping out a blue-print for the new University. Their report shows that they were not unaware of the issues raised in the wider public forum. For them there was no notion of copying the traditional models of University in order to enable the transmission of a high cultural inheritance. Rather they moved towards the goal hinted at by Dr. Jenkins that a new technological University should have a co-operative relationship with other groups in society particularly in industry and commerce. "Research soundly based in scientific method should, in the new University, be inspired by a knowledge of, and a feeling for, the practical problems and needs of the working community of which the University forms an integral part".²⁹ If their educational expectations for the new University could be brought together in a single aim it would be to provide an education which would endow those educated with abilities to harness, control and make available for universal use the natural resources of energy and material available to mankind.

In terms of its institutional life it is interesting to note that the Academic Advisory Committee laid major stress on the importance of the University's image through public relations. If their dictates were to be followed Heriot-Watt University was to be no 'ivory tower' removed from the thrust of industrial and commercial competition or the sanctions of public opinion.

Nevertheless the 'blue-print' contained at least one echo of the kind of cultural and social expectations raised by Templeman and Wilson. The provision of residential places for students was placed high on the list of priorities with an emphasis on the educational value of

such provision. Indeed this was one of the major factors in the Committee's final recommendation that the new University should seek to move to a campus on the periphery of the city. Implicit in this recommendation is the notion that corporate institutional living, in which the broadening of an otherwise narrow educational scope could take place, was of value for a new University even one explicitly biased towards producing the skills and techniques necessary for the management of industry and commerce.

4. CONCLUSION

"Science grew up outside the control of the religious intellectual strata, and a new professional grouping came gradually into being".³⁰ This serves as a succinct comment on the development of Heriot-Watt University as it has been described in this Chapter. Its goals were to be the achievement of utilitarian results not metaphysical interpretations - its teaching and research were to be concerned with a corpus of knowledge measurable by empirical methods which denied the perceptions of the eye of faith - it sought to turn its students into efficient instruments of production and not necessarily into social beings controlled by the sanctions of religious morality. All these values of a secular nature were explicit in the written aims and rules of the Institution and inherent in its historic development. But as we shall see, there was hidden in this explicit formalising of aims and means a "presence" which did not debate with the secular values, but appeared to by-pass them and so formally to introduce into the life of the Institution that very religious culture without which it had been founded and developed.

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CHAPTER TWO

THE DECISION TO ESTABLISH A
CHAPLAINCY IN HERIOT-WATT UNIVERSITY

1. EVIDENCE AVAILABLE IN REGARD TO THE DECISION BY
HERIOT-WATT UNIVERSITY TO APPOINT A CHAPLAIN¹

From evidence available it seems that the first reference made to the appointment of a University Chaplain was contained in the Report of the Academic Advisory Committee to the governors of the then Heriot-Watt College (University-Designate). In the section of the Report headed - "Public Relations" - the Committee recommended the establishment of a Chaplaincy in these terms, "Formal contact should be maintained with the various religious bodies and it would be desirable to establish a Chaplaincy in the University".¹

As well as establishing a Chaplaincy formal links with "various religious bodies" were enshrined in the Charter of the University which designated as members of the General Convocation, "The Minister of the High Kirk of Edinburgh (St. Giles Cathedral) and the Senior Minister of the Church of Scotland Parish in which the principal part of the University is situated".²

It was the Principal of the University who next made reference to the appointment of a Chaplain. He did so in his memorandum to the University Grants Committee which was submitted to that body just after the Charter had been granted in February, 1966. Principal Nisbet stated, "A chaplain should be appointed as soon as possible who would work in close co-operation with the Student Welfare Officer".³ That same Student Welfare Officer, who was also Appointments Officer, submitted in his memorandum, "other welfare developments should, in my view, allow for more time to be given to helping those students, particularly from overseas, who have personal problems. I would urge

the appointment of a Chaplain, who could combine such work with Chaplaincy proper, on the lines of an Industrial Chaplain".⁴ The final memorandum submitted to the University Grants Committee came from the Students' Representative Council which stated, "Present arrangements for consultation on the personal problems of students are somewhat inadequate. We recommend that a qualified Counsellor be appointed. This post could perhaps be filled by an industrial chaplain or psychologist".⁵

The Church of Scotland, through its Home Board, was also expressing the view that the appointment of Chaplains by Universities was desirable. Reporting to the General Assembly in 1966 the Board expressed itself as being "strongly of the opinion that a University-appointed Chaplain is in a better position to exercise an effective ministry among students than a Chaplain appointed by the Church".⁶ In the same Report the Board told of its disappointment that the University of Strathclyde had decided not to appoint a Chaplain and stated that it had "somewhat regretfully agreed to appoint a Chaplain to the University, in the hope that at some future date the University will see the value of itself taking the initiative in the matter".⁷

Such written evidence gives a clear impression that Heriot-Watt University's decision to appoint its own Chaplain was influenced by firm pressure from both within and outside the University. In order to understand the reasons behind the decision and to explore the expectations of its consequence a degree of speculation must be used. The rest of this Chapter will seek such understanding and undertake such exploration.

2. EXPECTATIONS REGARDING THE UNIVERSITY'S
RELATIONSHIP WITH THE CHURCH

2.1. The first use of the "formal contact" with the Churches occurred at the Installation of the Chancellor of the University which was preceded by a Service of Thanksgiving in St. Giles Cathedral. There, for the first time, the academic regalia was carried and academic dress worn. Thus the Church's buildings and its liturgies were seen to have a valuable function in providing public "ceremony" for the newly created University. The change of status from College to University brought the institution into that tradition of the other Scottish Universities in which public "ceremony" is used to express symbolically the nature of their academic authority and the purpose of their existence.

"Ceremony", however, cannot have been the sole reason for maintaining formal links with the Church. The conferring of University status on the Institution removed it from the purely local context of being a College in a City and placed it in the wider context of being a University in the nation. Thus the institution would begin to enjoy those prestigious privileges which are accorded the national institutions in Scottish life: representation at major national events and functions: invitations to receptions held by the Royal Household and by the Queen's Commissioner to the General Assembly of the Church of Scotland. Since the established Church itself is so closely interwoven into such national events and functions, and indeed takes a leading part in them, it was reasonable that the newly created University should see to establish formal links with the Church along with whom it would be sharing a high position in the nation's life.

2.2. "A Chaplain should work in close co-operation with the Student Welfare Officer on the lines of an Industrial Chaplain or psychologist". It is clear from this quotation that among both

Staff and Students there was an expectation that the role of Chaplain as "pastor" or "counsellor" was to be primary. Unfortunately there is no hard evidence to indicate why a Chaplain should be preferred to a "student counsellor" to fulfil this role. Indeed it is arguable that the appointment of a "student counsellor" would have been more in keeping with the secular nature of the institution. One can only point to the fact that the profession of "student counselling" was then in its infancy and relatively unproven, and that the traditional professional skills of the ordained "pastor" were still sufficiently credible.

One feature of these quotations which should not be lost is the emphasis on the term "industrial chaplain". It would seem to indicate that the term "University Chaplain" was not sufficient to indicate what the writers intended. It was not as though University Chaplaincies in Scotland were new and unknown. Glasgow University had a Chaplain before the 1939-45 war, and St. Andrews, Edinburgh, Aberdeen and Dundee all appointed Chaplains in the immediate post-war period. Perhaps in comparison with industrial Chaplains those Chaplaincies in the older University sector were not so clearly pragmatic. But in Heriot-Watt University this primary role of being the "pastor" was clearly expected from the newly appointed Chaplain.

2.3. The quotation ⁷ above from the Home Board's report draws a clear comparison between the Church-appointed and the University-appointed Chaplain. The belief that the latter was in a "better position to exercise an effective ministry among students" is firmly stated though not supported by any evidence. Indeed at this time the Church of Scotland had no real experience of this situation on which to draw.

In practical terms it was no doubt obvious to the Home Board that

ease of access to the institution and use of its resources would be more readily available to a Chaplain if the University had committed itself to appointing one. However, there were perhaps two other factors which were implicit in the Home Board's statement. First, the fact that most of the Scottish Universities did appoint and pay their own Chaplains meant that a considerable potential financial burden was lifted from the Church. Second, such appointments by the Universities was another link in the relationship between the Established Church and other institutions of the nation.

There is no record that the Home Board discussed the negative side of University appointed Chaplains; namely, that since the University is the Chaplain's employer his prophetic and critical role may not be so readily undertaken.

In 1966 six Scottish Universities appointed Chaplains who were ministers of the Church of Scotland. However during the ten-year period 1966-76 two of those Universities have appointed ministers of other denominations. Implicit in this is a recognition by the Universities concerned of the growth of ecumenical activity and the correlative diminution of the Established Church's role as the only "national" Church.

However, Heriot-Watt University in 1966 clearly committed itself to the Established Church as the "religious body" with which it has to deal. There was a discrepancy between the Academic Advisory Committee's suggestion that "formal contact should be maintained between the various religious bodies", implying more than one, and the manner in which this formal contact was actually established. For although the advertisement seeking a Chaplain stated that applicants could be ministers of the "Reformed Churches", thereby implying dealing with a number of religious bodies, the assessors on the interviewing panel

were all from the Church of Scotland. The likelihood of a non-Church of Scotland minister being appointed was therefore reduced. The minister chosen in June 1966 was in fact a Church of Scotland minister.

3. THE UNIVERSITY'S ACTIONS IMMEDIATELY SUBSEQUENT TO THE FIRST CHAPLAIN'S APPOINTMENT

The first Chaplain did not take up the appointment until October 1966. In the three months prior to this the University undertook some action which indicated what model of ministry was expected for the first Chaplain.

3.1. The University found a place of worship by renting the Magdalen Chapel from the Scottish Reformation Society. This was done without consulting the Chaplain-designate and an agreement was reached, again without his participation, that the University could use the Chapel for purposes which would not be detrimental to the Protestant faith. While this was a reasonable stance for the Scottish Reformation Society to adopt, given its terms of reference, it was perhaps inappropriate for the University, given its Charter, to agree to such a condition. The University did not appear to consider that such an agreement might be a hindrance to the development of ecumenical relations between its Chaplain and clergy of other denominations.

3.2. During this same period the University also obtained gifts - a Bible - Communion Vessel - a Pulpit Fall, and an offertory plate. As far as can be judged these were considered to be the essential equipment for a Chaplain, and, in the absence of any other model of ministry, the University can hardly be faulted for falling back on the traditional model of a ministry of Word and Sacrament in the parochial style.

However, there was one essential ingredient for the exercise of such a ministry which could not be provided by the University, namely

the congregation of committed Christians who call a minister because they want to be ministered to. In providing the material equipment the University implied that within its members there would be a "congregation" at present hidden and dispersed but with the potential of being gathered together.

3.3. At least on an official level both Church and University as sacred and secular institutions shared the same assumption. The former believed the secular institution was a context within which a traditional ministry of Word and Sacrament could be exercised. The latter provided a minister and material equipment in the same belief. In a word it was thought that the Church could act in the world in the same way that she acted within herself. The possibility of a new 'mode of being' for the Church in the World, or the necessity of a new method of ministry within the secular institution, were not raised either by the Church or the University. This did not preclude the newly appointed Chaplain from considering new modes and attempting new methods. However, any such modes and methods would have to be worked out in relation to those expectations, notions and myths which the student generation might have about the Church at large.

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CHAPTER THREE

THE CHURCH AND THE STUDENTGENERATION 1966-751. YOUTH WORK IN THE CHURCH OF SCOTLAND 1966-75

Clearly the largest single body of people with whom a University Chaplain has to deal is the student body. Even though that body, through its official representatives, had formally made some positive statements about the appointment of a Chaplain alluded to in the previous Chapter, nevertheless such statements did not necessarily reflect the kind of responses most students might make to the existence of a Chaplaincy in the University.

No survey of student opinions regarding religion or religious institutions has been undertaken among the students at Heriot-Watt University. One cannot therefore produce hard evidence regarding their responses to the existence of the Chaplaincy. However, it is possible and useful to examine the relationship of the student generation to religious institutions in a larger social context. The characteristics of this relationship which emerge from such an examination will give some indication of the way in which students in the University might be expected to respond to the existence of the Chaplaincy.

Since the bulk of Heriot-Watt's students in the period 1966-76 were Scottish it is perhaps reasonable to look at the way in which the Church of Scotland and the potential and actual student generation were relating to one another.

Statistically there was a dramatic drop in "youth" statistics in the Church's reports to the General Assembly during the period in question. For example, numbers joining the Church by profession of faith in 1965 was 30,761; the equivalent figure in 1972 was 15,747.

Bible Class pupils in 1965 numbered 59,901 and in 1972, 44,322.¹

These large reductions in the Church's "youth" statistics took place at a time when the population of children in Scotland actually rose from 852,400 to 912,268. Here then is evidence that young people between the ages of 16 - 20 were during the period 1965-73 having less of a relationship with the largest religious institution in Scotland.

The Church of Scotland did not ignore the message of the statistical evidence. In its Report to the General Assembly of 1971 the Special Committee on Religious Education stated:- "Most children after the age of 11 are not receiving any Christian education through the Church. The prospect is frightening. If some rare plague were to decimate the adult population of the Church, for every four adults who had perished there would be only one child, at present in the Sunday School or Bible Classes, to grow up and take their places". The Church's response in the following few years to this admission was two-fold. Firstly it re-organised the whole of its educational committee system with the aim of widening the scope of its educational activity to include all age groups in a comprehensive plan. Secondly it continued to adopt more modern methods of education and to concentrate more of its resources on leadership and teacher training. Both these responses were internal to the Church and were designed to prevent the flow of children away from the Church round the 11 year old mark.

One of the significant features of the educational content in the new structure is seen in the titles of material produced for teaching - "Growing Up in the Church", "Learning in the Church", "Sharing in the Church", "Advancing in the Church", "Exploring in the Church". It would seem that such educational content was in part designed to confirm for the children a sense of belonging to the Church so that their commitment to it would not diminish.

This awareness in the Church of losing hold on the younger generation, and its response to do all in its power to hold on to those still within its sphere of influence, can be seen as a mark of the Church's anxiety concerning its own future as an institution. The process of secularisation is recognised as a force in social attitudes and its influence must be combatted by a strengthening of the uniqueness of the Christian position through stronger integration within and greater commitment to the institutional Church.

This kind of response to secularisation is what Roger Mehl describes as the "integrist" response.² It is the withdrawal of the institutional Church into itself "into a preformed set of traditions and privileges".³

To be fair, however, this kind of integrism seems to have been limited largely to the Church's teaching of its young. Alongside the re-designed programmes of Church-centred teaching, there were other programmes aimed at the 16 - 20 year old group virtually devoid of any attempt to convey a corpus of knowledge through teaching - "The leaders of the club (Church youth club) may never speak about religion, but the fact that the club meets on premises where Christianity is explicit and where the symbols of Christianity are obvious may make a world of difference".⁴ In these sentiments the Committee on the Religious Instruction of Youth (hereafter referred to as CRIY) conveyed to the General Assembly of 1965 its "strategy" for future work in the 16 - 20 age group. Earlier in the Report the former goal of the Church's youth work, namely that it "had to produce Church members"⁵ is seriously questioned to the point of finally recognising that "the work in the Club is being done because all the members, whether belonging to the Church or not, are the beloved children of a loving God".⁶

Here is a very different response made by the same Church which

programmed its teaching in such a Church-centred fashion. Such a difference in response may have been due to a recognition that the 16 - 20 age group were naturally breaking from the "authorities" in their lives and that direct teaching would have little effect on them. On the other hand this different response could also have been due to the fact that in this period the entirely "secular" Youth Service was growing up fast through a major investment made by the education authorities in the country. The report of the CRIY to the General Assembly of 1966 draws attention to "the problem of the Church Youth Club movement as it faces the challenge of the Youth Service with government funds for leadership and equipment at its disposal".⁷

One answer to the problem was suggested - "that the Church should be playing a more active part in this rapidly expanding Youth Service"⁸ At the same time, however, a belief was also expressed that "Although the state Youth Service may attract some members of Church clubs the Council (Church of Scotland Youth Club's Federation) is convinced that there will remain a distinct place for the Church club".⁹ Unfortunately no reasons behind this conviction are stated and it can only be assumed that this was a well-meant hope rather than anything more specific.

This response of the CRIY to the process of secularisation is almost the opposite to the "integrist" response regarding the content of its teaching. Mehl describes this as a "progressist" reaction which builds a relationship between Church structures and the thought and methods of the secularised world.¹⁰ What is being done in secular society is recognised as being "good" and there is need for the Church "to draw out the positive meaning from it".¹¹

The CRIY was the Church of Scotland's principle agent of youth work both functioning as "teacher" and "youth worker" in the period

under review. It recognised the erosion by secular forces of its relationship with its constituency and its response was two-fold. In dealing with the younger age-band of the constituency is sought to sharpen the content and goals of its teaching in order to deepen commitment. In dealing with the older age-band it wanted to serve them without explicit condition, though with the explicit hope that through continuing contact they in turn will become committed to the Church.

It is not easy to assess the success or failure of this strategy. Statistically, as has been shown, numbers of young people involved in the Church or with its youth agencies continued to decline at an even faster rate. However those statistics give no picture of the way in which the young people themselves who remain involved thought of and responded to the strategy. Year by year, however, over the period there are reports of the Scottish Christian Youth Assembly (hereafter referred to as SCYA) which do highlight some of the responses of the recipients and participants in the Church's Youth programme.

In 1965 the Report of the SCYA stated that the total attendance of observers and delegates exceeded 2,000. In 1975 the attendance was 200. Over this ten year period the SCYA themes and resolutions indicate three main features. First there emerged a deep concern with the most problematic issues of the day - world hunger and development - population explosion - the problems of pollution and the environment. Second there emerged a consistent frustration with the institutional Church. It was accused of failing to be involved in the community, too concerned for its own self-preservation and not sufficiently a "servant" Church. Third there is an open admission of the difficulty of articulating the content of "belief" in a doctrinal sense, and consequently of applying Christian ethics to moral issues at a personal level.

One Assembly stands out as having a very different set of features. In 1973 the Assembly of 100 delegates met at a Retreat centre for a residential week-end on the theme "Living Christ". It appears from the Report that the residential nature of this Assembly was the key to its success and that it enabled the theme to be undertaken and realised in a fulfilling manner.

One interesting feature of the way in which the SCYA was given space in the CRIY Reports is that prior to 1975 the Report had been written by an SCYA delegate and was up to 750 words long contained in a special Appendix. In 1975 the Report on the SCYA is confined to one sentence at the end of a paragraph on "Young Adults".

The main purpose of this review of the Church of Scotland's youth work during the decade 1965-75 has been to tease out the relationship the Church had with the 16 - 20 year age group from which University students come.

The age-group, as has been shown, has less and less to do with the Church over the period. It does not respond either to new initiatives in the content of the Church's teaching programme, or to the Church's involvement in the secular Youth Service. If the SCYA reports reflect, even in a minor way, the age-group's attitudes to the Church, then the age-group seems to regard the Church as uncommitted to the main issues of the day and its teaching as irrelevant to the problems of personal living. There is also a suspicion that any attempt to re-create a relationship on the part of the Church is not unconditional but is implicitly designed with the basic aim of bringing people to Church membership.

For the Church's part there is a clear anxiety about the breakdown of its relationship with the age-group. Two schools of thought make their different responses to this. One seems to accept the decline

in numbers and believes that all resources should be concentrated on those who still remain within the Church's direct influence. The other believes in serving "youth" for "youths" sake, though still hopeful of a return of the age-group to membership and leadership within the Church. These responses are made together, apparently without a sense of tension at their contradiction. The contradiction of a Church, on the one hand more authoritative in its teaching and, on the other hand more "open" in its youth work, breeds a lack of definition about what the Church is, and this only deepens the breakdown in the relationship between the Church and the younger age-group.

It is from such a background that the students' expectations of a Chaplaincy are informed, and the characteristics of the relationship between the Church and the age-group are reflected and repeated in these expectations. The students must largely expect the Chaplaincy to be concerned with itself: to exist as an agent of the Church to bring them into membership: to be ignorant of the issues of the day: to be incapable of enabling clear articulation of belief: to be incompetent in working out moral responses. In brief most students would not expect the Chaplaincy to have much relevance to their situation.

2. THE STUDENT CHRISTIAN MOVEMENT AND THE CONCEPT OF CHRISTIAN PRESENCE 1964-68.

The delegates to the SCYA of 1971 admitted their difficulty in giving meaning to "Worship - Service - Mission".¹² In one way this is hardly surprising since their peer group in the wider international scene had virtually discarded these terms as long ago as 1964. At that time the General Committee of the World Student Christian Federation (hereafter referred to as WSCF) had stated - "Even when

the words "witness" and "mission" are properly understood, many students feel that they are too big and too definite. They suggest a certainty of faith and purpose, and an ability to conceptualise faith in terms which create difficulty for many people, not least for those most committed to Christ and His Gospel".¹³

There seemed to be two fundamental assumptions underlying this critique of these traditional terms. First, a frustration with institutional Churches who continued to impose doctrinal teaching in an authoritarian manner. Second, an abhorrence of what was seen as a continuing "imperialism" in the Churches, namely that type of "mission" by which the Churches sought to bring as many as possible within their membership or sphere of influence. As the General Committee's statement expressed, "This dissatisfaction (with these terms) springs from the historical burden which they carry and which suggests a Christian behaviour of speaking before listening, of calling people away from their natural communities into a Christian grouping, and of a pre-occupation with the soul at the expense of the whole of life".¹⁴

Thus a search was on, among the international student Christian movement at least, for a new term which would not only remove the "historical burden" of the traditional terms, but, more positively, give expression to the new insights and attitudes which were growing among the student generation. So the Committee, somewhat hurriedly, according to Martin Conway,¹⁵ articulated a statement of "minimum theological stance"¹⁶ entitled "The Christian Community in the Academic World".

The term on which this statement hangs is "presence". In introducing it the authors were quick to make it link into the past - "to give expression to the same realities as our forefathers knew

i.e. to witness to our belief that in Christ Jesus God has reconciled the world to himself".¹⁷ This is the doctrinal core of the statement. The term "presence" is to be seen both expressing the reality of the incarnation and as the response of those who believe in it. As Christ is "present" in the world of history so the response of the believer is to be "present" where he is in the world of his own experience.

This "presence" of the believer in the world is not passive - "to be present in the name of Christ spells death to the status quo, both in society and in the Christian community: we will not tire of pleading and working for the restoration of normal manhood as we see it in Jesus".¹⁸

So this simple yet Christ-centred term forms the basis for the continuing thrust of the Student Christian Movement (hereafter referred to as SCM). It is followed almost immediately by a list of five characteristics of the Christian community in the University. However, this list is preceded by a significant apologia in which the authors categorically state that they have "no Christian philosophy of education and no ideology about the academic world". They are being true to their purposes. If there is to be no imposed doctrine and no imperialist mission, then the philosophies of education in the academic world must be allowed to find shape and form within their secular contexts.

However, within those contexts, and no doubt contributing to the formation of educational philosophies, there is to be present a Christian community with five distinctive characteristics: 'openness': 'diversity': 'unity': 'experimentation': 'understanding with the Churches'.

The characteristic of 'openness' seems to have both positive and

negative aspects. As an attitude towards others it implies respect for others and their views and values. This was a reaction to the traditional meaning of 'mission' by which the views and values of others were not respected but had to be changed. The negative aspect of 'openness' is that it may be a defensive posturing in the face of the threat of exclusion. There is a recognition of the growth of secular forces and the consequent multiplication of "groups of all perspectives and positions".¹⁹ In such a situation there is always the fear that any one group may be excluded from the rest. Overall, however, it is reasonable to assume that the 'openness' characteristic was more positively based with the goal of what Martin Buber called "the sacrament of dialogue" where "there are no gifted and ungifted, only those who give themselves and those who withhold themselves".²⁰

If "openness" is the characteristic by which the external relations of the Christian Community are to be defined, 'diversity' is the characteristic which will shape its internal structure. In one sense the term "flexibility" could have been used instead. By 'diversity' the authors of the statement pointed up the need for the Christian community to be skilled in confronting a "variety of issues". The preamble indicated that Christian presence meant the involvement of the Christian community "in the fierce fight against all that dehumanizes, ready to act against demonic powers, to identify with the outcast, merciless in ridiculing modern idols and new myths".²¹ The characteristic of 'diversity' was to enable individual SCM groups to identify different issues with which to become involved according to their own particular situation, and the task of national SCMs and the WSCF as a whole is to co-ordinate such diverse involvement and relate what is done to the movement as a whole.

Here, then, is a recognition that there can be no blue-print of

priorities imposed from above or from the centre but that the agenda for Christian presence will be listed by each community from its own contextual experience.

The characteristic of 'unity' is briefly spelled out as a total rejection of the superimposition of denominational barriers on the Christian community "present" in the world. The WSCF had always adopted the position of being an "ecumenical" agency and here re-affirmed its position. But there is in the wording of this paragraph a sense of frustration and anger at the denominations and their continuing separation no doubt fired by their superimposition of denominational chaplaincies in the University sector.

If there is to be diversity and flexibility in the ordering of priorities for involvement, then there is also to be "experimentation" of the methods of such involvement. Again no headquarters blue-print for strategy or tactics is to be produced and SCMs must be "given the freedom they need" for their activity. There is also a recognition that such a call to "experimentation" must be matched by an equal call to the evaluation of the experiments. This then was no irresponsible blank cheque but a genuine attempt to find new methods by which the Christian community could, being present in the world, witness to the "presence" of Christ in the world.

The final characteristic suggested is 'understanding with the Churches'. This plea for understanding is actually more directed at the Churches themselves than at Christian communities in the Universities. What is sought is an acknowledgement by the Churches that the other characteristics of SCM groups are part of the Churches' "total life and mission in the world". So the adoption of Christian presence is not to be seen as a sectarian break from the institutional Churches but as part of what E.R. Wickham described as "the notion of

the 'Christian Frontier'" where "the laity (are) dispersed into the world".²² The laity in this particular context are the Christian students dispersed into the world of higher education. Implicit in this plea for acknowledgement is the hope that what is learned at "the Frontier" may be fed back into the institutions for their own use in the process of adaptation.

So the WSCF made its commitment to Christian Presence as "the task of the Christian community in the academic world"²³ and defined the characteristics of such community in the mould described above. Did these new definitions of task and these new characteristics of community work within the movement? Were they sufficiently meaningful to be unpacked in experience? Were they the right kind of "eyes" that could be used for "hooks that fit them"?²⁴

Four years later, in 1968, Martin Conway, an officer in the WSCF wrote an introduction to the Report on the Federation's activities since 1964. He describes Christian Presence as "the overall slogan of the period" and goes on to say "it must be admitted candidly that the slogan by itself is a mere cipher, virtually empty of any distinguishing context".²⁵ He adduces little evidence to back up such scathing statements and one has to turn to earlier essays on the subject to see how members of the WSCF grappled with the concept in the light of experience.

In the second issue of "Student World" 1966 a number of essays indicate clearly that the concept of Christian Presence had in fact provoked much serious reflection. One writer, Valdo Galland, held that provided Christian presence was "free from all moralisation" it would be "the very proclamation of the gospel itself: the assertion of the presence of Jesus Christ in the world".²⁶ Throughout this volume there is a significant set of caveats entered regarding the

danger of Christian Presence having little more than an ethical interpretation. Alongside such caveats there is a continuous thread of doctrinal debate in which the Christo-centrism of Christian Presence is clearly inlaid. As Albert van der Heuvel put it "At the basis of the statement is a very strong Christo-centric approach to theology. The humanity of Christ provides the lasting fascination for our generation".²⁷ Also in the volume is a strong critique of an earlier use of Christian Presence. Myron Bloy vigorously attacks Jacques Ellul's use of the term as "apocalyptic pietism" claiming that both Ellul and Marcel before him used it as an "a-historical doctrine" negating the historical reality of Christ and the gospel.²⁸

The essays in this volume do seem to indicate that the term Christian Presence had sufficient basis in theology to advance new ideas about the task and characteristics of the Christian Community in the academic world. The purpose of discussing it here has been to set it out as a model to see whether or not this model was amenable to the experience of the development of the Chaplaincy in Heriot-Watt University. The next Chapter will be devoted to a description of that development keeping in mind the model provided by Christian Presence. At times the model itself will point the way of the development, at times the development will fill-out the model with fuller meaning, at times the model and the development will be far apart. In the absence of any comparable model, or any structured thought on the subject within the Church of Scotland the notion of Christian Presence can stand as some form of evaluation of the Chaplaincy's development.

At the beginning of this section it was suggested that there was a massive gap in thinking between the student age-group in Scotland and the student groups who hammered out "Christian Presence". Nowhere

in all the Reports of the SCYA is the term to be found. It is mentioned briefly in the Report of the Commission on Priorities of Mission in Scotland (1971), "the aim of the Church's mission in relation to the university should be an enabling one, i.e. it should enable the university to be a university. This at once means that the Christian Presence in the University must be mounted ecumenically".²⁹

3. CONCLUSION

Basically this Chapter has attempted to look at the relations between ecclesiastical institutions and the student age-group during the formative years of the Chaplaincy's development. We have examined this relationship from three aspects:-

- 1) The Church of Scotland's understanding of its youth work.
- 2) The response of that age-group within the Church of Scotland.
- 3) The response of that age-group already within Christian communities in the academic world.

A number of characteristics of the relationship emerge from these aspects which provide some features by which the relationship can be described:-

- a) A growing sense among the student age-group that the Church was largely irrelevant to their experience of life.
- b) A sense of frustration on the part of younger people in the Church with the language of its doctrine and worship and with its (apparent) lack of social concern and political activity.
- c) A sense of anger at the continuance of denominational divisions.
- d) A deepening anxiety, on the part of the Church, at its loss of the generation in question; but this anxiety was accompanied by a strategy to keep the young within the Church.
- e) A growing conviction among student Christian groups that their fresh insights and activities should be recognised by the Churches as

ways forward for its mission in the world.

If this is a relatively accurate description of the relationship it will be seen that the development of a Chaplaincy in a new University would have little foundation in terms of trust and respect from the student age-group at large.

It is not that this largely negative or destructive relationship between the Church and the younger age-group was new. In 1960 Dr. John Highet had written, "While one cannot put a measure on it, it is evident enough that there is a considerable body of the country's (Scotland) young people standing apart from its Churches".³⁰

However, on whatever kind of basis, the relationship of the Chaplaincy to the student generation and to the University as a whole had to begin. The secular nature of the institution and the secularised generation who were largely its members challenged the Chaplaincy to some kind of strategy. Was the Chaplaincy to believe in a "theonomous" relationship between itself and the University - a relationship by which the life of the institution had of necessity an "ultimate meaning of existence shining through it"? Was it to be a "theocratic" body set within the institution - a body which gathered the faithful into a 'holiness' separate from the institution? Was it to be a body which "seeks neither to manipulate nor dominate (the institution), nor to escape from it, nor merely to reflect a voluntarist religious aspect of it, but to understand it, prophesy within it, interpret it, and stain it".³¹ These were three possible strategies but it was firmly on the third that the Chaplaincy in Heriot-Watt University attempted to base its development.

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24. Wickham, E.R. op. cit. p.236.
25. Conway, M. op. cit. p.4.
26. Student World No. 2. (WSCF 1966) p.155.
27. Ibid p.147.

28. Ibid p.209.
29. RGA 1971. p.689.
30. Highet, J. "The Scottish Churches" (Skeffington 1960) p.182.
31. Wickham, E.R. op. cit. p.230.

CHAPTER FOUR

THE NEW CHAPLAINCY -
ITS DEVELOPMENT 1966-1976

1. BEGINNING WITH THE CHAPLAIN

Whatever the expectations of the University may have been about its new Chaplaincy: whatever the wider context of the Church's relationship with the student generation: and whatever theories of Christian Presence were being advanced in 1966, the fact remains that the Chaplaincy in Heriot-Watt University began when I took up the post on 5th October, 1966. If one accepts that in practical terms the Chaplaincy begins with the Chaplain then there has to follow a description of the personal resources, experience, and ideas with which the Chaplain arrives to undertake the task.

By October 1966 I had been an ordained minister of the Church of Scotland for 7½ years and was 34 years old, married with a family of four children. The first two years of my ministry had been spent as Assistant Minister in St. Giles Cathedral and the other 5½ years as minister of the Parish of Bonnybridge, a small industrial town in central Scotland.

In assessing the particular skills and formative experiences with which I came to the new post I identified these as follows:-

1.1. Pastoral

I had had considerable opportunity to develop pastoral skills particularly in the field of pastoral counselling. This was largely due to my father's expertise and interest in this field through which I had learned much from contacts with his colleagues in the psychiatric field. This personal interest had found opportunities for development and expression in my involvement with the Edinburgh Telephone

Samaritans (1959-61) and in helping to found the Central Scotland Telephone Samaritans in 1964. Thus in coming into the University Chaplaincy I felt I could fulfil these expectations which suggested that the Chaplain should act as a Counsellor.

1.2. Knowledge of the Student Generation

During my ministry in Bonnybridge I had concentrated much time and effort in working with the younger members of the community. A Youth Club had been established in the basement of the Manse open to the youth of the Parish rather than being restricted to members or adherents of the Church. Experience of this Club led me to form a number of ideas about the needs and aspirations of young people.

1.2.1. They identified themselves as a group and had real ability to work together in a co-operative and fruitful way.

1.2.2. They had embryonic social and political concerns and were frustrated by the failure of their elders to share such concerns.

1.2.3. They wanted desperately to be listened to and taken seriously as people with ideas and hopes about making the world a better place.

1.2.4. They abhorred what they saw as the hypocrisy of the Church in terms of double standards.

1.2.5. They were irked by the Church's insistence on doctrinal orthodoxy and rigid structures.

1.2.6. They were anxious to experiment in new life-styles and expressed this through their sub-cultural patterns of dress and music.

1.3. Knowledge of an Industrial Society

The Parish of Bonnybridge was highly industrialised with the bulk of the population working in two fairly traditional industries - iron-founding and brick-works. During my ministry two main factors gave me some insights into the problems of an industrial community.

The first such factor was that the population of the parish were almost entirely dependent on these two traditional industries. Not only did they provide the bulk of employment but over the century of their existence they had also provided much of the housing and even the recreational facilities of the town. Originally the owners and managers of the industries had lived in the town and had been its acknowledged patrons and leaders. During my ministry the ownership of the industries changed radically as they were taken over by much larger national companies. New management teams were installed and most of those who filled the managerial positions chose to live in the pleasanter surroundings of Stirling and Bridge of Allan. Thus a gap was created between management and work force which led, among other things, to a series of severe industrial disputes.

Since I was to be a Chaplain in a University one of whose principal aims was to produce both technical and administrative managers, this experience of an industrial situation was a valuable resource for the task in hand.

The second factor, consequent on the first, was a major depression in the industries which took place in 1962-3. During this period a considerable section of the work-force was made redundant. At the same time new industries were developing in Cumbernauld - 4 miles away, and Grangemouth - 7 miles away. The new industries in question were electronics and light engineering, and the petro-chemical industry. Although there were many jobs available in both these industries the workers in the traditional industries of Bonnybridge were loath to move their place of work. Not only was re-training required but a total shift in attitude had to be made. The work-force had for too long been over-dependent on the patronage of the traditional industries to the extent that its ability to change was severely hampered.

The whole community was affected by this depression which was debilitating in its consequences.

This experience was again a seminal resource with which I came to begin the University Chaplaincy. Not only did it provide me with an insight into the consequences of 'high-technology' and the commercial monopoly system, but also it gave me a crude but workable understanding of social systems in a relatively closed community. These areas of concern were very much areas in which the new technological University was to concern itself and hence provided me with a resource of understanding and entree into the 'lingua franca' of the institution.

1.4. Desire to Experiment

In my letter of application for the post of University Chaplain I stated that I did not have a 'blue-print' in mind regarding the method of establishing the Chaplaincy. This was largely true because in my experience as a parish minister I had found that much of the traditional structure and form of ministry was ineffectual and sometimes actually inhibiting in regard to my own understanding of the mission of the Church. So I was clear in my own mind that to bring the 'blue-print' of the parish ministry into the University Chaplaincy would be inappropriate.

I had identified four factors which I found inhibiting in my ministry in the parish:

1.4.1. the concept of membership

When it was moved in the Presbytery of Linlithgow and Falkirk that my call to the Parish of Bonnybridge be sustained a minister moved a counter-motion on the grounds that the membership of the congregation (1000) was too large for a young minister in his first Parish. Throughout my 5½ years ministry in the Parish this assumption that the

minister's first concern was with the members of the Church as opposed to the parishioners was a constant point of tension. It was clear that both elders and members saw that the membership had a prior claim on the minister's time and skill regardless of the needs of non-members. In effect they saw the Church in terms of a "club" to which they paid their dues and from which they expected certain services. Any notion that parishioners might have similar expectations was quickly discounted.

The theological consequence of this assumption, namely that the Gospel was the property of the Church, was one which was not entertained as a subject for discussion among elders and members alike save in a very few cases.

The consequence of the assumption was that the Church's main function was to increase its membership as rapidly as possible. The fact that on one occasion 55 new communicants were admitted was the cause of much congratulation and celebration within the Kirk Session.

Where I found this concept of membership to be inhibiting in my ministry was largely in the area of pastoral concern for the parish. Individual parishioners with severe problems of a pastoral kind took up much ministerial time and energy. The criticism directed at me for exercising this kind of pastoral care was both bewildering and hurtful on a personal level and unintelligible on a theological level.

1.4.2. the abhorrence of ecumenical attitudes and activities

Bonnybridge Parish had been created Quoad Sacra in 1871 from the Parish of Denny. Its two neighbouring parishes of St. Helen's, High Bonnybridge, and Dennyloanhead, were both formerly United Free congregations. No doubt was left in my mind that the Parish Church in the eyes of its elders and members was the most prestigious of the three congregations both in terms of size and because of its history.

Any form of joint activity at congregational level was initially resisted with vehemence and it was only because the three ministers were prepared to work together that there was any kind of advance in inter-Church activities.

In the wider ecumenical context the population of the Parish was divided on a 60 : 40 Protestant : Catholic basis. The simple act of inviting the local parish priest to join the ministers' fraternal was enough to cause bitter controversy within the Church of Scotland congregations. It was from this arid context that I attended the British Council of Churches Nottingham Conference of 1964 at which the call for Unity by 1980 was voiced. The confusion and tension which such opposing views and attitudes created in me personally was hard to live with and virtually impossible to work from.

1.4.3. the problem of theological language

My own understanding of the Gospel had been emotionally derived from my father's preaching and intellectually confirmed by the systematic theology of Professor Tom Torrance in the University of Edinburgh. Thus my commitment to preaching and my early practice of it were couched very much in the language of a traditional theology of the atonement. Words such as "sin", "guilt", "repentance", "forgiveness", "salvation", were the foundations of my preaching in the first years of my parish ministry.

It was a hard lesson to discover that such words and their meaning seemed to have little if any relation to the central issues of the lives of the parishioners. "Employment", "hire-purchase", "suffering and death", were the basic concern of people and the task of marrying up the Gospel of Salvation with such every-day concerns was problematic and seemingly well-nigh impossible.

The consequence of this deep divide was that the impact of the

Gospel on the experiences of life remained hidden and undisclosed. The preaching of the Gospel caused neither disturbance or celebration in the lives of the parishioners and was relegated to the status of a cultic practice to be ritualised twice each Sunday.

1.4.4. the status and role of the minister

It was perhaps in the relationship between pastor and people that the greatest inhibitions were felt in my experience of the parish ministry. In a parish such as Bonnybridge, where there was an inherent over-dependence on authority in the life of the community, the status of the minister was seen in similar authoritarian terms. He was seen to have power vested in him both by his "education" and by his "ordination" and was therefore genuinely seen as "set apart" from other people and surrounded by a mystique which made natural personal relationships virtually impossible.

There were many occasions when the relationship between pastor and people was close to being natural through the invoking of pastoral skills. In times of sickness, bereavement, marriage counselling, or similar pastoral situations, one found oneself drawn into relationships in which status and prestige held no meaning. Here the issues were clear, the transactions were honest, and the bond could be one of friendship. But in situations where there were no clear-cut issues the transactions were based on a much more formal and distant level.

It seemed to me at the time that such discrepancy in the relationships between minister and people made almost impossible demands on one's integrity as a person.

1.5. The Radicalism of the '60's.

The desire to experiment which was in me when I came to the post of University Chaplain was not just negatively derived from the inhibiting factors I had found in my ministry in Bonnybridge.

Certainly these factors had created frustrations in me, but more positively there were other factors outside the parochial situation which stimulated my thinking about an experimental ministry.

1.5.1. "Honest to God"

In his book "The Man for Others" Erik Routley expressed this acknowledgement of Bishop Robinson's "Honest to God" published by the SCM Press in 1963: "I have publicly expressed my admiration of and gratitude for "Honest to God". I still feel that on balance it will be found to have fertilized the Church's thinking far beyond any temporary confusion or perplexity it may have caused".¹ Routley sums up the release and relief which many, myself included, felt when Honest to God first appeared. Suddenly a door was opened for new thinking and the hammering out of a new theological language which might allow one to convey one's interpretation of the Gospel with meaning and relevance.

1.5.2. "New Christian"

"Perhaps most important of all, a subscription to New Christian provided entry to a 'lonely hearts club for radicals' in which an isolated minister felt he belonged to a significant movement within the community of faith"² So Trevor Beeson in his foreword to "A New Christian Reader" reflected on the significance of that journal for many "isolated ministers" including myself. Its fortnightly appearance during the last year of my parish ministry was another encouragement to experiment.

1.5.3. Nottingham 1964

I have already referred to my membership of the British Council of Churches Faith and Order Conference which took place in Nottingham in 1964. As the possibility of a new theological language had been opened up by "Honest to God" so at Nottingham the possibility of new ecclesiastical structures and new forms of ministry were given shape.

1.5.4. Telephone Samaritans

During 1963 I was heavily involved with the establishment of the Central Scotland Branch of Telephone Samaritans. Although not exclusively a Christian or Church-based organisation its inception offered another possibility - this time of pastoral care being exercised by lay-people in an organisation not confined or constrained by barriers of class or creed.

It was within the context of such radical thought and action that I took stock of my own theological understanding and personal commitment as I took up the post of Chaplain to Heriot-Watt University in October 1966. Although I had discounted the use of any blue-print by which to initiate the task there were nevertheless a number of personal convictions and visions which carried me forward in the transition from a traditional parish ministry to an experimental one in a secular institution.

2. THE INITIAL THEOLOGY

2.1. "The Love of God"

However much I may have eschewed the idea of having a pre-fabricated blue-print to bring to the new task of the Chaplaincy, there was, nevertheless a personal conviction which was the motivating spring in accepting the task. I firmly believed that the message of the Gospel was real in that it was a proclamation of truth. Such proclamation was, or should be, understandable in and useful to the whole realm of human experience. So, primarily, there was a core of irreducible truth about God's nature and his dealings with mankind: this truth was expressed in the life, death, and resurrection of Jesus Christ: this truth was revealed through the inspiration of the Holy Spirit in the Word of God given to the Church: this truth continued to be proclaimed by the Church and this proclamation was the Church's

task and function. Here then was an orthodox system of theology by which the doctrines of the Christian faith were preserved for the continuing proclamation.

The problem, as I had understood it in the experience of the parish ministry, was a problem of language and communication. If only the right words, symbols, and actions could be found to enable the core of irreducible truth to be conveyed, so that it could be grasped and perceived, then the problem would be solved. It was precisely to this problem which John McIntyre's book "On the Love of God" spoke so clearly to me (Collins 1962).³ Here was a book which went right to the heart of the Gospel to unpack with meaning the nature of the Love of God. In seven chapters a model of that nature was skilfully created each component being given a term immediately recognisable and understandable by even the most irreligious. The components of the nature of God's love were termed as "Concern", "Commitment", "Communication", "Community", "Involvement", "Identification", "Response and Responsibility". It was not only that the components were given such "secular" terms, but that as each component was described all the terms of an orthodox dogmatic theology were taken up and illumined by being given a fresh contextual framework. Thus he can discuss the component of "concern" both in reference to human and divine natures: in the same way when discussing "communication" as a societal problem he moves easily into a description of the Logos as "communication". As I understood and perceived the book it neither reduced the "core of Truth", nor undermined the theological system, but created a fresh tool of language for Christian proclamation and action.

The purpose of using this tool was to bring people back from an arid desert of secularity so that they might re-discover the "truth" as its meaning was made plain in language which they understood. Through

this process the Church would be re-vitalised, and by clear speaking and coherent action, would find a resurgence of its mission in the world.

2.2. The State of Man

I have already indicated that in my preaching in Bonnybridge I had found the sin/guilt/repentance terminology failed to express people's understanding of their condition. Such terminology still carried with it the emphasis of individual morality with particular reference to sexual behaviour. This had little relevance to the national motto of the early 1960's "We've never had it so good". This political slogan raised expectations of increasing material standards through which a self-indulgent hedonism could be practised on a massive national scale. At the same time there was the embryonic growth of awareness about "the hungry" in other parts of the world leading to an increasing "conscience" in the Church about our failure in the West to provide the basic necessities of life.

Viewed from the pulpit this condition of mankind was one of heedless selfishness and a total failure of response to the love of God. What was needed, therefore, was an arousing of the Christian conscience leading to simplistic acts of sharing between the "rich" and the "poor". The needs of the world must become the agenda for the Church and the newly-minted wealthy and free man of the West should be ready to tackle the task. There was no doubting his capacity to respond to this task now that he was not only materially wealthy but spiritually free from the shackles of past personal guilt and moved by a Gospel proclaimed with fresh illumination.

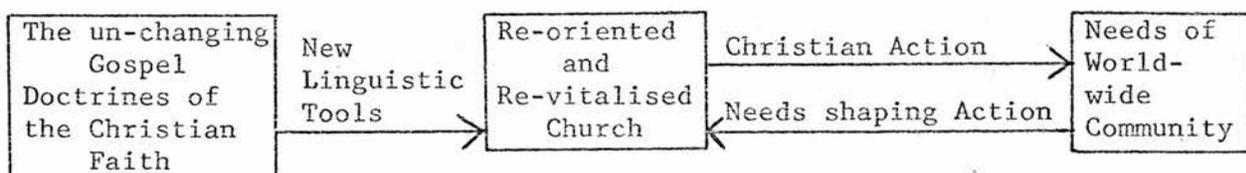
2.3. The Role of the Church/Ministry

With a new linguistic tool for proclamation by which the human resources of Christian people could be re-fashioned for action, the

role of the Church and Ministry was to be in the van of such action. The sevenfold model of McIntyre's "On the Love of God" was not a static model but a dynamic process by which the Church and Ministry could lead people from "concern" through to "response and responsibility". The minister, be he in Parish or University had to be "committed", "involved", "identified" with the agenda of Christian activism. No longer were the "concerns" to be the building up of the Church in terms of an exclusive membership, but rather to lead it into "involvement" and "identification" in and with the world and its problems.

Such a role for Church and Ministry was gaining impetus in the mid-sixties and men like Simon Phipps working in industrial mission in Coventry spurred it on - Phipps in particular with his book "God on Monday" (Hodder and Stoughton 1966). He expressed the heart of the initial theology with which I came to the newly created Chaplaincy, when he wrote "Even if the content of the Gospel is unchanging - the assurance that we can be enabled to love, in spite of the cost entailed - the way in which people are to be alerted to feel that this is the issue, and that it is a vital issue, is of crucial importance" (p.63).⁴

Put diagrammatically this initial theological process for the new Chaplaincy is as follows:-



Thus dogmatic theology is the starting-point and practical theology is its "active" servant. The "practical" is shaped both by the new communication of the Gospel and by the agenda of the world's needs. Significantly, however, there is no communication from the re-shaped "practical" back to the "dogmatic" which by its nature and status must

be preserved unchanged. The flaws in this process only became apparent as experience showed that the "practical" itself received new insights and disclosures which had to have consequence on the "dogmatic". In the paragraphs which follow such experiences will be described and a new process will be seen to emerge.

3. THE INITIAL PRACTICE

3.1. Pastoral Care and Counselling

In the Chaplain's "Annual Report" 1967/68 I identified four types of pastoral problems each of which had required a different counselling approach and goal.

First, there were those suffering from stress or depression who were already receiving medical treatment - these required supportive counselling.

Second, there were those facing difficult choices affecting far-reaching consequences - these required counselling which would help them see the alternatives which faced them.

Third, there were those faced with problems of relationships either within their families or among their peer group - these required counselling aimed at bringing reconciliation.

Fourth, there were those faced with problems concerned with their own integration and a need for self-understanding required long and continual counselling aimed at bringing about a self-awareness of motives, goals etc.

The majority of students who sought this kind of pastoral care and counselling were self-referred, though a sizeable proportion of about one-third were referred by staff. I would suggest that the self-referral factor was due to:-

3.1.1. the natural expectation that a minister would have some skill in this whole area of counselling.

3.1.2. the expectation that a minister would treat all such matters in the strictest confidence.

3.1.3. the notion that because he was not a member of the academic staff the Chaplain would be in a relatively "neutral" position regarding problems which had a bearing on academic performances.

One of the issues which arose in the field of counselling regarding the goals of counselling was the problem of diversity. I have already referred to the fact that physicians and psychiatrists in the University Health Service were inevitably involved in cases of severe stress and depression. At the other end of the spectrum there were members of the academic staff who acted as tutors to groups of students. Somewhere in between these two groups the Chaplain and Student Welfare Officer operated as a linking system. In rough terms these three groups had somewhat different goals which can be identified as follows:-

3.1.4. Physicians and psychiatrists - sought to identify by diagnostic means the nature of "disease" and to provide the appropriate treatment for its alleviation and cure.

3.1.5. Tutors - sought the eradication of problems which were affecting academic performances so that the student could function better academically.

3.1.6. Chaplain and Welfare Officer - sought to help the person to come to a better understanding of himself and his situation and to function in a more mature way.

Such diversity created difficulties. For example, the Chaplain might support a person's desire to leave the University prior to completing his course. The academic tutor might feel such a course of action was counter-productive since his basic assumption would be that for a student to leave the University was a mark both of his own

failure and of the institution.

These differences, however, were not intractable. In spite of them those involved in counselling came together and discussed the issues involved in the differences of approach, method, and goal. On a very informal level a degree of teamwork became possible and "counsellors" frequently shared their experiences of particular "cases", always respecting the boundaries of confidentiality.

Through such teamwork and co-operation there emerged, from time to time, evidence that a particular factor either in an academic area or in an administrative process was having a deleterious effect on a considerable number of people. For example in the University's early years there was an unusually high "failure rate" among first year students. The "team" of physicians, some academic tutors, welfare, and careers officers, and the Chaplain, were able through informal contact and conversation to identify some of the causes. It was recognised that in its anxiety to build up student numbers the University had taken into its student body a considerable number of people whose academic potential was very weak. It was shown that the University had not anticipated this and had not provided sufficient mechanisms for the "early warning" of academic failure.

This kind of informal conversation was formalised and taken up by the University Welfare Committee on which members of the "counselling team" sat. Through the official channels of the Welfare Committee a tighter tutor system was set up and the Student Progress Committee of the Senate was encouraged to widen its criteria for enabling students to continue.

So what began as situations of individual counselling ended up from time to time as factors in the University's decision-making process in relation to academic assessment and student progress.

In addition to "student counselling" the Chaplain's pastoral care was sought by various members of the University staff at all levels. As well as seeking out the "counselling" skill of the Chaplain many employees sought out his traditional role as a parish minister. Baptisms, marriages, and funerals were administered and undertaken. In most such cases the people concerned had sought out the Chaplain because their own church membership had lapsed, or they had moved home and had not yet made contact with their new parish Church.

In the main there was little difficulty in fulfilling this traditional role of the pastor. The Chaplain and the people concerned may not have been linked in strict ecclesiastical terms, but as members of the same institution there was a natural access and possibility of pastoral relationship. Problems did arise in regard to the administration of the sacrament of baptism. The Chaplain had to engage the people concerned with their parish situation, both seeking the parish minister's permission, and encouraging the parents' involvement with their parish Church. Very few seemed to recognise at first sight a connection between the Baptismal vows and the consequent Christian education and upbringing which would properly take place within the parish situation and not within the Chaplaincy. Unlike Chaplaincies in the Services the University Chaplaincy was not a replacement of the parish and occasionally people found this difficult to comprehend.

3.2. Marriage

Perhaps the greatest challenge presented to the pastoral care of the Chaplain was in relation to marriage. Not unnaturally many students and staff came to the Chaplaincy to ask for their weddings to be undertaken by the Chaplaincy. Even in the early years a profile

of such people began to emerge which had a number of characteristics:-

3.2.1. the decision to have a religious wedding service was not necessarily to fulfil a set of social conventions.

3.2.2. there was a recognition that the "act" of exchanging vows had a deep significance and that a wedding service should primarily reflect that significance.

3.2.3. there was a desire that the service should be the mutual expression of the couples aspirations and commitment rather than an acknowledgement that their relationship was pre-destined or pre-ordained.

3.2.4. there was a recognition that their relationship in loving one another was spiritual or transcendent i.e. it was somehow greater than the sum total of their own two beings.

3.2.5. there was a recognition that the capacity to love was a "given" rather than a "manufactured" capacity and that this meant that their marriage had some kind of reference point outside themselves.

3.2.6. there was a deep dissatisfaction with the wording of the wedding services both in the Book of Common Order and the Prayer Book, because these seemed to imply, not only that the Church had an authority over marriage, but that in entering into marriage the couple were not giving themselves in freedom but in fulfilment of God's pre-ordained plan.

However naive this last point may appear to be, it was nevertheless profoundly held that the Church saw marriage in this way and that the ministry therefore took an authoritative stance regarding it. Many couples reported how their friends had been allowed a Church wedding only under the strictest conditions set by the priest or minister.

In the pastoral relationship once a degree of trust had been created and suspicions allayed one could begin to work with couples towards creating a service which in a real sense they would minister to each other. The wording of the service became very important. In the

Preface one could attempt to describe the human relationship in simple and basic terms of mutual trust, love, acceptance, and hope, rather than using such analogies as "the mystical union which exists between Christ and His Church". Thus couples came to understand that it was their own experience of their love which was significant, rather than some idealised model to which they had to aspire. So when they came to minister their vows to one another they could do so sensing that the words were not an imposed formula but rather their own free expression of their deepest longing and commitment.

3.3. Worship

Prior to the establishment of the post of Chaplain the University had acquired the use of the Magdalen Chapel in the Cowgate. This 16th century foundation with its unique pre-Reformation stained-glass windows belonged to the Scottish Reformation Society - a tractarian body endowed to maintain the tenets of the Scottish Reformation. Adjacent to the Chapel itself were two offices and the whole was rented from the Society by the University and handed over to me as the first Chaplain in October 1966.

The assumption was clear - namely, that one of the functions of the Chaplaincy would be to conduct public worship within the University context. This was not altogether surprising since the Universities of St. Andrews, Aberdeen, Glasgow, and to a less degree Edinburgh, all had regular services conducted by their Chaplains within their Chapels. However, special characteristics in St. Andrews, Aberdeen, and Glasgow existed which formed the base on which such worship took place. Each had a tradition of chapel-going - it was part of the ethos or culture within the Universities: each had particularly fine ecclesiastical buildings: each had a major musical tradition within their Chapel with strong choirs and professional organists who were members of staff.

However, Edinburgh University did not have these special characteristics and at no time had their Chaplaincy effected the same "chapel-going" ethos within the University. Certainly services were held within the Chaplaincy but these tended to be of an experimental nature and were never derived from one particular liturgical tradition. Such services were seen as the expression of a body known as "the Christian Community" - an amalgam of all Christian groups and denominational societies within the University. At infrequent intervals or for special occasions University Services were held either within St. Giles Cathedral or Greyfriars Kirk. These services were not controlled by the Chaplaincy but by a University Services Committee chaired usually by a senior member of the Faculty of Divinity.

So then in our sister University of Edinburgh, in contrast to Aberdeen, St. Andrews and Glasgow, the Chaplaincy sought to provide worship for small groups with specific Christian commitment, while on an official level the University organised academic services for particular needs at an institutional level.

The Chaplaincy in Heriot-Watt University had to face a number of questions before deciding whether or not to offer occasions of public worship for members of the University.

3.3.1. Was the offering of public worship the appropriate starting-point for the new Chaplaincy's activities ?

3.3.2. Would such worship bring together a body of people with Christian commitment who wished to express that commitment in worship in the University context ?

3.3.3. Would the gathering together of such a body tend to make the Chaplaincy appear to be exclusive i.e. that it existed largely, if not solely, to minister to committed Christians within the University ?

Although such questions were unanswerable until some decision was

taken, they could not be ignored and indeed had to be kept constantly under review whatever decision was taken.

The Chaplain decided to initiate worship and Sunday evening services were held in the Magdalen Chapel as from October 1966. A number of immediate responses were detectable by the end of the first term.

3.3.4. The introduction of the services clearly created some conflict for staff and students alike. People who were already committed Christians and were involved as elders, lay leaders, or members of their Youth Groups in their own parishes felt that they ought to be involved in the University worship but equally did not wish to leave their own parish situation. Were they, therefore, to split their time between the two and thereby reduce their effective participation in both? Or, did the new Chaplaincy have in any sense a prior claim on their loyalty and should their commitment be to it and to the upbuilding of a worshipping congregation within the University?

3.3.5. A few staff and students, about 20 people in all, became fairly regular attenders at the University services. Of the staff who came none had strong Church connections in their own neighbourhood, whereas the students who came were mainly committed Church people who were living away from home and who therefore used these services as their normal point of worship.

3.3.6. A few staff and students became a peripheral group - that is they came to the services on two or three occasions throughout the term.

The services themselves were non-sacramental. A liturgy, developed in the new University of Sussex, was adapted which involved the congregation in responsive participation. The sermons were balanced between theological proclamation of the Gospel and discussions of ethical and moral issues. The services were followed by an informal

coffee hour and discussion arising from the sermon. Only on very few occasions was the theological dimensions the main theme of the discussion whereas the ethical dimensions were vigorously taken up.

On balance after the first term it appeared that many of the regular and peripheral attenders found value in the discussions and tholed the context of worship from which the discussions were derived. Hence the worship itself seemed to have little value and was certainly not a conscious expression of a body of committed Christians. There was virtually no change in the character of response to the services throughout the first year of the Chaplaincy and a decision was taken at that point to discontinue the services.

The reasons for this decision were as follows:-

3.3.7. The "Christian community" within the University had not come together and expressed itself through these services. When people came to me with the conflict of loyalties already mentioned I advised them to continue their firm commitment to their parish situation as far as worship was concerned. A number of people discussed this matter fully with me over a 48 hour stay at Carberry Tower and we agreed that one's Christian commitment within the University had more urgent modes of expression than that of worship.

3.3.8. Next there was the question of the relationship between the function of the Parish Church and the function of the University Chaplaincy. Traditionally the Parish Church was the place of worship for the people of the parish. There seemed no good reason why an institution within the parish should not be seen as part of the parish's responsibility. This was discussed fully with Dr. Stuart Loudon, Minister of Greyfriars, the parish Church of both Edinburgh and Heriot-Watt Universities.

As a result of these discussions it was agreed that services

conducted jointly by the parish Minister and the University Chaplains should be held on Sunday evenings. For two years these services were the focal point of worship for the University. They drew together people from the parish and members of the University and enabled a degree of interaction between the two groups to emerge. This interaction resulted in a creative tension whereby on the one hand experimental forms of worship were attempted, which would not normally have happened within the parish Church itself: on the other hand such experiments were constrained by the traditions of the parish and did not extend themselves beyond the limits of the experience and understanding of the worshipping community within the parish.

One of the interesting consequences of this relationship was that members of the University seeking instruction for Church membership found it compatible to receive that instruction through the Chaplaincy and then, quite naturally, to be confirmed and admitted within the congregation of the parish Church.

Whereas the original services in the Magdalen Chapel had been held in a contrived situation and had found themselves in somewhat of an ecclesiastical vacuum, the joint services with the parish Church were in a more natural context. This context also allowed for a clearer definition of the functional relationship between a parish Church and an institutional Chaplaincy and permitted the latter's development to be freer in its experimental forms of ministry. No longer did the Chaplaincy have to fulfil the functions of the parish and the institution's earlier assumptions about such functions could be allayed and replaced.

However, the institution continued to have expectations that its Chaplaincy would provide certain occasions when the institution itself could officially participate in services of worship. It was felt

appropriate that once a year, on the anniversary of the granting of the University's Royal Charter, a service of Thanksgiving and Dedication should take place. Arrangements were duly made for such services and since February 1967 a service of this kind has been held annually in the University's parish Church.

Initially the question was raised as to whether such a service should be at a special hour outside the normal time of worship, or whether it should take place within the normal context of the parish service. A decision was made to adopt the latter course for the positive reason of involving the University within the on-going life of the Parish, and for the negative reason that a service held at a special time would have been poorly attended. Experience has shown that such services have never been well attended - an average of 25 members of staff and of 20 students. The University comes "officially" with its mace preceding an academic procession: with the University Chaplain taking part in the service: with a guest preacher normally invited by the University.

The University also expected its Chaplaincy to be involved with its "congregations for the conferment of degrees". Since the first such Graduation ceremony the Chaplain has led the "congregation" in prayer at the beginning of the ceremony and concluded it with the Benediction.

Also the University has sought the services of its Chaplaincy at the official level in the conduct of Memorial Services held to honour some whose service to the University had been of major significance.

Finally the Chaplaincy has been officially involved in a joint Remembrance Day Service held together with Edinburgh University. These services are held partly to give significance to the War Memorial in Edinburgh University, but mainly because the two Universities share an

Officers Training Corps and it is this latter body which initiates and organises such services.

While I shall comment at greater length later on the function of worship within the development of the Chaplaincy it seems relevant to conclude this descriptive section by making one general observation. Throughout these early years no individual or group of individuals expressed any positive desire or commitment to see the University Chaplaincy as a focus for worship. The initial assumptions made by those who decided to establish a Chaplaincy were tested and largely found wanting. At every stage the Chaplaincy had to take initiatives constantly testing the responses which such initiatives elicited. As far as the student body was concerned, though they may have expected the Chaplaincy to hold services of worship, it was made very clear that their expectations of the useful function of the Chaplaincy lay far more in the area of pastoral counselling and in social and political action.

3.4. The Ecumenical Dimension

When the post of Chaplain to the University was advertised in May 1966 it invited applications from Ministers of the Reformed Churches. The short list made up from those who applied included two ministers of the Church of Scotland, a Baptist minister, and a minister of the Congregational Church. It was made clear to the applicants by the interviewing body that the Chaplain to the University would be expected to act in a "non-denominational" role. While recognising that the Chaplain could only derive his ordination from a specific denomination, the University nevertheless expected him to make as many of his resources and functions as possible available to all members of the University.

At that time two "denominational" Chaplaincies existed in Edinburgh - a Roman Catholic Chaplaincy run by a Dominican Priory, and an

Episcopalian Chaplaincy run as part of a team ministry with an Episcopal Church in Edinburgh. These Chaplaincies, appointed and paid for by their respective denominations, worked both on their own and in conjunction with the Chaplaincy of Edinburgh University. Both had buildings of their own and conducted worship and other activities within these buildings. They received notification of students arriving from parish clergy throughout the country and their adherents were largely made up of members of their respective denominations. However, joint services and activities were undertaken by the denominational Chaplaincies and Edinburgh University Chaplaincy. Students adhering to all three Chaplaincies as well as to such bodies as the Student Christian Movement and to a lesser extent the Christian Union came together in a body known as "the Christian Community" within Edinburgh University.

When Heriot-Watt University Chaplaincy was established both these denominational Chaplaincies offered to help by making their buildings and functions open to students from the new University. Not unnaturally Roman Catholic and Anglican/Episcopalian students found their way to their respective Chaplaincies.

In early discussions with these Chaplaincies it was recognised that they tended to gather groups exclusive to their particular denomination and that this made it less possible for the Chaplaincies to be involved in the life of the whole University. This raised the question as to whether the exclusiveness of denominational Chaplaincies was in conflict with or complementary to the assumed "inclusiveness" of the official University Chaplaincy. It was agreed that an attempt should be made to operate the Chaplaincies on a complementary basis by trying to recognise which functions were appropriately "inclusive" and which appropriately "exclusive".

We agreed that it was wrong for any of us to deny our own particular tradition in order to achieve some kind of contrived comprehensive presence. There was, we argued, much of value in our traditions which could be contributed on a mutual basis. We believed that an effective ecumenical relationship would grow if, instead of attempting to reach common ground and practice on everything, we shared our traditions in a mutually enriching way, and from that starting point could move towards specific events and activities which could be jointly undertaken.

An early example of this process came in the sharing of marriage services between the Roman Catholic Chaplaincy and the University Chaplaincy. Initially we shared the pre-marriage discussions with the couples concerned. In these discussions we sought to discover which one of the couple had a stronger understanding of and commitment to the Christian faith. Having done so we encouraged the couple to make a joint commitment to the denomination to which there was a deeper commitment. In brief we sought to convey to the couple that their marriage must be built on what Christian strength existed between them regardless of denomination.

At the marriage service itself each Chaplain led his denominational member through his or her vows and both Chaplains gave the blessing on the marriage together. One of the specific denominational traditions which was particularly significant was the Roman Catholic notion that in the sacrament of marriage the couple themselves administered the sacrament to one another, and were in effect the ministers of the services. This not only complemented the Presbyterian tradition of the "priesthood of all believers", but because both traditions recognised the ministry of the man and woman in the marriage service, this led to working with them on the service in order to make it their own - a

dimension to which reference has already been made.

The denominational Chaplaincies saw that part of their function was to minister to members of their denominations within the University, and to offer to such members, particularly those away from home, the normal services of their respective Churches. This we saw as an appropriate "exclusive" function for the denominational Chaplaincies. However from this "exclusive" function it was hoped that individuals and groups would emerge and play a fuller part in the life of the University as a whole, rather than remain in "exclusive" social groupings within their own Chaplaincies.

To strengthen the "inclusiveness" of the denominational Chaplaincies it was necessary to help the University to recognise that they had a key function to fulfil within the total University Chaplaincy picture. This meant explaining to the University that while their "inclusive ecumenical" model of a University Chaplaincy seemed entirely appropriate, nevertheless the fact remained that unless that Chaplaincy had a priest of the Catholic Church in its membership, then it could not offer the normal ministrations which Catholic staff and students would demand and require. Thus we felt our way towards the notion of a Chaplaincy Team which would allow the total Chaplaincy to act "exclusively" in such functions as sacramental worship within a denominational context, but that such "exclusive" acts would be within an overall "inclusively" functioning Chaplaincy. To this end the Court of the University recognised the establishment of a Chaplaincy Team: conferred Honorary Status on denominational Chaplains; provided expenses for those Chaplains. Such practical decisions, therefore, enabled the notion of the Chaplaincy Team to be developed and brought reality to the ecumenical dimension which the University had originally implied in its notion of an "inclusive" Chaplaincy.

The people who responded to this most readily were in fact students. Many, who initially attached themselves to denominational Chaplaincies and remained in such attachment for the purposes of worship, nevertheless joined together in a number of activities in which the whole Chaplaincy was involved. This was partly due to a deliberate practice among the Chaplains of attending one another's services of worship as well as sharing services together on specific occasions. The interaction among the Chaplains acted as a witness to ecumenical relationships and the students found a greater freedom in participating in these relationships precisely because their "home bases" of worship were respected and not threatened.

3.5. "Presence" within the University

Up to this point this description of the early development of the Chaplaincy has been of those aspects of Chaplaincy work which were largely assumed within the University - pastoral care - marriage counselling and wedding services - worship - the ecumenical dimension. All these were undertaken because they were indicated or sought for. The rest of this section therefore concentrates on those initiatives which the new Chaplaincy itself undertook during the first five years. Such initiatives can best be categorised in two sets: first, those initiatives which were adopted solely within the University and largely for the sake of the University itself: second, those initiatives which sought to create links between the University and the larger spheres of human concern and activity outside it. However, there had to be an overall strategy in order to reduce the problems of role confusion within the Chaplaincy and to enable it to be free to experiment in certain specific areas and directions.

3.5.1. Chaplaincy Strategy

It was clear from the start that the Chaplaincy could either develop as a gathering point for Christians within the University or develop as a "resource" for the total life of the institution. The reason why this question was so clearly posed was due, not to any theological theory of University Chaplaincy work, but to the fact that Christians within the University themselves posed the question to the new Chaplaincy. A group of staff sought an early interview with the Chaplain and indicated that he should primarily be their Chaplain. Such staff and students of similar persuasion, together with the Chaplain would form a cell for worship, bible-study and evangelism - the latter being the basic goal of Christian activity. The purpose of the Chaplaincy would be to provide the evangelistic resource through which the Gospel could be preached and people brought to Christ and make witness to their conversion. In discussion on this the Chaplain sought to suggest that the primary function of Christians within the University was to serve the institution itself in a Christian way: to know the institution: to perceive its strengths and confirm them: to be sensitive to its needs and seek to meet them: to create a mutual respect and tolerance among people who held different views and beliefs: to enlarge the vision of the institution's own goals and to permeate its activities with a breadth of humanity: to seek understanding of and alliance with those groups and individuals who shared the same kind of commitment to the institution. This strategy was criticised by this staff group as being less than Christian and they made it clear that they could not ally themselves with the Chaplaincy but would continue to develop themselves and their students as a group committed to direct evangelism.

There were other Christian members of staff who did not share the

viewpoint of their colleagues, but who saw the other strategy outlined above as more appropriate for the Chaplaincy's function. They were convinced that the stance of commitment and service to the institution was the natural Christian stance and recognised that it was shared by many who were not Christian. What mattered for them was that the newly created University should be helped to develop its potential, and whatever Christian resources and insights could be used to that end should be discovered, assessed and tested in practical ways.

3.5.2. Resource within the institution

Once the initial euphoria of being up-graded to the status of a University had passed certain reactions developed among the membership of the University. Although many new members of the academic staff were being recruited specifically as "University" staff, there were still a considerable number of existing staff who had originally been recruited as "technological college" staff. Some of these held the view that the College had indeed provided a worthwhile technical education and that the up-grading to University Status was largely a piece of 'window-dressing'.

Among the students the reaction was that, although University Status had been granted, the institution would remain a "second-class" University and would be low on students' priorities in applying for University places.

There were staff and students whose reactions were much more positive. These people believed in the University's potential and were committed to its development. Although there was this fairly sharp division of attitude there was clearly value in both. The "college traditionalists" and the "University progressives" had much to learn from one another. With the help of Professor Brian Gowenlock, a leading member of the SCM's "University Teachers' Group", the Chaplaincy

laid on informal discussions for staff at which these issues were raised. This allowed the strengths of the college's history to be unearthed: the excellence of staff-student relations: the interaction between the college and industry: the special link between the college and engineering education in Norway etc. It became clear that such strengths could be built on and the "progressives" were able to give some kind of picture of academic development through research. In this instance the Chaplaincy had recognised the need to hold in tension the realities of history and the ideas of future development and acted as a resource to enable fruitful conversations to come out of these tensions. One of the immediate strengths of the Chaplaincy itself emerged from this situation - namely that it could be trusted because it was neutral: rather than allying itself with one or other view-point its aim was to present the choices as clearly as possible and to encourage discussion of them.

If this was a prime example of the Chaplaincy's initiative, it was followed by a listing of the "growth points" within the University:-

- the development of the Students' Association, as a responsible representative body seeking participation and consultation in decision-making processes.
- the establishment of Halls of Residence for 120 students.
- the establishment of new academic departments and courses which were to provide the University with a number of unique opportunities.
- the growth of research and post-graduate education with particular reference to the needs of industry.
- the establishment of public relations to meet the needs of an emergent national rather than purely local institution.
- the decision to provide science and engineering students with a series of "arts" based optional courses e.g. moral and social philosophy: languages etc.

- the creation of the Faculty of Environmental Studies in conjunction with the Edinburgh College of Art.
- the development of a Careers Advisory Service and Schools Liaison Office.

It became the practice of the Chaplaincy to get to know all these growth points by visiting their offices and departments and entering into discussions with the personnel concerned. Such discussions ranged from "the meaning of a liberal education" to the political tactics of working through the decision-making systems being set up within the University.

There were, however, occasions when the Chaplaincy's neutral stance had to change. For example when in 1968 the Government decided to raise the fees of Overseas Students the Chaplaincy along with the Students' Association and the Association of University Teachers made a clear and unequivocal stand objecting to this action. A major open meeting was held in the University and the Court and Senate of the University were persuaded to express these objections in official quarters.

Broadly speaking in these early years the Chaplaincy functioned in the way outlined above. The corollary of this meant that it did not seek to gather round itself groups to support its own functioning, though it did invite people to form ad hoc groups to discuss various developments in the University. It sought, therefore, to act as a resource for interpreting between groups holding differing views - for examining in depth specific issues - for confirming major growth points in the total life of the institution.

3.5.3. Links with the outside world

The principal buildings of the University were set in what has become recognised as the "skid row" area of Edinburgh. Students and

staff using the Mountbatten Building in the Grassmarket soon realised that each day they were confronted by alcoholics and other socially inadequate people who inhabited the model lodging houses in the area.

In the Autumn of 1966 a survey undertaken by the then National Assistance Board indicated that there were only 3 people "sleeping rough" in the city of Edinburgh. The Roman Catholic Chaplain, Father Anthony Ross, and I were convinced this figure was grossly inaccurate. Accordingly we gathered a group of students who undertook a similar survey and discovered over 50 people "sleeping rough" in the derelict tenements of the University's neighbourhood. In March 1967 along with the Simon Community we opened a "Skipper's Cafe" in the Cowgate which catered for the people we had identified. Along with full-time volunteers from the Simon Community students ran the cafe for a year after which it was closed as a result of a disagreement with the Social Service Committee of the Church of Scotland.

This disagreement concerned the basic assumptions on which such work was undertaken. The Social Service Committee took the view that such work must aim towards the goal of social rehabilitation. Consequently the continued use of alcohol by the clientele should be prohibited within the cafe. Only those who could respond to such prohibition were to be provided with the caring resources of the cafe and its helpers. Our starting-point was one of total acceptance of people as they were. Their value was in their inherent humanity and not in their ability to respond to rehabilitation. As there was no resolution of this argument the cafe was closed at the order of the Social Service Committee whose property it was.

The students and some staff who had been involved in the venture were less than satisfied with this situation. The Chaplaincy raised some money and in the Easter Vacation of 1969 a group of students along

with staff from the Economics Department undertook a survey of the people living in the area - attempting to identify their resources and their needs. The "People in Need" Report was duly published and formed one of the spring-boards from which a number of new initiatives in the area took off. Here then is an example whereby the University was encouraged to be sensitive to its neighbourhood and to use some of its skills and resources in considered and responsible activity for the benefit of the neighbourhood.

The Chaplaincy made early contact with two national bodies which had vast experience of linking Universities, particularly students, with outside concerns - the Student Christian Movement and World University Service.

The SCM did not have a branch in Heriot-Watt University until after the Manchester Congress of 1969 on "Race and Poverty". At the Chaplaincy's instigation four students from Heriot-Watt University attended the Congress and on their return immediately set up a branch of the SCM. The experience of the Congress not only challenged their thinking on the main issues concerned, but brought them into daily living contact with a host of fellow-students who were already deeply immersed in working on the problems of the relation between the Christian faith and their experience of the world of higher education and beyond.

The newly-formed branch initiated a careful critique of the "educational" function of the University and sought to tease out the narrowness of technological education - the ethics of its relationship with industry and commerce - and the state of student involvement in the processes of power and decision-making within the University. The group, though small in number, worked hard for a year at the end of which it took a collective decision to become involved in University politics. This meant that in the following year individuals from the group gained

positions of responsibility within the Students' Association and only came together as a group to consider the issues which confronted them in that context. In a sense, then, though the SCM Branch as such died, its membership lived out their commitment in this specific political context. It is interesting to note that between 1970 and 1974 no less than three of the Presidents of the Students' Association came from the original SCM branch, and that during that same period a number of major political advances were made by the Students' Association in their bid for a fuller participation in University government. These advances included the creation of "sabbatical" posts for the senior office-bearers of the Association and the gaining of seats on both the Court and Senate of the University.

The other significant feature of this relationship with the national SCM was that the local branch did not specifically take up the main issues of "race" and "poverty" which had dominated the Congress. It would appear that what had been experienced at the Congress was an awareness of the need for "commitment" in general terms rather than a "commitment" to a complex global issue.

The global issue of "world poverty" was taken up more conscientiously by the group in the University which formed a branch of "World University Service". This international body was introduced to the University by a consortium of younger members of staff who had belonged to it in other Universities and who came to seek the Chaplaincy's support and involvement in this joint staff and student organisation.

The organisation mounted a regular programme of education regarding the developing world tied in with fund-raising activities centred on a "Bread and Cheese" lunch each week. While it was never a large organisation in terms of numbers, it did cater for 20 or 30 staff and students. It enabled them to engage in an educational process and

also to raise money to provide scholarships for black South Africans. However, that was as far as it went, and any active attempt at a deeper political analysis of the world economic scene was resisted. In this sense the commitment of this group was constrained compared with the SCM group. It may well have been because of this constraint that the group finally disbanded and the issues and practical activities it had raised and engaged in had to be developed elsewhere at a later date.

During the period in question i.e. 1968-73 both these groups at their national levels went through marked changes. At their national centres they gathered full-time "professionals" whose understanding of the issues and commitment to solutions went far ahead of the experiences of local branches. In both cases local following fell off considerably and the movements ceased to reflect the thinking of their student constituents. To try and bridge this gap the Chaplaincy tried to retain links with the national centres and from time to time to feed into the local context some fresh ideas and stimuli. But at the same time the Chaplaincy tried to warn the national centres that they were losing out on their constituents and leaving a vacuum in local student activity which would be filled by concern for issues and interests of less global significance.

4. ASSESSING THE FIRST FIVE YEARS

4.1. The Chaplaincy Team

The supportive relationships among members of the Chaplaincy Team was of the greatest possible significance. The initial loneliness of the new Chaplain in a new and undefined job was very real and the consequent need to have support and friendship was evident. The contrast between this relationship and that of a previously experienced minister's fraternal was immense. The latter tended to be a context for competitive comparisons in which each participant sought to supersede

his neighbours with accounts of his "successes" in the traditional parish system. Here in the University Chaplaincy "success" was an unknown and indeed immeasurable notion for there were no clear standards of statistical or other measurement.

Hence a new freedom to work together, not in competition, but in open and trusting relationship became possible. The total life of the institution and the life of individuals within it could become the real objects of concern. Thus in practical terms the relationship developed most rapidly by regular meetings of the team at which both general questions and specific issues were discussed. In spite of the doctrinal differences inevitable in a team drawn from three historic traditions, nevertheless a surprising degree of theological consensus became possible. The following "statement of faith" was worked out and published throughout the University by the team:-

"Since 1966 the University Chaplaincy has been developed as an Ecumenical Team Ministry. This development brings together many people who have a basic concern and commitment for the service of humanity regardless of difference of denomination or creed. Essentially it is a movement to which all students and staff are invited to bring their own experiences and convictions in a common search for a closer understanding of the nature and destiny of man.

The Chaplaincy Team offer the following statement of their common faith.

- We believe that every person is made in the image of God, and as such every person is wholly to be respected.
- We believe that in the life and teaching of Jesus Christ the power and purpose of God's redeeming love was shown and offered to all humanity, and therefore all humanity is to be given the value of the redeemed.

- We believe that in the history of the universe and in the life of the human community the Holy Spirit is constantly discernible stimulating and confirming experiences and activities which lead to,
 - development of the full power of love in all humanity
 - openness of mind, heart and spirit
 - awareness of injustice and oppression
 - determination to strive for justice and freedom
 - acknowledgement of failure to be fully human
 - faith in terms of the capacity to live and work through uncertainties and insecurities in the belief that God's purpose is being worked out in history.
- We believe that the Church exists wherever people are together in sharing such experiences and activities without prejudice, fear, or any other barrier.

We therefore commit ourselves to these convictions and to the work that is consequent upon them."

The ability of the Team to produce such a statement was some measure of the resource which the team had become in relation to the work of the Chaplaincy.

4.2. Staff and Students

In the early stages of the Chaplaincy's existence it had to get to know the University as broadly as possible, but also in some depth in relation to individual departments, administrative sections etc. Various members of staff played significant roles in this process which had two directions. The first of these was to enable the Chaplain to feel the University was open to him, and the second to enable individual parts of the University to become open to the Chaplain. There were members of staff who were the real agents of this mediating process.

The process enabled the Chaplain to engage in some very practical functions: acting as a judge in a bridge-building competition in civil engineering: acting as a client for a fourth year architecture group: sitting in on a course of lectures on "human aspects in industry": setting up role-play and simulation games in Social Philosophy tutorial groups. Through these and similar activities the Chaplain was able to engage in the fundamental processes of University life on a level of trust provided he made it clear that he had no "hidden agenda", but was simply concerned to know and understand the University in depth.

At the other end of the spectrum there were staff who enabled the Chaplaincy to become established in very practical, administrative terms. For example, the Public Relations Office and the Printing Department assisted with publicity: the Works Department provided the necessary office equipment, telephones, external notice-boards, and repainted the interior of the Magdalen Chapel: the Bursar's Department agreed to the appointment of a Chaplaincy Secretary and provided an expenses allowance for travel and hospitality: the Secretary of the University approved applications to attend Chaplains' Conferences in Scotland, England, and Germany. Such basic material provisions were essential in practical terms, but also went a long way in giving the Chaplain a sense of belonging and value in the University.

There was a third kind of activity which staff provided in enabling the Chaplaincy in these early stages. There were people who specifically discussed with the Chaplain the strategy of the Chaplaincy and who, together with small groups of students, spent a number of 24 or 48 hour periods in residential seminars discussing the strategy.

The difference between staff resource and student resource in relation to the Chaplaincy was largely due to the single factor of continuity. In a sense staff became "colleagues" with a long-term

perspective on the life of the University and the functions of the Chaplaincy within it, whereas students became "participants" in response to immediate issues which sprang up from time to time. They tended to seek the Chaplaincy's help in issues ranging from the internal - working at improvements in the University's Mentor Scheme - to the external - involving groups within the city in the welcome of and hospitality for overseas students. In such cases the students gave the Chaplaincy a sense that it was of value to them as a resource. This kind of official involvement with students naturally led to a host of unofficial interactions through which the Chaplaincy could recruit student help and involvement in specific activities initiated by the Chaplaincy. Again, what was vital in this interaction was the degree of mutual trust which could be engendered, a trust which was largely dependent on the Chaplaincy being known as an "open" body without well-defined "closed" ecclesiastical functions.

4.3. Caring Professions

During the early years of the Chaplaincy there was a growth in the profession of "student counsellors" on a national scale. An Association for Student Counselling was established in 1970 as a result of a number of conferences launched by the Institute of Education in the University of London. From the beginning this Association was multi-professional and included medical social workers and psychiatric social workers now designated as Student Counsellors: Careers Advisory Officers: Accommodation and Welfare Officers: Medical Officers, both general practitioners and psychiatrists: Chaplains. With the rapid expansion of higher and further education this Association sought to identify the needs of the student community and to marshal the resources to meet those needs.

This national movement was reflected in the local situation of

Edinburgh within its two Universities and plethora of Colleges of Education. Particularly valuable to the developing Chaplaincy was the openness of the staff of the Royal Edinburgh Hospital which offered psychiatric services for disturbed and depressed students and developmental psychotherapy for students suffering from personality problems and disorders. There was a high degree of honest self-assessment engaged in by the psychiatrists through which they openly recognised the limitations of their therapeutic processes and the need for interdependent roles to be defined. It was seen that both psychiatrist and chaplain had essential, though complementary, functions to fulfil. This interdependence was possible partly because the psychiatrists concerned did not adopt a stance of exclusive professionalism: partly because the Chaplain undertook further professional training in pastoral studies: partly because both recognised that the whole area of student mental health was in a constant state of flux due to increasing academic pressures, changes in sub-culture, the growth of political idealism. Both psychiatrist and Chaplain had to know the scenario and be sensitive to it together if their respective skills were to be resourcefully employed.

4.4. The Peripheral Stance

One of the early temptations for the new Chaplaincy was felt in the realm of "power" and "status". As the University developed its political processes it adopted a fairly traditional mode of decision-making based on a hierarchy of sub-committees - committees - Faculty Boards - leading to the Senate and Court. While decisions affecting the whole institution were undoubtedly taken "at the top", the next real base of power was at "the departmental level". To be a Head of Department, whether an academic or an administrative department, meant not only a considerable degree of autonomy for decision-making within

the department, but also a level of status in and access to the more hidden power bases within the University. The Chaplaincy could have sought such departmental status and given itself a level of importance within the overall administration. This temptation was eschewed largely because the Chaplaincy would have lost its freedom to operate at all sorts of different levels without having to adopt the encumbrances of any one level.

In fact this lesson was learned through conversations with Chaplains in the armed forces. On the one hand the Army Chaplains had a clear ranking system equivalent to the normal hierarchy of commissioned officers, whereas the Naval Chaplain had no rank and was equally free to be on the bridge or in the mess deck. This simple comparison seemed to speak to the University Chaplaincy situation and hence the "peripheral stance" was consciously adopted.

There were times when the lack of departmental status was a frustration but these were mainly in the realm of getting a bureaucratic decision made and acted upon. However, in the realm of consultation and the informing of attitudes prior to decision-making, the lack of status provided an ease of access into discussions where the Chaplaincy's opinions were not seen to be coloured by its need to get something for itself.

4.5. The Institutional Church

Three official visits to the University by the Moderator of the General Assembly, the Episcopal Bishop of Edinburgh and the Cardinal Archbishop of the Roman Catholic Diocese of St. Andrews and Edinburgh gave outward and visible support to the Chaplaincy from the denominations concerned. Such visits also confirmed the concept of the Chaplaincy Team and enabled the University and the denominations to work out a regularised procedure for the further appointment of Chaplains from

denominations. (Appendix "A")

In a report entitled "Priorities for Mission in the 1970's" presented to the General Assembly of the Church of Scotland in 1971 the following statement was made:- "..... the churches have in a predatorily pastoral way surrounded universities as though they were animal farms out of which they hope to entice and brand their own breed". It continued later to say, "the minister-centred strategy of dropping in one ordained man to 'look after' the university is nothing short of frivolous". As a result of this critical appraisal of Chaplaincy work in the Universities the Home Board was asked to set up a consultation with University Chaplains.

This consultation could have been a major breakthrough in examining the form and function of non-parochial ministries, and could have provided considerable resourceful thinking and planning for University Chaplaincies. However, the Home Board decided to limit the consultation to Church of Scotland personnel only, thereby removing the ecumenical experience which existed in most chaplaincies. It also failed to act on a recommendation that the consultation should include hospital, prison, and industrial chaplains in its membership.

In spite of this the consultation did provide the Chaplains themselves with an opportunity for disciplined discussion. The areas of discussion included - the nature and function of modern Universities: the meaning of "Christian Presence": the role and function of the Chaplain: the problem of theological language. Although few consensus views emerged from the consultation there was a ready acceptance and tolerance of diverse attitudes and methods in Chaplaincy work.

At the level of Presbytery there was little supportive resource available to the new Chaplaincy. True, the Presbytery had inducted

the Chaplain and gave him a seat on the Presbytery. This was followed by an approach from the Presbytery in which the Chaplain was invited to become more closely involved with the life of a congregation so that he could keep in touch with the Church. Only one opportunity was given to the Chaplain whereby he might keep the Presbytery informed about the life of the "secular" institution in which he served.

5. PLANNING AND PRAXIS IN THE SECOND FIVE YEARS

5.1. A Campus University

Within a year of the Heriot-Watt College being granted its University Charter the governing bodies took a decision to develop the University on a campus site at Riccarton just outside Edinburgh. A number of options had been considered for the development both within the city-centre area itself and on other suburban sites. However, the Riccarton site, an unused parkland estate of some 250 acres, had been compulsorily purchased by Midlothian County Council and was given by that body to the University. The initial plans were made for the development of the site to house all the existing departments of the University: to provide residential accommodation for around 40% of the proposed student population: to create a "research park" on which industries could develop their own research efforts alongside the research laboratories of the University itself.

Not unnaturally the staff and students were excited by this whole prospect and became quickly involved in a series of planning committees created to brief the architects for the project. While the shape and form of the academic buildings was not widely discussed, the style of social and residential areas became the concern of people throughout the University. A number of major questions emerged as follows:-

- what style of residence is appropriate ?
- what rules and constraints will be imposed on residents ?
- should staff and students have shared or separate social space ?
- should the campus be self-contained with as many services and amenities as possible ?
- what kind of relationship should be sought with the neighbouring communities ?

All these questions received very full consideration and, although a variety of opinions was expressed, on the whole the decisions taken were largely based on consensus views and thus enabled the whole university community to feel that it was shaping the style and form of its new home.

5.2. The Chaplaincy's Involvement

From the start the Chaplaincy was involved both formally in the planning committees and informally in the discussions which took place on the project. In the formal sense the Chaplain was a member of the "Social Amenities Sub-Committee": chairman of the "Health and Welfare Building Working Party": a member of the "Riccarton Residences Committee": convener of the "Panel on Community Relations". Within these formal structures many of the practical issues and problems involved in creating a campus were raised and resolved. The Chaplain, like all other members of such committees had to learn the constraints and the possibilities which the design of buildings impose on expectations and hopes.

The point at which such constraints and possibilities were still open for discussion was in the constant flow of informal shaping of attitudes. In March 1972 at the invitation of the University Secretary the Chaplain undertook a tour of campus universities in England and was able to feed back a report on the impressions he gained. (Appendix "B")

Through this and other means the Chaplain was able to raise some of the deeper issues involved in the creation of a campus e.g. the question of the University's moral responsibility for students in residence: the nature of authoritative discipline within a campus: a kind of sensitivity required from an administrative system set up to "run" a community: the need for open communication and participation in decision-making within a campus community. A number of such questions were aired by the Chaplain through the publication and subsequent discussion of two memoranda in particular: "Memorandum on Welfare in the University", November 1973 (Appendix "C"): "Heriot-Watt University - Its Myths and Meanings - Some Personal Impressions", September 1974 (Appendix "D"). The latter was written at the invitation of the Vice-Principal for discussion among senior academics with the new Principal.

It will be seen from this paper that the issues facing the University were not just those of the physical planning of a campus, but wider issues concerning the very nature and function of the University as a whole in terms of its own self-perception. Once again, because of "the peripheral stance", the Chaplaincy was able with some degree of trust and credibility to offer to the institution a perspective from which to examine and assess its values and its praxis.

5.3. A Chaplaincy Centre

As the plans for the campus began to emerge the Chaplaincy Team started discussions on the desirability of building a Chaplaincy Centre on the campus. To further these discussions two week-ends were spent with students, one at the University of Lancaster to see its new Chaplaincy and the second at a highland retreat-centre to reflect on the practical expression of "Christian Presence" on our new campus.

These group discussions threw up a number of features and

characteristics for a Chaplaincy Centre which can be listed as follows:-

5.3.1. It should be residential thereby being totally involved in and identified with the rest of the campus.

5.3.2. Physically it should be different from the other buildings - reflecting a "domestic/Family" life-style as an alternative to the "institutional" style of the campus. In this way it could offer an option of different attitudes and values to the campus.

5.3.3. The community to be housed in it should reflect a broader spectrum of the community at large than the "elitist" spectrum of the student population. It would do so by having the Chaplains and their dependants resident in the centre, together with students who would form the basis of a supportive community for young people either on parole from prison or borstal, or young single homeless people at risk.

5.3.4. It should, in the words of the Appeal Leaflet, "be open to people and ideas which will contribute to the development of responsible and tolerant attitudes in the University and help Christians to deepen their own faith while learning to respect the views of others".

5.3.5. Functionally it should provide spaces for worship, for quiet and reflective activities, for sharing of meals, for discussions, art and music activities, and for providing a link between the campus and its neighbours.

These features and characteristics were presented in a series of memoranda (Appendix "E") and were discussed at the highest levels within the University. Decisions were finally taken that the scheme thus presented was unworkable for three main reasons: first the University did not want to entertain the idea of parolees etc. on the campus: second, children and families living close to the heart of the campus was considered inadvisable: third, there was insufficient space for a complex building of the kind envisaged.

Faced with this situation the Chaplaincy Team had to reconsider their plans and negotiate with the University a set of proposals which would be acceptable. This was possible, and eventually a set of plans for a Chaplaincy building were agreed upon maintaining all the features of the original proposals except those relating to the Chaplains and their dependants living in the Centre and the provision of a supportive community for parolees etc. An outline of these proposals is contained in Appendix "F", and building work on the project began in March 1977.

5.4. The Chaplaincy's Praxis on the Campus

As Appendix "F" indicates much of the thinking behind the final plans for the Chaplaincy Centre was based on the experience which the Chaplaincy Team had had in using a cottage given for its use as a temporary Chaplaincy Centre. This cottage, consisting of dining-room, sitting-room, study, office, 2 bedrooms, kitchen and bathroom, was first used as a Chaplaincy in January 1974.

Physically, because of its age, its material and architectural style, it provided the Team with precisely the kind of "alternative" space which had been in mind. Its opening as a temporary Chaplaincy Centre meant a major shift in the praxis of the Chaplaincy within the University. It was felt that the Chaplaincy had through the years built up a trusting relationship with members of the University. By now it was recognised that the Chaplaincy was in fact concerned to provide resourceful service to the whole institution and all its members regardless of their creed or lack of it, and was not there to be of service and value to Christians only.

However, the campus situation presented new needs and demanded new resources to meet those needs. The new needs were quickly perceived and expressed by the students who lived on the campus:-

5.4.1. the need of opportunities of more "communal" activities than the "institutional" style of living could provide.

5.4.2. the need for getting to know and relating to the neighbouring communities.

5.4.3. the need of experienced back-up for the Senior Residents on campus who were mainly post-graduate students.

5.4.4. the need of a place in which vulnerable students could find sanctuary in time of stress.

5.4.5. the need of opportunities for discussion and reflection on larger issues and "ultimate concerns".

5.4.6. the need of opportunities for worship both traditional, ecumenical and experimental.

The Chaplaincy Team in conjunction with students sought to establish a number of activities by which such needs might be met.

These activities revolved round and derived their dynamic from a central source - the Family Meal which took place in the cottage each Wednesday at 6 p.m. It is worth describing this event in some detail since it contained a number of elements which became in themselves resources for the campus community.

An open invitation was extended to all members of the University to come to the Meal, and specific invitations were addressed to individuals such as the local doctor, headmaster, district councillor, tenants' association representatives etc. On occasions specific members of staff were invited, sometimes with the remit of opening up an "after-dinner conversation" on a subject of their choice.

Through the first term of this event a pattern of attendance began to emerge. There was a core group of up to 15 students who came each week: there was a modular group of another 15 students who came once in two or three weeks: there was a peripheral group of 20 or so who came once or twice a term. In all upwards of 50 students came to

the Meal during that first term.

The Meal itself was cooked by volunteers from the core group and was served and eaten in communal style. A number of tables were pushed together and benches placed round them. All the food was placed on the table and was served and passed round. This was in direct contrast to the impersonal style of the "institutional cafeteria" on the rest of the campus and was designed to signify the value of "sharing a meal" and the potential which could emerge from this kind of experience.

At the end of the Meal one of the Chaplaincy Team served an "agape" of bread and wine. From the start it was stressed that this act of sharing bread and wine round the table was a symbol by which the significance of human mutuality and relationship was held up. Implicit in the passing of bread and cup from one person to another was the out-going dynamic and the receiving dynamic of that mutuality. Through accepting one another in this way the group could find a mutuality of respect for the difference among individuals and a possibility of breaking down barriers of prejudice and fear.

The Team also stressed that each individual had the right to find their own interpretation of the event and that there was no imposed blue-print of an ecclesiastical nature implicit in the event. This was specifically stated so that none should feel that they were inhibited from partaking and consequently the distinction between "believers" and "agnostics" although recognised and respected, did not prevent this more basic recognition of the sharing of a common humanity. The only "labels" which were permitted at the Meal were people's own names.

The "agape" concluded by each person being invited to turn and greet their neighbour by hand-shake or embrace. Again this act was

specified as a mark whereby people acknowledged their mutual acceptance not just at the intellectual level, but physically as well.

The other activities which stemmed from this Family Meal can be listed briefly. Most of them took place in the cottage itself largely because through the Family Meal it presented itself to the campus not just as a "place" but in a sense as an "event" which had the dynamic elements of "openness", "caring", "sanctuary", all somehow undergirded by the "ultimate alternative". This meant that within it there were limitless possibilities for "growth" in personal and communal experience.

5.4.7. Regular discussions were held between administrators, Senior Residents, doctors etc. who seemed to feel they could relate with a degree of relaxation and informality.

5.4.8. The cottage became the "contact point" for the neighbouring community and the campus community. A number of opportunities for voluntary work in the local community emerged and were taken up.

5.4.9. From time to time the bedrooms were used by students who were in some kind of difficulty and who needed to find alternative accommodation.

5.4.10. The Chaplaincy Team offered services on Sundays; Roman Catholic Mass and Episcopalian/Presbyterian Communion. On special occasions such as "All Saints", or "Ash Wednesday", joint services were held.

5.4.11. The Chaplaincy Team used the relaxed atmosphere of the cottage for most of their individual counselling.

As has already been indicated the Chaplaincy's use of this cottage meant that the Chaplaincy itself now took a number of initiatives which were centred on the Chaplaincy building - a major contrast to the strategy of earlier years. However, the Team made every effort to

ensure that the Groups who used the cottage, or who came to the Family Meal, did not become exclusive, but remained open in outlook and flexible in their membership. The response to this was strong and affirmative. One occasion in particular stands witness to this response. A few students formed themselves into a "committee" to run certain functions and activities within the cottage and to become responsible for the maintenance of its equipment and furnishings. Laudable though their motives may have been the Committee soon took on an exclusive proprietorial manner which was simply not tolerated by their colleagues. Within a few months the Committee broke up and has never been resurrected since.

The Chaplaincy Team were aware of the danger of focusing all their time and energy on the cottage and the events within it. The wider commitment to the life of the whole University had to be maintained as it was on this commitment that sufficient mutual trust was built whereby the Chaplaincy Centre activities could be undertaken without prejudice and suspicion. With the growth and development of the campus the Students' Association had also developed into a sophisticated and professional agency concerned fundamentally with the well-being of their constituents. Frequently the Chaplaincy's help was sought in teasing out the components of an argument on a quite practical issue. Such issues often sprang from bureaucratic measures which were based on the neatness of bureaucracy rather than the needs of those who were to be affected by the decisions. Increasingly the arguments became a battle between the standards of cost-effectiveness and the well-being of the campus community. The Association in seeking the Chaplaincy's assistance assumed without question that the Chaplaincy always stood on the side of the community.

While this was largely true, as times of financial stringency

grew tighter, the Chaplaincy had to recognise that such stringency had to affect the whole community and there were occasions when the administration sought the Chaplaincy's help in interpreting and communicating this to the Students' Association. This kind of interpreting role came to a head in the summer of 1976 when students occupied the new but unused Library Building on the campus. Their principal reasons in doing so were as a protest against cuts in public expenditure in general, and a protest against the Librarian's apparent unwillingness to use the new building available to him.

The initial response of the administration was impetuous and fearful. Fantasies abounded that the building would be grossly abused and that the occupation was a carefully plotted action designed to disrupt University life. Threats were made that the building had to be cleared voluntarily or that more drastic action might ensue, and one of the Chaplaincy's problems was to cut through both fantasies and threats and present a clearer picture of what was actually happening.

By regular visits to the Library the Chaplain saw that the occupation was extremely well-run. A cafeteria was set up, reading spaces provided for study purposes, a broad-sheet was published, and each day tasks of cleaning and similar duties were allotted and carried out. In effect the whole exercise proved that the Students' Association could act with a real sense of responsibility and that the Library building could be used to great effect for the benefit of academic study.

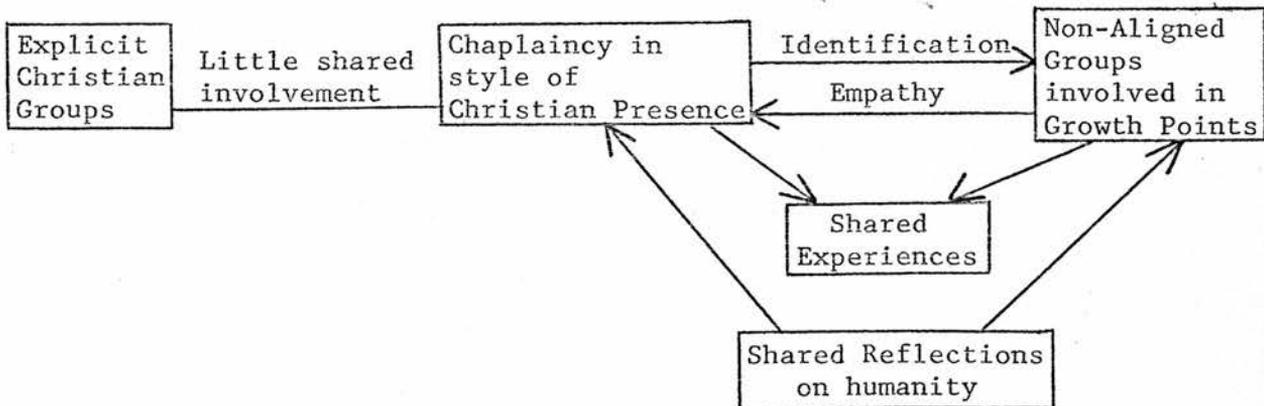
Partly by this being reported back to the University authorities by the Chaplain the initial threats were reduced and the occupation continued without disruption until the end of the term. The students then left and by the beginning of the following term the Library was prepared for its proper use.

6. CONCLUSION

This last description of the Chaplaincy's role as interpreter in a dispute within the University is an example of the "involvement" and "identification" with the world and its problems which we anticipated earlier (see p.48). In terms of our theological starting-point this kind of activity might be seen simply as a practical consequence of that theology. This was, as we thought, the Gospel being worked out in a worldly situation. The hope and aim was that, as a result of the Gospel, the worldly situation might be perceived in a fresh light and new, appropriate responses made to it. Our whole description has been couched in similar terms. However, as we shall reflect on later, it was not just the worldly situations which were being changed, but also our perceptions of the Christian faith and our practice of it as a Chaplaincy.

In our earlier diagram of the Chaplaincy's strategy (see p.50) we saw that there was no thought of a change occurring in our dogmatic starting-point. As we suggested then this was a flaw in our thinking which only became apparent through experience. We have described such experience and it is now our task to expose the flaw and trace how our theological understanding was itself radically changed.

We can move towards this task by setting down a new diagram which indicates the relationships and dynamics of our experience.



When we compare the two diagrams we can see that the second one neither traces (i) the application of dogma, nor (ii) the gathering together of a re-vitalised Church, nor (iii) the reception by the world of a single construction of truth. Instead it traces (i) the development of unconditional relationships, (ii) the consequent sharing of experiences and ideals, (iii) the feeding back of such reflections to the initial starting-points.

As far as the Chaplaincy was concerned we came to recognise that the theology we worked with was not, in the end, a coherent and comprehensive system. Rather we found it possible to work with "fragments" of theological understanding and practice. In some instances these "fragments" were filled out in our involvement with the world, and in others the "fragments" atrophied. In the final Chapter we shall give account of the "fragments" and exemplify the processes of their affirmation, adaptation, and negation.

Before doing so it is important to state again what our purpose is in this whole thesis. We have reported, with some analysis and comment on how a Christian agency came to be established in a secular university. We have described how that agency thought of itself and its function and how it tried to fulfil that function. In our final Chapter of theological reflection we are not speculating on the validity of any theological systems, nor seeking to claim new knowledge in theological terms. All we shall do is to say "this is what we did and this is how we took account of our actions theologically".

APPENDIX "A"HERIOT-WATT UNIVERSITYProcedure for and conditions of appointments of
additional Chaplains in conjunction with denominations1. CHAPLAIN TO THE UNIVERSITY

The University appoints and employs a minister of religion to be Chaplain to the University. As such he is a member of staff of the University responsible to the Principal in all matters pertaining to his work as Chaplain to the University. It is recognised that as a minister of religion he is also under the jurisdiction of an appropriate ecclesiastical court or authority.

2. ADDITIONAL CHAPLAINS

The Court of the University is aware that the work of the Chaplaincy can be enhanced and made more effective when the Chaplain to the University is joined by other Chaplains, full-time or part-time, who will work together in a Team Ministry. Consequently the Court may from time to time invite a specific denomination to nominate one of its clergy or laity as a full-time or part-time Chaplain. Equally denominations may suggest to the Court that they would like to participate in the University's Chaplaincy by offering the services of a Chaplain.

3. NOMINATION AND APPOINTMENT OF ADDITIONAL CHAPLAINS

Prior to the nomination of an additional Chaplain there should be full consultation between the University and the appropriate ecclesiastical authorities. Thereafter the University would appoint an approved nominee to membership of the Chaplaincy Team.

4. CHAPLAINCY TEAM

It is accepted and understood that when such invitations are issued or suggestions made the ensuing appointee will work as a member of the University Chaplaincy Team for which the Chaplain to the University is responsible.

5. FINANCE

The salaries of additional Chaplains will normally be the responsibility of their own denominations. Payment may be made through the University if the denomination concerned so wishes.

6. TERM OF OFFICE

Additional Chaplains will normally be appointed for a period of up to three years. This term may be extended by mutual agreement.

7. DUTIES

The duties of additional Chaplains will be decided in consultation with the Chaplain to the University and other members of the Chaplaincy Team.

APPENDIX "B"SOME IMPRESSIONS OF THE SOCIAL
EXPERIENCE OF CAMPUS LIVING1. INTRODUCTION

- 1.1. These impressions were gained during a tour of four campus Universities made during March, 1972.
- 1.2. The Universities visited were - Sussex, Essex, Bath and Lancaster.
- 1.3. The impressions were built up by a combination of personal observations, but more so by conversations with Students, Academic and Administrative Staff, Health Service Staff and Chaplains.
- 1.4. While each campus is in itself unique, there are clearly certain patterns common to them particularly in terms of social experience.
- 1.5. By "social experience" I mean the reaction and inter-action of individuals and groups to the experience of living/working at a campus university.

2. PRIOR EXPERIENCE

- 2.1. One fundamental way of understanding the reactions and inter-actions of individuals and groups on campuses is to recognise the nature and extent of the change from home living to campus living.
- 2.2. Prior to entering University the majority of students have been living - with a family - in a house - within a town.
- 2.3. On coming to live on a campus students live - with unrelated individuals - in an institution - outside a city.
- 2.4. It should be clear that the three factors mentioned above constitute a major difference in terms of social experience.

- 2.5. Obviously individual students respond in a variety of ways to this difference. Some adapt without stress, to others the experience is highly stressful. However, it is not the purpose of this paper to examine the degrees of stress encountered, or, at this stage, to suggest panaceas to reduce or remove the causes of stress.
- 2.6. Basically there seems to be a common set of responses by the majority of students to the difference from home to campus in that the responses to campus living tend to be based on the major factors in their prior experience.
- 2.7. This means that however the campus may be designed the majority of students will tend to - live in groups - make a 'home' - escape to a town.

3. THE SEARCH FOR A GROUP

- 3.1. In spite of the fact that some students welcome the chance of leaving their families, nevertheless the experience of belonging to a group is so ingrained that the search for a group in the new situation of the campus becomes paramount.
- 3.2. Two of the major features of the family group are, of course, the age-range and the co-existence of the sexes. On campuses the age-range feature is often provided, in a quite haphazard way, by personnel such as janitorial and housekeeper staff. This is particularly true for first-year students while they are in the process of finding a group among their peers.
- 3.3. The presence of "informed authorities" at the beginning of each session for students new to the campus seems to be vital. Such authorities are often a group of students who have lived on campus already, and also staff who are closely involved in the details of campus living.

- 3.4. Matters of apparently minor practicality often assume massive proportions to the new students. No document can hope to provide all answers to such questions, and hence the importance of "informed authorities" who can and will bear with patience questions of minor detail.
- 3.5. Students new to campus living will tend to form groups in simple physical proximity. They do so because they lack knowledge of one another as persons and therefore have no choice but to get on with their neighbours. In this sense a group lacking in real friendship is better than no group at all.
- 3.6. This feature, however, changes as lack of friendliness may change to antipathy and as the possibility of a "chosen" group living together becomes realistic.

4. THE MAKING OF A HOME

- 4.1. It is the self-selected or "chosen" group which, once formed, will seek to make a "home" for itself on the campus.
- 4.2. The centre of the "home" will be the shared cooking/eating area. Because of this the provision of facilities and utensils becomes a major concern.
- 4.3. The extent to which the actual purchasing and cooking of food is shared in common will vary from group to group, but "family" shopping in terms of amounts etc. will be significant.
- 4.4. Cooking and eating as a group will become the major social feature of the group's life.
- 4.5. Round this feature will revolve much of the entertaining of friends, staff etc.

- 4.6. Groups may tend to regard their "homes" with a sense of propriety and will therefore become increasingly interested in the "rents and repairs" side of their "home-life".

5. THE NEED FOR THE TOWN

- 5.1. The essential feature of "town living" in the students' prior experience is the diversity which a town provides in terms of the range of social and recreational options.
- 5.2. Most campuses seem to be designed to provide as much diversity as possible, but they cannot compete with towns.
- 5.3. This can and does lead to quite large numbers of students preferring to live in nearby towns rather than on the campus.
- 5.4. It also leads to a major weekend "exodus" by those living on campus to towns in the vicinity.
- 5.5. Some regard campus life as extending from Sunday night to Friday mid-day.

6. SOME POSSIBLE IMPLICATIONS FOR RICCARTON

- 6.1. The outstanding impression deriving from other campuses is the way in which the social experience is in fact built on the "family - home - town" model and not on the "Oxbridge monastic" model.
- 6.2. It may be useful in planning for the social experience of Riccarton to keep this model in mind.
- 6.3. It would seem useful to work out some kind of "social administration system" by which the administration and planning of all facets of the social experience are linked and so inter-act with one another e.g. Welfare, Residences, Catering and Other Amenities, Transport etc.
- 6.4. The following Committees/Personnel may be interested in more particular implications raised in the paragraphs indicated.

6.4.1.	Halls of Residence Committee	3.2.
	Domestic Bursar	3.3.
	Accommodation & Welfare Officer	3.4.
		4.2.
	Executive Officer (Riccarton)	3.3.
	Commercial Development Committee	4.3.
	Welfare Committee	3.3.
		6.3.
	Personnel concerned with Transport	5.4.
	Catering & Other Amenities Sub-Committee	4.4.
		5.1.

APPENDIX "C"HERIOT-WATT UNIVERSITYMEMORANDUM ON WELFARE IN THE UNIVERSITY1. INTRODUCTION

- 1.1. During the past few years the University has initiated and developed a number of schemes and services to cater for, in a variety of ways, the welfare of students. These schemes and services have been developed largely in response to particular needs as such needs became apparent. As a result these schemes and services do not necessarily function in any clear relation to one another - a factor which, in my opinion, can and does sometimes cause unnecessary frustration and difficulty for individual students in particular, and also causes misunderstandings with regard to the meaning and function of welfare in the University as a whole.
- 1.2. The purpose of this paper is to initiate a discussion on this matter. First I shall attempt to define some of the problems in the general thinking about welfare, and then go on to suggest in broad outline a fresh definition of welfare which may be of value as a cohesive agent to all the schemes and systems which are involved.

2. PRESENT SITUATION AND ITS PROBLEMS

- 2.1. The way in which "welfare provision" is operated at present can be categorised into three groups:-
- 2.2. Committees - there are a number of Committees both of the Court and the Senate which in some way either explicitly or implicitly impinge on the welfare of students:-

Welfare Committee
Student Assessment Committee
Student Progress Committee
General Purposes Committee
Residents' Committees

- 2.3. Personnel - there are a number of people whose function is wholly or in part to provide welfare for students:-

Accommodation and Welfare Officer
Director of Physical Recreation
Chaplains
Careers Advisory Officers
Domestic Bursars
Wardens and Senior Residents
Sabbatical Officers - C.S.A.

- 2.4. Schemes and Services - there are a number of schemes and services whose function is wholly or in part to provide welfare for students:-

Careers Advisory Service
Mentor Schemes
University Health Service
Student Nightline

- 2.5. As already implied earlier in this paragraph my contention is that there is no correlating system which allows clear and instant communication between these committees, personnel and services. For example there seems to be no systematic correlation between the operation of the Mentor Scheme, largely dealing with academic problems, and the Student Assessment and Progress Committee, largely dealing with the causes and effects of student success. Equally the personnel operating "welfare services" are often

thought of as providing 'loopholes for the lazy' or 'nursing for the neurotic' ! Again there is no clear way in which the causes and effects of neuroses are correlated with student performance.

In a word the "welfare provision" is fragmented.

- 2.6. The cause of this fragmentation is, I suspect, due to reducing the complexity of the numerous problems of student welfare. To draw together student performance, vocational motivation, physical, emotional and mental well-being, problems in accommodation, and the host of other factors involved is indeed a very complex problem in itself. What has been done, therefore, is to reduce the complexity by categorising different areas of the problem into manageable proportions. That would be reasonable if at the same time care was taken to recognise the numerous overlaps among the areas and to provide a system of communication among them.
- 2.7. Further because of this process of reduction and categorisation the concept of "welfare" itself has been distorted. It is at present thought of as coping with those areas of human experience in which problems arise that can be described broadly as "personal" with little reference to those problems which can be described broadly as "academic". In the reduction of the concept of "welfare" to the areas called "personal" and in the process of making this distinction between problems of a "personal" kind and an "academic" kind lies the basic cause of the fragmentation of the "welfare provision".

3. TOWARDS A FRESH DEFINITION OF WELFARE

- 3.1. The major point to be made initially is to state that "welfare" can no longer be considered in isolation from the "education process" which, for this present purpose, I would describe as "development".

3.2. When these two terms are used together we can then propose the following definitions:-

"welfare" describes the state of the well-being of persons in terms of the stability of those persons.

"development" describes the process of growth/maturation of persons in terms of the adaptability of those persons.

Both these terms have their opposites in "ill-fare" and "deterioration" and both have properties basic to states of human welfare and development and their opposites:-

3.3. Welfare	Ill-Fare	Development	Deterioration
Intactness	Impairment	Maturation	Arrest
Robustness	Vulnerability	Learning	Retardation
Self-regulation	Breakdown	Extended Adaptability	Restricted Adaptability
Integration	Dissociation	Productivity	Waste
Independence	Dependence	Accumulation	Stagnation
Interdependence	Isolation		
Co-operation	Conflict		

3.4. It can be seen from this table that when "welfare" and "development" are thus brought together we have a way of describing "persons in change" which is, of course, the continual process of students in the University.

3.5. Equally it should not be difficult to see that "welfare" and "development" are inter-dependant functions. For example the student who is a self-regulated person will have a better chance of learning than the student in breakdown. On the other hand the student who is maturing in the development process (i.e. through education) will have a better chance of coping with his vulnerability than the student whose process of maturation has been arrested.

4. IMPLICATIONS FOR CHANGE

4.1. This fresh definition of "welfare" and "development" is basically different from the previous definitions in three ways:-

(i) "Welfare" is no longer a way of describing the provision of a social service created for remedial and preventive work; it is a way of describing the state of well-being and the process of personal development of persons.

(ii) "Welfare" is no longer isolated from the other aspect of educational activity but is seen to be functionally inter-dependent with these other aspects.

(iii) "Welfare" is no longer something "given to students" but is something in which the participation of students is primary.

4.2. "Welfare" in this broader concept is no longer an activity simply to be undertaken by a variety of committees, personnel, or schemes. It is a way of thinking about the complex educational and social processes in which all students are involved.

4.3. While it is beyond the scope and intention of this paper to propose practical steps, nevertheless one can indicate that this "way of thinking" cannot be left to chance. A system of communication must be devised by which "welfare and development" in the University can be correlated - assessed - adapted - enabled to develop - by methods which promote the maintenance of personal stability and the development of personal maturity.

5. CONCLUSION

This paper is offered to those involved in and concerned with the University's "well-being" system to initiate a discussion on this whole matter. Clearly the discussion must go wider to include not only the

other committees, personnel, and schemes which already operate, but also beyond them to those individuals and groups involved in the policy-making and planning of Riccarton.

Solutions, therefore, should not be sought for in the paper itself, which, in presenting this evaluation of welfare and pointing towards a fresh definition of welfare, does so to begin the argument and not to end it.

NOVEMBER, 1973.

TOM SCOTT.

Chaplain to the University.

APPENDIX "D""HERIOT-WATT UNIVERSITY - ITS MYTHS AND MEANINGS"Some Personal Impressions 1966-74I. INTRODUCTION

"What kind of community can we create at Riccarton ?" - "What do we mean by 'liberal education'?" These and similar questions were aired at two recent meetings of the Academic Congress and their very asking seems to reflect a desire and need among members of the University for a clearer self-awareness of the institution by the institution. Towards that end this personal review of the University's beliefs about itself is offered. Clearly no such personal review can be either complete or definitive and indeed it may be at times in considerable error. However, this seems to be a timely stage for reflection considering a number of major changes taking place together in the University's life. The arrival of Principal Burnett, the steady movement of departments to Riccarton, and the fact that eighteen months from now the first decade of the University's life will be completed - all these provide a natural pause in the routine rhythm.

One final personal statement by way of introduction - there are considerable risks involved in exposing one's own impressions of the institution in which one works. However, if in undertaking this review, as I have done at the invitation of the Vice-Principal, there follows some further useful discussion of the University's nature and function, then the accuracy or inaccuracy of this review will not matter quite so much, and the errors, I trust will be forgiven !

II. OBJECT AND METHOD

The purpose of this paper is not to plot out in a descriptive manner the main events of the University's history since 1966. Consequently no table is employed in which events follow one another chronologically. Such a description could be found in reading the University's Annual Reports and Bulletins. Nor is this paper the result of employing sociological techniques to test certain hypotheses about the University as a social organisation or an educational institution. Instead the paper is an attempt to examine what the University thinks and believes about itself, its nature and purpose.

Every institution creates a mythology about itself - a system of beliefs about its basic philosophy and its ultimate goals. In its actual praxis the institution gives meaning to these beliefs and if the beliefs or mythology is sound and accurate then the praxis will be valid and effective. If, however, the mythology is based on false assumptions or presuppositions long since departed from, then the praxis will be invalid and may be harmful. To give briefly an example which will be developed later on may help to explain the method of this review with great clarity. Supposing the University had believed that the purpose of providing residences at Riccarton was basically to transmit the common culture of an academic community through a collegiate style of living: It would have built Halls with high-tables, made rules about gowns being worn at meals and generally attempted to impose an Oxbridge style on the student population. In such an example the praxis would have been grossly in error because of a mythology based on a basic assumption which is no longer tenable, namely that the student population expects University life to be in such a style.

By reviewing the myths and the meaning we give them in the

University we may be able to clear away a number of things which presently block or distort our self-awareness as an institution. Not that I would expect from any consequent discussions that we would arrive at a consensual view of the University. Obviously we live in a pluralistic not a monolithic culture in which the diversity of beliefs is rampant. However, diversity can be enriching rather than threatening especially when differing views can be held openly and without loss of respect.

So if the method of the review is to expose the mythology we hold of the University, then the object is to help create an openness in sharing our thoughts about it, and certainly not to suggest that a single view holds or ought to hold, an absolute sway.

What follows then is an examination, using the method outlined above, of a number of areas in the University's life. However, the University did not come into existence in a vacuum, nor purely from its own past, but during a period of major debate about higher education in general. Obviously some of the mythology presently existing in the University derives from that debate, so it is reasonable to begin by outlining some of the principle arguments being advanced at that time.

III. "ROBBINS ET AL"

Heriot-Watt University was established by Royal Charter in 1966 as a result of the recommendation of the Report on Higher Education produced by the Robbins Committee in 1963.

The Robbins Report itself must be recognised as providing some evidence of the social, educational, cultural, and political goals towards which the new Universities should aim. One of the major social goals to which the Report looks forward is clearly the provision of an opportunity in Higher Education for a much larger proportion of

the age-group than was possible at the time. Thus Robbins predicted that "by 1980 this country should be providing entry to full-time higher education for about 17 percent of the age-group". The educational goals of Higher Education itself are also explicitly stated in a four-fold system:-

1. "... instruction in skills suitable to play a part in the general division of labour"
2. "... to promote the general powers of the mind"
3. "... the advancement of learning"
4. "... the transmission of a common culture and common standards of citizenship"

Such expansion of this kind of education is seen to have what might be regarded as an "ultimate" goal when the Report continues, "... education ministers intimately to ultimate ends, in developing man's capacity to understand, to contemplate and to create. And it is characteristic of the aspirations of this age to feel that, where there is capacity to pursue such activities, there that capacity should be fostered. The good society desires equality of opportunity for its citizens to become not merely good producers but also good men and women".

There can be little doubt that these educational goals to be provided for a much larger group of the community had also to have a political aim. Commenting on this aspect of the Report, Professor W.R. Niblett pointed out that, "the Report shows clearly that universities are needed by the nation for technological, scientific, business and professional studies on a much bigger scale than before". Emphasising this he quotes the Report's submission of the need for "the maintenance by this densely populated island of 'an adequate position in the fiercest competitive world of the future'".

It is this latter goal that is echoed most clearly in the Charter establishing the Heriot-Watt University itself. Article 2 of the Charter states, "The objects of the University shall be to advance learning and knowledge by teaching and research particularly in Science and in Technology and to enable students to obtain the advantages of liberal University education".

The granting of this Charter by the Government on the direct recommendation of the Robbins Committee implied an acceptance of the values inherent in the Report. It was good to provide opportunity of Higher Education to more people: it was good to establish a kind of education that satisfied both national economic needs and fulfilled personal development and advancement: it was good to upgrade the educational status of technology. Such values were seen to be commonly held among the public at large whose taxes would have to pay for such expansion. As Dr. Marjorie Reeves commented succinctly, "National Prosperity encourages investment in long-term training with a view to better careers and a higher standard of living at the end." This, then, was the context within which Heriot-Watt University was established.

IV. SOME EXPECTATIONS REGARDING THE NATURE AND FUNCTION OF BEING A UNIVERSITY

The Robbins Report recommended the creation of six new Universities and the granting of University status to at least ten Colleges of Technology. When the Report was published there were 238,000 students in full-time higher education, a number which was predicted to grow to 344,000 by 1970, 558,000 by 1980, and 697,000 by 1985. As a result of the Report's published predictions and recommendations a considerable amount of thinking and planning was stimulated within the academic world. A number of publications were written expressing a wide range of opinions regarding the implications

of the expansion in relation to the nature and function of higher education in general and the new Universities in particular. At this point we will first examine some of these expectations as they were raised in public debate and then focus on documented evidence regarding the expectations concerning the new Heriot-Watt University.

The Vice-Chancellor of one of the new Universities, Dr. Geoffrey Templeman pointed out one of the most basic expectations of the new Universities when he stated that previously, "most of their students and staffs were drawn from the middle and professional classes". A whole new group of 'first generation' students with no knowledge of University life derived from their parents and no experience of institutional corporate living was about to break on the University scene. Towards this new generation Dr. Templeman saw the Universities having the duty of "producing the elite of these new professionals". One method of such production he hinted at when he wrote, "It (the Universities' duty towards undergraduates) is much more likely to be satisfied in a host of indirect ways, and perhaps most importantly by development on a much larger scale than has hitherto been possible in Universities of the kind of social mixing which effectively planned residence allows".

In similar vein Dr. Bryan Wilson wrote of his concern with the University's role "as an agency of intellectual and cultural transmission and dissemination". Developing this concern he continued, "The tutorial system and residential arrangements of our universities are an example of this welfare orientation which amounts to more than merely providing lodging houses, health facilities and refectories. It is 'welfare' in terms of the cultural and intellectual well-being of the student, who is being introduced to the traditionally highly valued aspects of our civilisation. He is being given the opportunity to grow into another

kind of person"

Both these academics seemed to expect that this new group of "first-generation" students, large though the group might be, would nevertheless be absorbed into an already existing "university culture" in which the process of "embourgeoisment" into an elite group could take place. Implied here also is the expectation that the new Universities will be models of the traditional so that the "intellectual and cultural transmission and dissemination" may continue unaltered.

Professor W.R. Niblett, engaged in the same debate as Drs. Templeman and Wilson, entered a caveat to their expectations. Questioning whether the expansion of numbers could be coped with in terms of "personal education", he put forward a different view. "It could come about, despite Robbins hopes, that the Universities are looked to primarily for the production of large numbers of technically trained, normal, sensible people, who fit in with normal society, who see ideas simply as tools, to whom the action of a "play of ideas" will be quite alien". More specifically Professor Niblett raised the question of the ability of scientific and technological education to value "not only the knowledge and skills they teach but reflectiveness, insight into other people's moods and motives, capacity for moral judgment and so on".

It can be reasonably argued that Dr. Templeman and Dr. Wilson were idealistically optimistic in their expectations that the traditions of a liberal and humane education would be continued by the new Universities, and that Professor Niblett, while more realistic in his appraisal of such expectations, nevertheless believed in the same kind of cultural values. However, it was Dr. Daniel Jenkins, Chaplain to the new University of Sussex, who expressed a different kind of expectation in the debate. He seemed to sense the emergence of a new kind of relationship between science, technology and the humanities

which would be brought about by the expansion of higher education.

"Creativity in science is more intimately related to creativity in the arts, humanities and religion, than those concerned only with enjoying the short-term fruits of scientific discovery can readily see", he wrote. For him acceptance of the continuance of the "two cultures" was certainly undesirable and not inevitable, as seemed implied by the three previous academics referred to.

Moreover, Dr. Jenkins did not accept that the new Universities would draw their students into a traditional culture produced by a traditional institutional life, but recognised that science and technology "uproot people from old-established communities and settled ways". He saw that, "It is much more difficult in this kind of situation for the individual to accept the guidance of those in traditional positions of authority and he has to make a much more conscious and deliberate effort to participate in the life of the community". A further expectation of the role of the new University was raised by Dr. Jenkins in its relations to the community as a whole. Underlining this he wrote, "With the advent of 'the educated society' much more attention than ever before will have to be given to the question of the relationship between the highly educated and the other groups in society on wider levels than of those between institutions".

It was while this debate concerning the expectations was being discussed in a fairly wide academic forum that the Academic Advisory Committee of the Heriot-Watt College (University-Designate) was mapping out a blue-print for the new University. Their report shows that they were not unaware of the issues raised in the wider public forum. While it was accepted without question that the Heriot-Watt College should become a "technological University", nevertheless the Committee clearly heeded the kind of warnings expounded by Wilson and Niblett. They

sought fully to bring the concepts of the social sciences and even the values of moral philosophy within the curriculum as a corrective to the more specialised areas of applied science and engineering. Further they saw with Dr. Jenkins the necessity of merging the two cultures - of applying value-judgments to technological developments.

There is, however, little evidence in their Report that their expectations were similar to those of Drs. Templeman and Wilson. For them there was no notion of copying the traditional models of University in order to enable the transmission of a high cultural inheritance. Rather they moved towards the goal hinted at by Dr. Jenkins that a new technological University should have a co-operative relationship with other groups in society particularly in industry and commerce. If their educational expectations for the new University could be brought together in a single aim it would be to provide an education which would endow those educated with abilities to harness, control and make available for universal use the natural resources of energy and material available to mankind.

In terms of its institutional life it is interesting to note that the Academic Advisory Committee laid major stress on the importance of the University's image through public relations. If their dictates were to be followed Heriot-Watt University was to be no 'ivory tower' removed from the circumscription of industrial and commercial competition or the sanctions of public opinion.

Nevertheless the 'blue-print' contained at least one echo of the kind of cultural and social expectations raised by Templeman and Wilson. The provision of residential places for students was placed high on the list of priorities with an emphasis on the educational value of such provision. Indeed this was one of the major factors in the Committee's final recommendation that the new University should seek to move to a

campus on the periphery of the city. Implicit in this recommendation is the notion that corporate institutional living, in which the broadening of an otherwise narrow educational scope could take place, was expected for a new University, even one explicitly biased towards producing the skills and techniques necessary for the management of industry and commerce.

V. SOME BELIEFS AND THEIR GIVEN MEANINGS

Having looked briefly at the broad debate surrounding higher education and more specifically at some of the specific features in the blue-print for the new Heriot-Watt University, it is now possible to look in greater depth and detail at the ways in which beliefs held about the University in the University have been accepted and practised, or negated and departed from. I feel I am only competent to examine four such beliefs - "the idea of a technological University" - "the meaning of a liberal education" - "the meaning of welfare" - "the meaning of an academic community".

1. The Idea of a Technological University

In the Academic Advisory Committee's Report, as we have already seen, there was a firm commitment to the idea of a Technological University. The apologetic advanced in support of this commitment, far from being defensive, was bold and unequivocal. The purpose of the University was outlined in terms of the concern of technology:-

"To harness, control and make available for universal use, natural sources of energy and materials. To raise the material standard of living in all communities. To increase leisure and eliminate dull and unnecessary work. To develop and improve communications at national and international level."

There seemed to be no question that these entirely pragmatic goals should suffice as the goals of an academic institution.

However, it is one thing to write such goals in a report, it is a quite different thing for those who become the members of a technological University to have to defend its very "idea" in the arena of "academe" at large. Sir Eric Ashby expounded the problem - "..... and so the crude engineer, the mere technologist (the very adjectives are symptoms of the attitude) are tolerated in universities because the State and industry are willing to finance them the traditional don is not yet willing to admit that technologists may have anything intrinsic to contribute to academic life". So clearly there are considerable pressures on those who seek not only to believe in but to practice as though they do believe in the idea of a technological university.

That there was a problem with "the idea of a technological university" was shown by the number of discussions, mostly informal, that took place in the Senior Common Room and the Students' Union alike. In the former some members of staff of long-standing regretted the necessity of granting University status to what had been and still was a highly respected technological College. They pointed to the value placed on the "Technische Hochschulen" in the German Educational system where the Hochschulen were accepted as equals with the Universities in their contribution to the German economy. Indeed the status of University seemed to be suspect with some precisely because the "purity" of their studies was so neutral as to be negative. True, such thoughts were only expressed by a few, but in themselves they lent force to the critique of the idea of a technological University.

On the other hand much of the early student critique was given from almost the opposite stance. It was expressed frequently that

the "technological" bias actually devalued the idea of the University and made the institution into a second-rate one. No doubt this was a judgment received from their peers in the older Universities, but it was one which stuck and was painful at the same time. It showed, perhaps, that students coming up to the University had some idealized expectations of it which were largely unfulfilled.

In my opinion this particular problem with the idea of a technological University has greatly diminished over the years. With the recruitment of staff who knew and accepted the kind of institution to which they were coming, and with the increasing number of students whose choice of this University was higher on their UCCA forms, there was naturally a greater degree of unquestioning commitment to the idea of a technological University as a place of academic value and respectability.

Even though this belief may now be widely held in relation to the University's nature and purpose, there are still two, largely unresolved, questions that arise from it. The first of these is the question concerning the possibility of a "liberal education" being transmitted in a technological institution. This question requires a section on its own and will be dealt with later. The other, less explicit, question concerns the possibility of maintaining academic freedom within an institution geared to meet the needs of industrial society. Whether accurate or distorted, there is a suspicion held by some that the University's "subjection" to that end makes impossible any thinking to be done within it which might be critical of "industry's" unquestioned demands. In a sense the whole debate in Scotland to-day concerning "oil" is a larger form of the same question.

While sympathising with the questions and agreeing wholeheartedly that a value-system which has a wider base than economics requires to

be hammered out in our time, I would also suggest that behind the question lies a false assumption concerning academic freedom. As Sir Robert Birley pointed out in his lecture in the University on "The Meaning of Academic Freedom", some of the German Universities in the 1930's used the "purist" argument of academic freedom to advance their "neutralist" stance towards the rise of Nazism. We would all agree that no one section of society ought to claim the right to freedom at the same time conniving at the enslavement of others. The University is "of" society and "in" society and should never make the false distinction as though it were an institution idealistically placed apart. On the other hand it surely has to see its function, rather than its status, as giving it the task of being critical of the society and its values of which it is part. Society and industry must leave the Universities free space to exercise that function in order to serve them both with constructive criticism as well as practical contribution in the shape of trained graduates and technological research.

In a sense the question which underlies this whole question is neither about the academic respectability of technology nor the implications of serving society, but rather about the possibility of a philosophic "ideal" to which any University ought to aspire. Newman's nineteenth-century "ideal" of the University being ultimately the place of a "liberal education" may still be the ghost that haunts us in our brash shop-floor of gadgets and machines. Or perhaps it is our distortions of Newman's "ideal" that have to be corrected so that we can find in the educational method we employ that which is truly liberating for those who come to learn. Such an "ideal" may still hold good.

2. "The Meaning of Liberal Education"

Paragraph 2 of the University Charter reads as follows:-

"The objects of the University shall be to advance learning and knowledge by teaching and research particularly in Science and in Technology and to enable students to obtain the advantages of liberal university education".

Now it is not entirely clear from the Syntax of that sentence whether it was believed that "the advantages of liberal University education" would accrue from "learning in Science and Technology", or whether "liberal university education" was thought of as an addition to "learning in Science and Technology". Though I would imagine the former to be the intention, I think it is time to say that the latter has been the interpretation most frequently adopted. Unfortunately in this era the notion of "liberal studies" as largely embracing all subjects not strictly of science or technology, has been adopted in many sectors of the educational world. This has given credence to the belief that somehow the study of science and technology by its very nature could not provide openness and freedom of thought but instead was restricting and limiting to the mind and imagination.

Perhaps this belief did hark back to Newman's notion of a liberal education. But as so often happens his actual teaching on the subject far from being that a "liberal education" was dependent on the content of particular subjects such as the classics and philosophy, he taught instead that a "liberal education" implied a quality of mind "free" to apprehend, analyse and understand the world in which we live.

If we believe, then, that for the individual education should be a "liberating" experience, then the question is not what subjects can achieve such "liberation" but rather what methods must be employed to achieve it using the subjects, all of them, which are already taught

and studied. Perhaps for too long some of us have thought that the only "liberal education" in the University was taught through "Humanities Options" in general and Moral Philosophy in particular. The dangers in such thinking are clear - a false confirmation that science and technology indeed do not in themselves have a "liberal" function - a failure to exploit the "liberal" advantages of educational technology and of providing the individual with processes of self-learning.

Another problem with the term "liberal education" is that it is connected with the notion proposed in the Robbins Report that amongst the objectives of Higher Education "should be" that of producing "not mere specialists but rather cultivated men and women". In this notion there are clear implications that somehow the "liberal arts" as opposed to science and technology will transmit through education the high ideals of a cultured civilisation and that these alone will transform the educated into cultured and civilised people. When written in this form the arrogance of such a view is almost ridiculous, but the danger is that there are still vestigial beliefs which support it. So when this University thought and planned its development on a campus it is conceivable that such assumptions may have been underlying the decision-making processes, as though some social blue-print could be imposed on people's living experience to mould them into a class or elite capable of manning the bulwarks of a threatened civilisation, threatened not just by new political forces but by what are seen to be the uncivilising influences of science and technology themselves. Granted this exposition may be somewhat overdrawn, but the dangers of an unthinking belief about liberal education need to be exposed. If as a result of recognising them we can depart from believing that science and technology are essentially "illiberal", perhaps we can find not only methods of education which genuinely "liberate" the mind, the

imagination, the whole person, but also start again from the more humble position of recognising that in part, at least, we are engaged in the struggle to create a new humanity and free to find its fulfilment.

3. "The Meaning of Academic Community"

This is a term hedged around with a wealth of historic tradition. Immediately it conjures up a vision of the "community of scholars" living together in the seclusion and peace of a Collegiate complex, walled-off literally and metaphorically from the world outside. While few, if any, of the present members of the University would give serious consideration to creating such a community in this institution, nevertheless the term "academic community" has somehow stuck and been given greater emphasis among us since the campus at Riccarton has been developed to the point at which people actually live there.

The term "community" itself is open to a myriad of interpretations but for our purposes here it can be used simply to define the communal living provided for a number of members of the institution.

From the outset the University was given powers under its Charter to "establish and maintain, to administer and govern institutions for the residence of the students of the University" (Charter 3.g.)

These powers were first used in creating Leonard Horner Hall and Bryson House, and of course, plans for further residences were laid in the First Development Plan (April 1968). Such decisions and plans were taken in the wider context of a national discussion as to the value and purpose of Residences e.g.:-

- (i) "The expansion we are recommending will make a very great increase in housing provided by universities imperative. We think, that, both on educational grounds and on grounds of necessity, provision should be made for a number equivalent to two-thirds of the additional students who will come into the Universities

to live in accommodation of one kind or another provided by the University" (Robbins Report p.195)

- (ii) "The decision to provide residence for as many students as possible at Gosta Green - and at least enough to give every student some period 'in residence' during his time at University - is much more than a recognition of housing need or of the benefit which students gain from living together in groups: it is an integral part of the University policy for providing what in this country is understood as a good 'university education'" (University of Aston in Birmingham, Development Plan Report 1967 p.29)

To Heriot-Watt University itself the First Development Report comments on the decision to provide Residences for about two-fifths of the student population in the following terms:-

- (iii) "without this ($\frac{2}{5}$ students in residence) a vital factor in social life would be lost. Continuity of use and activity in evenings and at week-ends will establish and encourage social provisions. (First Development Report 1968, 5.1.11)

The purpose of drawing attention to these plans and reports is to show that the "goals" for creating residential campuses vary from the broad and somewhat intangible "good university education", through the more clearly defined "goal" of a "self-contained" social/community unit, as implied in our own Development Plan, to the provision of residences as a "practical" i.e. "economic" necessity. There is nothing intrinsically wrong with such variations, and no good reason why there should be one "single set of goals" applying throughout the nation's higher education sphere. However, a variation of goals within a single institution can be confusing largely because their very variation creates administrative dilemmas and conflicts which

are ultimately divisive for the community. As Brothers and Hatch point out residences should not be used "in a blanket-like fashion for undefined objectives simply because they have become a traditional hallmark of British higher education". (p.357)

On the other hand it would be disastrous for any one institution to decide on a single set of goals if these goals were not basically acceptable among the community whose life is to be lived partly for their achievement. The goals must reflect the aspirations and expectations of the community and be modified by the experience of living as a community.

This means that any single set of goals must at one and the same time be clearly defined to the potential community which is given the opportunity of living within the campus, but sufficiently flexible to be adapted and modified in the light of the consequent living experience.

The question "Why residence ?" is clearly not an easy one to answer, but equally clearly must be given an answer. Some possible ones can be suggested:-

- (i) The University as "manager" provides housing for students "workers", (since the place of work is too far away from the city) and evolves a "landlord/tenant" relationship.
- (ii) The University as "an academic community" seeks to create a human environment conducive to learning and intellectual and personal development, and evolves a social relationship to this end.
- (iii) The University as an institution of higher education uses residence as a tool for humanising and personalising its educational system.
- (iv) The student community see the purpose of residences as providing opportunities for "social mixing", "independence", "experimentation

in life-styles", "greater involvement in the totality of University life".

Admittedly these goals are not necessarily mutually exclusive, but they are of sufficient variation as to demand some kind of preference and priority. Once the preferences and priorities are established, then it follows that the creation of administrative, disciplinary, and communication structures would have to be geared to whichever major set of goals was accepted.

To conclude, the question "Why Residence ?" does not have to be answered just to satisfy an academic argument, it has to be answered in order to provide a community a framework within which to work-out both its "raison d'etre" and its "modus vivendi".

Is there then a model perhaps built up from an admixture of these goals which is credible ? There can be little doubt that the creating of a new community by living in it provides a wealth of "educational experience" for those involved, so it would seem short-sighted to imagine that Riccarton provided nothing but "places for people to live" and ignore the value of the learning function of living there. Indeed the person's wholeness is involved from the basic needs for food, shelter and security, right through to the sense of belonging and the growth of creativity. Perhaps the model of the "new town" is most appropriate in which all the skills to provide a "policy for living" are involved. This is an area which our whole educational system has been slow to recognise and exploit, hence the massive nation-wide failure to produce new communities without violence and destruction. Quite simply people have not been provided with sufficient learning about communal living since the possibility of reflection on experience has been largely denied.

However, in the campus situation, which can be neither the

extension of a boarding-school, nor the replica of the monastery, nor even the last vestige of the barrack-square, we may have a unique chance to see an educational function in the development of community relations. If this chance is to be taken then we have to start from the belief that people, given opportunities freely to use their imagination, to commit errors and learn from them, nevertheless have an inherent capacity not just to tolerate one another, but through tolerance to create a real "community of learning".

4. "The Meaning of Welfare"

The ambiguities surrounding the term "welfare" are too numerous to record. Basically, however, it would seem that for many in the University situation "welfare" is seen as "the provision of skilled help to meet the needs of people whose functioning is in some way inhibited or distorted due to specific problems". To provide antennae to be sensitive to such problems, or to be a first point of contact with such people, a variety of departmental "mentor schemes" is operated.

It is in these that there seems to be much confusion concerning the role and function of the "mentor". The differences in the practice of being a "mentor" are inevitably as numerous as the differences in the personalities of the mentors themselves, but there are differences in theory many of which are purely mythological. These differences in theory may often be due to the complex growth of professionalism in "counselling", "social casework" and the like. Too often, perhaps, this kind of professionalism leads to the belief that only people who are properly trained can enter into wholesome therapeutic relationships with others. Certainly there are ways of sharpening sensitivity, enlarging the capacity and deepening the understanding that one human being may have of others, but the possibility for relationships is present in all but a few inadequate

and disordered personalities. If a University believes that its "welfare provision" is based primarily on open and trusting relationships, then such provision should surely not be seen only in the province of the trained specialist but within the capacity of many who are in contact with others through teaching itself.

Another difficulty encountered in attitudes towards "welfare" is the way in which its purpose is seen to be that of categorising and solving problems. Few specialists would deny that the categorising of problems can be valid and useful in the process of assessing a given situation, but if such categorising leads simply towards problem solving as a goal in itself then a major goal of welfare is missed. It is through the process of problem solving that a person can and will grow and develop in emotional maturity and it is towards that growth and development that all welfare provision should be aimed.

Perhaps it is because of deep-rooted cultural factors that Scotland in its educational goals has missed out on the whole area of the education of the emotions. So often in the past emotions were repressed rather than expressed so that the training of the mind could continue uninhibited. The consequent inhibition of emotional education has had some fairly disastrous results. But there is still a vestigial wariness even in our present so called permissive society towards allowing the idea that the feelings are educable and not just inevitably damnable !

Were we to consider some new definitions for welfare, seeing it as "describing the state of well-being of persons in terms of their stability and the state of their development in terms of their adaptability", then we would be forced to recognise the needs for a comprehensive process for the education of the emotions. In such a process there would be a proper relationship construed between problem-

solving and personal development. Equally the false boundaries between "academic problems" and "personal problems" would be demolished providing us with a view of "the whole person" with a set of complex interactive parts.

Such a definition of "welfare" when applied to the institution as a whole would then become - "Welfare is a process by which the well-being of the community is continuously examined, assessed, and ensured". With the development of the Riccarton community this institutional definition becomes a viable way of thinking for the University as a whole.

However, returning to "welfare" at the individual level for a moment there is one major area of myth which needs to be identified and exposed. There seems to be a somewhat harmful assumption, harmful that is when it is applied universally, that the application for a place at University automatically derives from a dynamic motivation to get that place and achieve that degree. The facts are, of course, that the pressures to come to University are many and varied: from parents who felt they were denied the chance; from schools for whom success is measured by academic achievement; from peers who are doing the same thing; or even to avoid what would otherwise be a vacuum. This being the case there will inevitably be a number of students entering first year at University whose aim may be to discover something about themselves rather than something about Physics. It is not unnatural that such a cohort may well be an irritant to staff in that they do not "measure up to expectations", may demand much personal time, and in the end help to increase the "failure rate" and perhaps add to the University's embarrassment thereby.

If there is a mythology of the University's expectations of its

students, then conversely there is a mythology about the University in the band of "freshers" who arrive each year. Presumably for them also the "theory of rising expectations" applies, and they may have in their minds images ranging from seeing a University as a place of quiet seclusion where intellectual aspirations are fulfilled to thinking of it as the place of "demos" and "discos". No one can deny the difficulty of portraying the truth through Schools Liaison Conferences, Guides to Applicants and the like. But expectations on both sides can often be shattered leading to disappointment and disillusion in which the "well-being" of the individuals concerned is seriously impaired. At this level "welfare" has a function to go far beyond curing the symptoms, it has to attempt to assess the pathology itself of how such unnecessary suffering occurs.

VI. EPILOGUE

The New York subway authorities were for some time constantly frustrated in their attempts to keep their trains clean of the "aerosol grafitti" liberally sprayed on the bare metal sides. In the belief that such "grafitti" constitutes an offence to the public eye, not just in the messages conveyed but by the haphazard style employed, thousands of dollars were spent in keeping the trains clean. Perhaps, who knows, one day an executive questioned the belief that cleanliness is next to Godliness, but in any case a method was devised to allow the "sprayers" to use the bare metal as a genuine artistic canvas. The results were vivid and colourful designs on the trains, a pleasantly surprised public, a "turned on" band of erstwhile vandals, and a massive reduction in the subway's expenditure. All this because someone got beneath the mythology and found a set of hidden resources which could be used to give new meanings to all the groups concerned.

It may be that a similar exercise could be usefully undertaken in Heriot-Watt University. Could it be that too much anxiety is generated about aspiring to provide a falsely idealized "liberal education"; too much energy expended on the apologia for being a technological university; too narrow a concept of "well-being"; too traditional a concept of an academic community? Perhaps we have the real resources, albeit sometimes hidden in the myths, to recognise and become an institution in which knowledge and application are fundamentally fused for the benefit of humankind - in which methods are ready to "liberate" the mind and spur the imagination - in which people can discover the enrichment of communal life and so begin to find the path to fulfilment. Perhaps, then, by seeing our nature less distorted by tired images, our goals less confused by traditional myths, the resources that are already ours can be given their full and, maybe unpredictable, scope.

September, 1974.

TOM SCOTT.

APPENDIX "E"SECOND MEMORANDUM ON DEVELOPMENT
OF CHAPLAINCY AT RICCARTON.

The Court of the University have accepted the broad principles outlined in the first memorandum, the Chaplains offer in this paper the further development of their thinking on this matter.

1. With regard to the ecumenical chaplaincy team being resident together on the campus it is further suggested that a community complex be built to house the following:-

3 Chaplains and their dependants in 3 separate living areas joined to the community complex.

12 students housed in study-bedrooms.

8 other residential places to accommodate from time to time people whose needs might be appropriately met by living in such a community (e.g. prisoners on parole undertaking courses of study. cf. Moray House).

The community complex might be built around and above a chapel/auditorium (capacity 150 people) which could be used for both religious and secular purposes.

Smaller rooms for meditation, seminars and small social gatherings would be required.

Approximate total area for the whole complex - 70,000 sq. ft.

The main purpose of building such a community complex would be to provide for experiments to be made by which to discover styles of living which would cut across some of the barriers which exist in contemporary society. Consequent upon this purpose the functions of worship, dialogue between theology and technology, and pastoral care would be developed.

In order to prevent such a community from becoming closed to the rest of the campus, the students living within would not necessarily be selected on any religious basis. Moreover they would be encouraged to live within the wider University community, such as eating in the refectories etc. as well as in the chaplaincy community itself.

2. It is suggested that an Appeal Committee be chosen partly from members of the Court of the University and partly from some of the following people:-

Sir Alastair Blair	-	Church of Scotland
Lord Birsay	-	Church of Scotland
David Brand, Q.C.	-	Roman Catholic
Lady Lothian	-	Roman Catholic
James Gammell	-	Episcopal
Ian D. Stuart	-	Episcopal

It is also suggested that Brigadier Sloan should be invited to act as adviser to the Committee.

If such a Committee were appointed in the name of the Court of the University it could then approach the denominations and any other bodies and trusts for funds.

3. The Development Officer has stated his willingness to suggest alternative sites on the campus for the complex. It is important that the complex should be available by October 1974 in order to be ready to make an early contribution to the developing life on the campus.

4. It is suggested that the Professor of Architecture be approached with a view to some of his final year students accepting the design

of the complex as a final-year project.

JULY, 1970.

TOM SCOTT.

ANTHONY ROSS, O.P.

W. FERGUS HARRIS.

APPENDIX "F"HERIOT-WATT UNIVERSITYPROVISION OF A CHAPLAINCY ON THE RICCARTON CAMPUS

"We must build, in hope and joy and celebration. Let us recognise that a striving for self-realisation, for poetry and play, is basic to man once his needs for food, clothing and shelter have been met - that we will choose those areas of activity which will contribute to our own development and will be meaningful to our society."

Ivan Illich - "Celebration of Awareness".

This quotation sums up succinctly the goals towards which the planning of a Chaplaincy on the Riccarton campus is being directed. Before spelling out the criteria on which the planning is based and the functions intended for the building, it is necessary to describe something of the nature of the community presently existing on the campus.

By October 1975 some 600 students will be living at Riccarton. The accommodation is of two types - single or double study-bedrooms - self-catering flats for 4, 5 or 6 people. In addition to the residents nearly 1,000 students work at Riccarton in the Departments of Chemistry, Physics, Mathematics, Actuarial Mathematics and Statistics, and Mechanical Engineering. Finally the present campus community is completed by the numerous categories of staff - academics, technicians, catering and domestic staff, janitorial and security staff, and administrators. It is for this widely varied community for which our Chaplaincy is planned, though most specifically for those who are resident on the campus.

Basically we feel that the Chaplaincy building should provide, both aesthetically and functionally, an alternative to the surrounding

buildings of the institution. The value of this notion of the "alternative" has been borne in upon us by our experience of using a stone-built cottage as a temporary Chaplaincy for the past 18 months. The cottage, because of its essentially "domestic" nature has provided a space and focus for the relaxation and recreation of the campus community. By its warm and intimate nature it has encouraged people to feel at home, to make friends, and to join in co-operative activities both among themselves and with people from the neighbouring communities. Hence it is this "domestic" model upon which the proposals for the new Chaplaincy are based.

The Chaplaincy Team together with students gave much consideration to other possible models - both of the ecclesiastical and the community-hall type of building. However, in practical terms neither of these seemed to be appropriate for the kind of activity which has become formative in recent Chaplaincy work - namely the "small group" rather than "large audience" activity. Time and again it has been shown that it is better to have a space used by groups of 30 on six different occasions, than to have a space for 180 people in which the small groups would feel lost. As well as these practical reasons, it seems to us natural that the Churches' contribution to the campus should be to provide a "home" where people can grow together in a common understanding of their inter-dependence and engage in a common exercise of the skills and resources needed for the development of a fuller humanity.

Our plan, broadly speaking, is to build a "house". It will contain a lounge, dining and kitchen areas, a reading room, study-bedrooms, and a Meditation area. Its atmosphere will tend to be quiet and reflective, as an alternative to the busier social amenities on the rest of the campus. Opportunities will be available for friends

to cook and eat meals together, to indulge in private reading or study, to hold both formal and informal discussion groups, and to worship both privately and corporately. The study-bedrooms may be used occasionally by Chaplains, by visitors to the campus, or for residents who for one reason or another need to get away from their own rooms in the Residence blocks.

The Meditation area will allow the Chaplains to conduct worship very much within the context of "the house". The dining room will be used for the central Chaplaincy event of the weekly Family Meal which is a gathering point for people within and outside the campus.

Such a variety of rooms allows for a variety of functions and flexibility in the use of space, and it is this variety and flexibility which the students using our temporary cottage have found invaluable. Thus not only should these proposals encourage active participation and innovation from the resident population on the campus, but also they will permit the Chaplaincy Team to fulfil the functions appropriate to a "Christian Presence" on the campus. These functions have already been stated on the Appeal Leaflet but may stand repetition at this time - "the house will be open to people and ideas which will contribute to the development of responsible and tolerant attitudes in the University and help Christian members to deepen their own faith while respecting the views of others. It will provide space and facilities for ecumenical and denominational worship, a 24 hour Chaplaincy counselling service, opportunities for discussion and debate, music and drama and art, a meeting place for people from inside and outside the University.

Finally, in the context of the whole campus the Chaplaincy can be seen as an integral part of the University. Just as in the new science and engineering laboratories students and researchers will

continue to explore and find new and better ways of understanding this planet earth and its environment, so alongside these laboratories in the new Chaplaincy students and Chaplains will also explore and find new and better ways of understanding this planet earth as God's Kingdom where His power of Love is at work among us all.

TOM SCOTT

Chaplain to the University

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CHAPTER FIVE

"THEOLOGICAL REFLECTIONS ON THE
EXPERIENCE OF THE UNIVERSITY CHAPLAINCY"

1. CHRISTIAN PRESENCE IN SECULAR INSTITUTION - TOWARDS A
MODE OF EXISTENCE

In the first four Chapters we have sought to describe the establishment and the development of the Chaplaincy in relation to various aspects and features of the context within which it was established. At the beginning of this Chapter of theological reflection it is useful to state again some of these aspects and features, and to see how they raised questions for the Chaplaincy's theological development. First we will analyse and comment on the "secularity of the institution", and then analyse and comment on the "diversities of Christian approach and expectation".

1.1. The Secularity of the Institution

In retrospect it did not seem unreasonable to propose that the initial "mode" of the University was secular. Certainly in the first section of Chapter One (see page 1) it was comparatively easy to show how the institution had begun as a "School" designed to provide technical skills for the "tradesmen" of the industrial revolution. Even the development of the institution from 1821 to 1935 had not radically altered the goals to which it was originally directed. At the opening of a new building in the Heriot-Watt College in 1935, the Principal, Dr. J. Cameron Smail, confined his description of the goals of the College to these words: "..... to instruct students in the underlying scientific principles of their calling, to inculcate methods of experimentation, and to lead students to a practical understanding of industrial and technical process".¹

Finally the granting of University status in 1966 added little, if anything, to the goals of the past. They are explicitly stated in the Charter, Article 2, "the objects of the University shall be to advance learning and knowledge by teaching and research particularly in Science and Technology"² There can be little doubt that such goals are the goals of a "secular" institution. Lesslie Newbigin, as an example of "the characteristic language of secular man", quoted Jawaharlal Nehru, "whatever ultimate reality may be there certainly appear to be vast possibilities of increasing human knowledge and of applying this knowledge to the advancement and betterment of human living and social organisation".³ Certainly nowhere in the explicit statements of Heriot-Watt University's function and goals is the question of "ultimate reality" raised, and Nehru's pragmatic goals have clear parallels with those of Heriot-Watt University.

We can, then, with some justification claim that the "mind", the intellectual ethos, of the University was secular and that as a descriptive category it is apt and accurate. On the subject of intellectual ethos Vernon Pratt argues, "that the origins of the intellectual aspect of secularisation are to be found in the scientific revolution and have given rise to a conceptual framework importantly different from that in which 'traditional Christianity' flourished".⁴ Certainly this argument is borne out as one examines the development of the conceptual framework through the history of the institution.

One of the major questions for the Chaplaincy was just how far this "intellectual aspect of secularisation" was dogmatically held within the University. Did it mean that the majority of the University's members would refuse to admit a "religious agency" in their midst and contend that such an agency could have any valid function ?

Was the intellectual ethos so secularised that no religious ideas could even be received into the discursive life of the University ? Were we to find what Gogarten implied, namely that secular man's receptive capacity is seriously atrophied because the "productive side of his nature has undergone a tremendous hypertrophy".⁵

Our experience showed that the intellectual ethos of the University was not in fact dogmatically held. In spite of the fact that in terms of its history and its explicitly stated "secular" goals, the University not only admitted a religious agency into its institutional structure in a formal and official manner, but informally that agency was enabled to find a mode of existence which implied a reception of, if not necessarily an acceptance of, its intellectual pre-suppositions. In this sense "secular man" exhibited an openness and found himself free to respond positively not negatively to the "religious agency". Newbigin recognised this same kind of freedom in the secularity of Nehru's approach. "Whatever one's ultimate beliefs may be there is complete freedom to cultivate and express them"⁶

Thus, the Chaplaincy found that it was not received with intellectual antipathy, but could co-exist within the intellectual ethos of secularity. It is the mode of that co-existence which was crucial and to which we will turn our attention at a later point.

The secularity of the institution was not limited to its intellectual ethos. It was not difficult to show in Chapter Three, section 1 (see page 22) that the student generation between 1966-1975 was "dropping-out" from the Church's influence in very large numbers. Bryan Wilson sees this kind of phenomenon as a fact in evidence of the process of secularisation, "..... religion, seen as a way of thinking, as the performance of particular practices, and as the institutionalisation and organisation of these patterns of thought and

action, has lost influence"⁷ Wilson goes on to show that this loss of the influence of religion was replaced by the influence of science, "As prestige rose in science, a more important consequence followed: science increasingly attracted the better minds, provoked more public concern, gained increased access to the media of communication, and won higher rewards in terms of salaries".⁸ Here is an almost exact description of the socio-cultural dynamics operating in the new University. Prestige was given in the status of "University"; a whole new generation of intelligent people were attracted to it; large sums of public money were poured into it; its graduates were rewarded with secure and lucrative careers. In all this the "patterns of religious thought and action" were absent and we see an institution in which, as Harvey Cox described, the horizon is "wholly terrestrial, the disappearance of any supramundane reality"⁹

In spite of all this support for using the term "secular" as an apt and accurate description of the University, the term still poses two problems. In the first place it makes the decision to establish a Chaplaincy appear to be a gross contradiction. In the face of this apparent contradiction the question arises - did the decision-makers, being conscious of the "secularity" of the University's goals, ethos, and values, deliberately plan the establishment of a Chaplaincy to contradict those self-same goals, ethos, and values? Did they as "religious" men plot a conflict or a confrontation within their institution, or did they believe that there was a genuine ground for interaction between a "religious" Chaplaincy and a "secular" institution?

I have made it clear in the first section of Chapter Two (see pages 14, 15) that there was a degree of ambiguity surrounding the decision to establish a Chaplaincy and that the reasons are far from

clear or explicit. However, it is unlikely that these decision-makers perceived their institution as "secular" in a monolithic sense and therefore saw the establishment of the Chaplaincy as leading to an inevitable confrontation within the life of the University. They were, for the most part, active Churchmen who believed that a Chaplaincy would bring a different dimension to the life of the University, even though they found it difficult to articulate the characteristics of that dimension. Albeit they may have realised that the task of a Chaplaincy might be difficult, but not impossible.

Vernon Pratt touches briefly on this problem of using the term "secular" in a monolithic sense when outlining some of the marks of a secular society. "It is of course true that none of the characteristics mentioned are common to all secular societies All that is claimed is that the characteristics mentioned are typical of secularised societies",¹⁰ Equally perhaps all we can say here is that Heriot-Watt University possessed a number of characteristics typical of secularised societies - particularly in its explicit goals, largely in its intellectual ethos, and prevailing in its socio-cultural values.

The second problem arising from the term "secular" has been hinted at already. It is used often to polarise the waning influence of religion and the rising influence of materialism. It is used often to polarise the Church and the world and therefore to deny anything but a polemic relationship between them. We have already claimed that the decision to establish a Chaplaincy implied a belief in the minds of the decision-makers that there was a possible and viable existence for a Chaplaincy within the institution, and therefore a relationship, not polemic, between them. The ground between them might be grey with the mists of uncertainty and the boundaries lacking in definition, but there was ground to be explored and meeting-points to be discovered, and, if

necessary, boundaries to be drawn.

Anthony Dyson in a paper given at the Bradwell Consultation on "The Language of the Church in Higher and Further Education" underlines this problem of a false and inaccurate polarisation between "secular" and "religious": "The distinctive aspect of the religious/secular view is above all the fixed and static boundaries between the two areas with a built-in impossibility of any serious reciprocal relationship between the two"¹¹

What particularly concerns Dyson is that this polarised view makes a theological account virtually impossible. In terms of this thesis such polarisation would mean a description of the development of the Chaplaincy as the only "place of transcendence", the only place of "God's presence", and that its function would be to "take out the message of salvation to the world, (i.e. in our context, the University)".¹² As can be seen from the description of the Chaplaincy's development, this was never the mode of the Chaplaincy and so if the use of the term "secular" must imply this kind of polarisation, then it must distort our perspective for theological reflection.

Our reflections will clearly indicate that we found no such limits on the "place of transcendence" or on the locus of "God's presence". Indeed, we came to realise that at the very heart of the institution in its secularity the transcendent emerged with vigour.

However we have now seen in terms of the "secularity of the institution" that the Chaplaincy had to recognise that the prevailing intellectual ethos was essentially pragmatic. It had to know and understand that the assumption underlying the explicit goals was "man had been given independence from supernatural forces and experienced his responsibility for the world".¹³ The knowledge of science and the skills of its technological application for the betterment of the human

condition was the purpose of the University, and this purpose did not have to derive its authority from some supernatural purpose but was essentially aseitic.

This was the ethos into which the student generation was drawn. Being largely "non-churched" they found little difficulty in finding themselves at home within it and were able without religious constraint to pursue its ends.

At first sight it would appear that this ethos, prevalent in this generation, boded ill for a Chaplaincy which derived from a set of traditions of thought and practice so different. If there were to be meeting-points between the "secular" and the "religious", on what grounds were they to occur? Was the Chaplaincy to be used for purely cultic purposes? Was its intellectual contribution to be seen solely at the level of ethics? Was the relationship of the institution to the Chaplaincy merely to be one of tacit tolerance?

These were some of the questions which were posed by the establishment of the Chaplaincy and the answers to them could only emerge from the way in which it found itself able to develop a mode of existence within the University. To describe and reflect on that mode of existence is at the very core of our purpose in this thesis. As it develops we shall see the diverse ways in which such questions forced us to re-think our theology through our changing practice.

1.2. Diversities of Christian Approach and Expectation

We have noted above that the Chaplaincy derived its purposes from a set of traditions which suggested elements of its thought and practice. It is useful at this point to tease out the diversity in these traditions and to show the variety of approaches and expectations which Christians held about the Chaplaincy.

1.2.1. Christians in the University - Traditional Expectations

In Chapter Two we examined some of the statements made by those who wished to see a Chaplaincy established, and the actions of the University once the decision had been taken.

The one expectation common to a number of groups was that the Chaplaincy would have a pastoral function. One has to presume that the assumption here was that the Christian ministry has a skill in pastoral care which could be exercised for the benefit of the staff and students of the University. There was a fairly clear assumption that this pastoral care would be acceptable to the majority of people since it would be offered at an unconditional level.

This offer of unconditional pastoral care was to be accompanied by what one Christian described as "the work of the Chaplaincy 'proper'" (see page 15). Nowhere was the nature of this work described and the only evidence which can be adduced is that a place of worship and the symbols and accoutrements of worship were obtained. Again, one has to presume that there was an expectation of the coming together of a worshipping congregation within the University. No-one seemed to sense a problem or a contradiction in these expectations of "inclusive pastoral care" and "exclusive worship". Certainly there was no prior discussion with the Chaplaincy regarding the relationship of the two functions.

The question for the Chaplaincy was, could it be received as a credible agency of unconditional pastoral care, and at the same time be seen as undertaking a partially proseletysing function in terms of worship? The fact that this potential dichotomy was presented to the Chaplaincy is a reflection of the inability of the Christian laymen to see it as such. Clearly the Church as a whole presented to them a monolithic model of ministry in which pastoral care and the conduct of

worship were both essential. Neither the Church at any official level, nor the laymen concerned, seemed to recognise this dichotomy. It was left to the Chaplaincy to work out through experience whether the practice of worship, an exclusive activity, would effect the intended inclusiveness of the practice of pastoral care.

1.2.2. Christian Presence - a new approach

If the Christian laymen in the University and their advisers at the official levels of the Church saw no new model of ministry for the University Chaplaincy, then we have to recognise that the only agency which had worked on the problem was the WSCF. As we saw in Chapter Three, the WSCF had sought to construct a model of Christian Presence whereby Christians might more effectively witness in the University setting.

In place of the traditional notions that Christian purpose was to be worked out in terms of "mission", the notion of "Presence" was constructed to overcome the polarisation of "religious" and "secular". "Mission" was to be replaced by the "identification" and "involvement" of the Christian community within the University. The characteristics of that community were, as we have already seen, to be "openness", "diversity", "unity", "experimentation", and "understanding with the Churches". Through this less aggressive or imperialist stance, Christians were to be able to find a common ground for interaction with their fellows.

As far as the Chaplaincy was concerned the notion of Christian Presence and the characteristics outlined were of considerable theological value. They gave a stance and a strategy which, as will be seen, were viable. However, the one assumption made which did not apply in our situation was that regarding the growth of a Christian community in such a clearly identifiable manner.

The authors of the WSCF Report (see page 29) cannot have known the extent to which, in the Scottish situation at least, any body with the label "Christian" was immediately identified with quite the opposite characteristics of "Christian Presence". The non-churched generation of Scottish students were essentially suspicious of the Chaplaincy and assumed that it would be exclusive rather than open: would seek to speak from a monolithic authority rather than seek and encourage diversity: would be determined to preserve the traditional practices of the Church rather than to experiment: would be basically committed to proselytise rather than to seek out and respect the beliefs and perceptions of others.

Given that degree of antipathy could the Chaplaincy hope for a Christian community to emerge and to develop those characteristics which were commended in the notion of Christian Presence? If not, then in what way could the Chaplaincy develop a relationship with the non-churched, and how different from the notion of Christian Presence would the relationship be? These questions will now be considered as these reflections continue.

1.2.3. The Chaplaincy - a mode of existence ?

At the beginning of this Chapter we suggested that it was necessary to analyse and comment on the social and cultural features of the institutional context within which the Chaplaincy was established. Through this analysis we have seen that in the act of its establishment a set of theological assumptions was present and a set of theological questions raised for the Chaplaincy.

We have recognised that it was established from within a tradition of Christian thought and practice which did not in fact work out the implications of the establishment and did not recognise its inherent dichotomies and contradictions. Already we have noted that the

General Assembly's Commission on "Priorities for Mission in the 1970's" sought to expose this lack of thought when it commented, "The minister-centred strategy of dropping in one ordained man to 'look after' the University is nothing short of frivolous"¹⁴ (see page 81). Thus, from the start the Chaplaincy had to work out for itself a mode of existence within the University without being able to depend on a realistic theological base provided by the tradition from which it sprang. At the same time, the Chaplaincy had to live with the expectations of the tradition, namely that it could find a mode of existence by following the normal practices of the ministry of Word and Sacrament.

These expectations did not take into account either the prevailing intellectual ethos of secularity, nor the basic socio-cultural fact that the practice of institutional religion was diminishing rapidly among the student generation. So the Chaplaincy had to find a mode of existence in a relatively antipathetic context. It could have remained firmly committed to fulfilling the expectations of the Christian tradition and practised a ministry of the Word by preaching the Gospel within the context of worship, and a ministry of the Sacrament by seeking to bring as many people as possible to membership of the Church. Had it done so, I am convinced by experience that the Chaplaincy's capacity to exist in the University would have atrophied rapidly.

On the other hand, the Chaplaincy could have found a mode of existence by limiting itself to those functions such as unconditional pastoral care, which were of limited practical value to the University. In brief, it could have become an agency of welfare. I am equally convinced that had it done so, the Chaplaincy's capacity to reflect theologically on its experience would never have been stimulated. The fact remains that the Chaplaincy did find a mode of existence and the next part of this Chapter will seek to analyse how this happened.

Such analysis will be based on the model of ministry which was actually employed by the Chaplaincy. What we will see is how the functions of that ministry were undertaken and how experience changed and developed both the functions themselves and the way in which we can talk about them theologically. So the discussion focuses on two questions.

First, "What theology were we doing in discovering a mode of existence for the Chaplaincy?" Second, "How can we speak theologically of the experience we had?"

As we pursue this course we shall see a rhythm operating - a rhythm of sensitive perception and creative response. We shall discover that in certain areas the Chaplaincy's activities were on the whole responses to perceived needs. In other areas the Chaplaincy's activities were basically initiatives taken by it. David Jenkins sums up what we mean by this rhythm of perception and response when he states, "This refers to the need for Christians to be able to discriminate sensitively and faithfully among developments that are already going on around as to those which they should join in promoting and to the need for Christians to be able to perceive what initiatives they should themselves take".¹⁵ We shall also see that both perception and response were made possible as a result of the interaction of the Chaplaincy with a variety of groups and individuals within the University. In other words, whatever the Chaplaincy did emerged primarily from the experience of sets of relationships rather than from a position of isolation. So we have to say that the Chaplaincy's mode of existence was only possible in terms of relationships worked out in dialogue and meeting, and that through the relationships its activities were either affirmed, adapted, or denied.

What we have seen throughout this Chapter so far anticipates a theological account of the Chaplaincy. We have analysed, (i) Christian

tradition and its expectations; (ii) the general cultural background of secularity; (iii) the contemporary situation of the non-churched student generation; (iv) the challenge to current religious practice. The theological perceptions of the Chaplaincy, by which I mean its practical experience and reflection on that experience, stems from the inter-play of all these features. Anthony Dyson recognises that it is precisely the inter-play of such a set of variables which enables us to undertake, "a responsible theological account of the relationship of God to the earth and its inhabitants".¹⁶

2. THEOLOGY AND THE CHAPLAINCY'S PRACTICE

2.1. From the dogmatic to the contextual

In the final section of this Chapter we shall set out reflections on a series of activities which the Chaplaincy undertook and events in which it was involved. We found ourselves confronted by specific data in particular contexts and had to work out how to perceive the data and attempt to respond appropriately. The reflections on these experiments will seek to answer the question, "How can we speak theologically of the experiences we had and the experiments we undertook?" Now this question implies that what we were doing, whether responding or initiating, was in some sense the practice of theology. I shall not attempt to define 'A Theology of the Chaplaincy'. To do so would be to suggest that we possessed a priori a comprehensive theological structure, or had constructed one a posteriori. It is true that we began with an initial theology which was derived from a dogmatic structure, but in no sense was it comprehensive. As we suggested at the end of Chapter IV (see page 93) we learned that we could only use or apply "fragments" of our theological understanding, an inevitable process which Dyson recognised, "The contextual tendency works more

with theological fragments, analysing particular themes and situations which arrest attention".¹⁷ However, the recognition that we could only use fragments as opposed to a whole theological system came to our understanding only after a process of considerable change and this process merits some description.

In Chapter Four we described in some detail the early activities of the Chaplaincy in relation to worship and the creating of a structure within which preaching took place (see page 56). We saw that this activity was undertaken both as a response to certain expectations held within the Church and the University, but also because of the Chaplain's belief that the dogmatic core of the Christian faith could be communicated through preaching (see page 48). It was hoped that all that was necessary for the success of this communication was a new set of linguistic tools (see page 48). Later we recognised that this whole activity of worship and preaching was stopped largely because it was an unnatural contrivance rather than a natural expression of a body of Christian people. Not only that, we also recognised the problem of applying a dogmatic theology with its inherent synthesis in a context of secularity with its very different characteristics. Van Buren described these as "shifts from permanence to change, from the universal to the particular, from unity to plurality, from the absolute to the relative, and from passivity to activity".¹⁸ To have expected a monolithically constructed theology with its inner-connectedness to have been applicable in such a context was presumptuous.

In beginning with an application of dogmatic theology the Chaplaincy had sought to express its belief that the true construction of reality was revealed in and through the Word of God, and shaped and given form in the doctrinal teachings of the Church. By deciding to end the formal practice of worship and preaching was the Chaplaincy

effectively abdicating the responsibility which its initial theology laid upon it, or was it, through experience, finding its theology changed? Had the former been true, then the Chaplaincy should have either attempted further experiments in the application of dogma, or resigned and withdrawn from the University. As it was, the theological understanding of the Chaplaincy was changed and it is the elements of that process which we must now spell out.

First there was the element of change at the personal level. As Chaplain I had to ask myself what fragments did I have which could allow me to continue the undertaking of a ministry when the traditional practices had seemed to fail. From my understanding of dogmatic theology and from the perceptions of my faith, which were substantiated by that theology, I came to see the possibilities in the notion of "prevenient grace". This was the realisation that the presence of Christ in the University was not dependent on my proclamation of the Gospel, but that He was already there before me. As Professor Galloway puts it, "The Christ who is acknowledged in faith goes before us into every cultural situation. He meets us in the spontaneity of every child, in the inviolable wholeness of every person. He is judged in every tribunal and the guest at every feast. We do not bring him to the situation. He meets us there".¹⁹

If this was true then it meant that the practice of theology lay not just in the application of dogma, but in the whole activity of being in the cultural situation, which now "becomes the situation of faith".²⁰ Now this did not mean that as a believer I simply discarded the dogma. My faith in the presence and significance of Christ was still derived from its biblical and doctrinal roots. Indeed, for the Chaplaincy as a whole, when we worked out our statement of faith (see page 75) the same biblical and doctrinal roots were explicit. However,

that statement of faith was only made possible after we had been in the cultural situation and experienced it as the "situation of faith", rather than by proclaiming to the culture the faith we held. Thus, with the late Ian Ramsey we recognised that, "theology cannot have a monolithic and self-guaranteed character; that there is no theology precision-built to be prescriptive".²¹ We had, through experience, recognised that the question with which we had been faced was not "'How shall we preach ?' but 'Shall we preach at all ?' Only when that question has been asked with all seriousness can any relevant technical questions about method be raised".²²

2.2. Correlation and its inescapable tension

In the foregoing paragraphs I have sought to outline the initial changes in the Chaplaincy's practice of theology both at the personal level and later in the experience of the Chaplaincy team. Our method thereafter was to engage in events and activities within the cultural situation and to experience it as it was in order to respond. We saw, as some of the later experimental situations will show, that it was possible as Tillich suggested "(to) make analyses of the human situation out of which the existential questions arise, and (to) demonstrate that the symbols used in the Christian message are answers to these questions".²³ For example, Tillich's method of correlation worked in our construction of the marriage service (see Appendix "A") and (see page 55). The wording of the Preface in this service is an attempt to define marriage in terms of the growth of the relationship between husband and wife. Once that has been described in purely 'secular' language, there is then a paragraph which suggests that the resources for that growth are given "by the Grace of God", thus bringing the human experience and the Christian perception of it into an "inescapable tension". This tension was not just intellectual but was an experienced emotion in the

situation, albeit a creative one. I would ask the couple concerned to recognise that the way the Preface was written implied that I respected their relationship and their perception of it even though that perception was not couched in traditionally Christian terms. In turn I would ask them to respect my perception of their relationship and to see it as complementary to, but not opposed to, their own. This kind of tension led to a mutual respect and a recognition that on the basis of such respect we could together find significance and meaning in their commitment to one another. In other words, neither the couple concerned nor I were seeking to prove ourselves right and the other wrong, but each recognising the limits and possibilities of our different convictions.

As Galloway pointed out, when expressing faith within this creative tension we had to avoid two traps: first, the trap of over-valuing an event or an experience and giving it the value of ultimacy: second, the trap of simply asserting that because of the Incarnation therefore every event and experience can be interpreted as having a Christian meaning.²⁴ As I understand it, this means that the method of correlation could not be applied in every situation. What it did, as we have seen in the example above, was to allow us to perform priestly functions in a way which could be both significant for the people concerned on their terms, but also rooted in our own perceptions of faith. But it also enabled the development of a relationship of mutual respect between the Chaplaincy and the University in general, and thus gave the Chaplaincy a mode of existence in the University which could be creative.

Although this use of correlation as a method of theological practice was viable in some situations it nevertheless high-lighted for us the limitations in Christian symbols.

This can be illustrated by a practical example. As we saw the Chaplaincy was presented with the accoutrements of worship in its early days (see page 19). Among these was a set of individual communion cups given by an institution closely related to the University. The set was carefully designed and wrought with the University crest and a replica of the head of the mace as the centrepiece. Here then was a physical symbol given to the Chaplaincy in the expectation that it could be used in a meaningful way to symbolise the living presence of Christ in communion with his people in the University.

It has clearly emerged from our description in Chapter Four that our eventual use of symbols in the sharing of a meal (see page 88) did not have the marks of a traditional communion service. Thus we have to say that an attempt to correlate this Christian symbol with our actual experience of the University community led us to recognise that the symbol in itself held little meaning if presented in a traditional manner. Only when a community emerged naturally was there a call for a symbolic act by which that community could identify its sharing of life. Christian symbols can be empty of, or very limited in, meaning unless they naturally reflect and sharpen the awareness of the actual experiences and aspirations of the people to whom they may be presented.

All we can say regarding our use of correlation is this: there were situations in which people were seeking after an articulate affirmation of their human experience - in certain of these situations we found that the affirmation they were seeking and the affirmation of humanity in and through the person of Jesus Christ were similar - sometimes we could explicitly point to this similarity without reducing the other people's sense of affirmation - sometimes we had to be silent in order to let that sense of affirmation grow without distortion. It seemed to us more essential to preserve and enable

the human relationship between ourselves and other people than to try at all times to make an explicit correlation between their experience or aspirations and Christian symbols. For, if one of our theological fragments was that in Jesus Christ we see an affirmation of humanity and a potential for human relationships, then any distortion of such relationships by insisting on a particular way of perceiving them is a denial of the original affirmation itself.

We learned, therefore, that it was possible to sense the presence of Christ where people were seeking to identify their humanity and finding new symbols by which to express it and through which to enjoy it without really knowing the traditional symbols of Christianity. What we were doing theologically was to be present with those engaged in this search recognising with David Jenkins that "a sufficiently open formation for furthering an exploration of the relationship between Christian identity and human identity can be found in the suggestion that men and women are that which their relationships enable them to become".²⁵

However open this formation may be it did not allow us to escape from the tensions inherent in the process of this exploration. We felt the tension both in foregoing the possibility of always finding an explicit correlation between Christian identity and human identity, and also in the corollary that our prior dogmatic theological system was not capable of giving us as total a perception of reality as it had promised.

There were other kinds of events and experiences in which we were involved and which were firmly bounded with secular parameters, and had no clear elements which could be correlated with Christian symbols. In such involvement we tried to "widen the scope" of our theological practice, which meant, as Professor Whyte suggests, "that the world be

taken as seriously not to regard it merely as a setting for the Church".²⁶ It is to this that we now turn our attention.

2.3. The Secular and the Emergent Transcendence

One of the most straightforward examples of our involvement in the events of the University community came each year at the matriculation process. First year students went through a thorough procedure of documentation and identification in a large hall. At each point in the procedure they were asked to fill forms, answer questions, and finally they were photographed and given an identity card which was their passport to University life. They were then approached by numerous student societies seeking to sign new members.

In discussing this process with them at a later date we discovered that many of them felt as though they had been taken to bits and reduced to manageable proportions: that all that the University required of them was filed away and that their wholeness as human beings was effectively ignored. The Chaplains decided to place themselves at the end of this process and simply to try and meet people at the level of their wholeness. Deliberately we did not seek to 'sign people up' or to engage their commitment, but rather in meeting them without an agenda to suggest that there was the possibility of them relating themselves as they were in their humanity.

In many instances students seemed to recognise this possibility of a whole relationship and would consequently come to the Chaplaincy. In our building we had large maps of Britain and the World on the walls. People would go to the map and point out to us or to other students where they came from. Often this would open up a conversation in which an individual would talk about himself at length clearly finding it safe to do so.

This act of pointing to a place on a map seemed to have a

significance beyond the simple purpose of passing on information. People seemed to be saying 'Part of me may be here in the University, but that is where I am in my wholeness - in my history - in my relationships with the people I know and love'. Here was what Peter Berger described as a "prototypical human gesture".²⁷ A gesture which pointed to a reality beyond that which was experienced at the time. Such gestures Berger called "signals of transcendence" which, once perceived and understood, act as pointers to a series of truths about ultimate reality. He encourages theology, starting from anthropology, to perceive the signals and to contribute to "this re-discovery of ecstasy and metaphysics as crucial dimensions of human life".²⁸

E.L. Mascall writes, "Berger's main argument is of real importance, since he shows that an examination of human existence from the standpoint of sociology shows that human life as such contains indications of a transcendent order and aspirations towards it which need to be taken very seriously".²⁹

Such prototypical human gestures were by no means confined to individual students seeking to recover a sense of wholeness. The Chaplaincy's involvement in what we called the "growth-points" of University life in general (see page 69) meant that we were constantly being brought into discussions which had very distinct elements. The study of science and technology is basically carried out by a process of analysis and reduction. Often we found that people's reaction to this process was a search not just for a reconstruction of the 'bits' to which people or things had been reduced, but for a perception of wholeness which would be greater than the sum of those 'bits'.

Thus when we discussed with staff the 'bits' of the history of the University (see page 69) the discussion led far beyond a historical reconstruction of the University's past towards a perception of its

present purpose and its future growth. This meant that the people who engaged in such discussion while looking at the realities of the University's history, also found themselves looking beyond those realities towards a larger reality not yet realised. More often than not the things which were being pointed to were such as suggested that humanity had a nature and purpose beyond our present understanding.

One discussion in particular sharpened our recognition of the desire to perceive human nature and purpose beyond reductionism. It arose in a debate on the future of nuclear energy. There were those who proposed that it could be statistically projected that a gap between energy need and supply would exist by 2000 A.D., and therefore nuclear energy should be developed to meet those needs. Others suggested that the statistics implied that people either could not or would not change their life-styles and so reduce energy wastage. This difference of opinion led to a basic discussion regarding the nature of humanity - whether on the one hand there was a possibility of change or 'conversion' in human beings, or, on the other hand that human beings were basically creatures of habit from which they could not desist.

Here then the issue was between a reality of humanity which could be measured because it was unchanging, or a reality of humanity which was immeasurable because it could act responsibly and change. The latter argument, as we saw it, was a signal pointing towards perception of humanity which transcended the reality presently known and understood. Here was the transcendent emerging from the secular, or as Berger suggests, a natural theology which starts from an anthropological base.

2.4. Natural Theology and Revealed Theology - a relationship.

So far in this Chapter we have suggested that the Chaplaincy, a religious agency, had to find a mode of existence in and with the secular setting of the University. This mode of existence came about through establishing and developing a variety of relationships based on mutual respect.

In such a context we found that our dogmatic theological starting-point could not be applied if the mode of existence was to be maintained and the relationships which enabled it were to remain mutually respectful. Through the relationships we were to find it possible to apply some fragments of our theological understanding in relation to people's experiences and aspirations. Thus people's experience of their love, or their aspirations for a common humanity, could be expressed and articulated with some Christian symbols. Other Christian symbols were found to be empty and meaningless, not just technically inapplicable.

We have further suggested that through the relationships within the University the Chaplaincy perceived, in certain specific instances, the emergence of a natural theology which came to grips with issues of ultimate concern.

So we can say that we used 'fragments' of our dogmatic or revealed theology as well as finding 'fragments' of a natural theology in this process of relationship between "culture" and "faith".

Professor Ronald Gregor Smith wrestles with this issue of the relationship between 'revealed' and 'natural' theology, "The two are not mutually exclusive competitors for the job of dealing with man's historical reality. Rather, in Karl Rahner's words, natural theology is to be understood as 'an inner element' in revelation theology itself".³⁰ This was certainly true in the Chaplaincy's experience.

The Chaplaincy's faith in the cultural setting was in the "prevenient grace of Christ". That faith came from a revealed dogma and was affirmed in our experience of the cultural setting. But also in the cultural setting we found a natural theology emerging which spoke of the same significance as that perceived by the revelation - namely the significance of humanity in its search for wholeness. Even though the natural theology does not necessary speak with the same symbols as the revealed theology, they meet when human beings meet in their search for fulness always respecting their divergence of language and symbols.

Thus we found that when revealed theology seeks to impose its meanings on the natural and to give final shape and form to the truth, it limits itself from sharing the perceptions of natural theology. Natural theology can give significance to the revelation by affirming its truths from experience only when revealed theology accepts that it does not possess the final shape and form of the truth. In terms of our Chaplaincy experience once we had let go of our dependence on a total system of dogmatic theology and used the fragments we could work with, we found some of the fragments affirmed and some of the symbols refurbished from within the culture itself. In addition we found other signals of "truth" emerging from a natural source pointing to the same goal of which our fragments and symbols spoke.

2.5. Theological Fragments - a kaleidoscope.

"I wonder if our age is past and the gospel has been given to another race, perhaps to be preached in different words and actions I am now student Chaplain at the Technical University, and how can you preach this sort of thing to these people? Who still believes it?"³¹ Dietrich Bonhoeffer wrote these words in a letter to a friend in 1931.

In a sense we have tried to describe the different words and

actions with which we sought to "preach" the gospel. The theology that we did was essentially empirical or experimental. As Heinz Zahrnt wrote, "This means a theology in concrete terms, related to particular situations, and with a pragmatic impulse. This means that it is bound to be fragmentary and pluralist - but by the same token it will be a contemporary theology in the best sense of the word, ad hoc theology, a theology that proceeds from one case to another".³²

What was this "ad hoc theology" which we were doing? It is important at the end of this section to sum up briefly our theological practices:-

- (i) As a group of Christian ministers we brought into our task not only our personal faith, but also our experience of the practice of the ministry of the Church and our expectations of continuing that practice and expressing that faith in our new area of work.
- (ii) We found ourselves in a context of tensions: the tension between being a religious agency in a secular institution: the tension between a series of diverse expectations regarding our role. We had to hold these tensions and find a mode of existence for our ministry based on unconditional relationships. Thus in not committing ourselves to any one set of expectations, including our own, we sought to avoid the superficiality and the rigidity they might have imposed on us, thus inhibiting our full involvement in the life of the institution.
- (iii) We had to come to terms with the inability of some of our practices of ministry and some of the traditional symbols of Christianity to reflect our search for and our pointing to the presence of Christ in the cultural situation. Thus we had to recognise the partial nature of expressions of faith instead of constructing a single, total reality concerning human nature and destiny.

(iv) We involved ourselves in human events and experiences in the cultural situations that could be reflected and sharpened through correlation with Christian symbols. The basic element in these events and experiences was a search for human identity and the affirmation of humanity as something greater than the sum of the parts. Thus the person of Jesus Christ became the focus of that identity and affirmation. His significance as a historical reality and as a present reality could be pointed to intellectually and perceived through the sharing of experiences at other levels than the purely intellectual.

(v) We learned that the significance of Christ was not perceived in all events and experiences. There were, however, those from which emerged the same kind of ultimate concern with questions of human nature and destiny. We shared that concern without trying to force its articulation into Christian terms or symbols, not only maintaining that the preserving of relationships was primary, but that the terms and symbols of others enabled our own perception to grow.

(vi) We had constantly to reflect on our practice and adapt it to ensure that our responsive practices were responses to the reality which was perceived, and our initiative practices could stimulate the possibility of new perceptions of an extended reality consistent with the fragments of reality held in the Christian tradition.

2.6. From practice towards reflection.

We shall next be reflecting on some experimental situations from which our theological fragments were worked out and asking "How can we speak of them theologically?" However that reflection comes from the theology we practiced. We are not claiming at the conclusion of this other than to say that we have tried to perceive what has been done. Perhaps we could say we have tried, as Professor John Macmurray

suggested to substitute "the 'I do' for the 'I think' as our starting-point and centre of reference".³³ Given this starting-point we can think (reflect) "as though we were in action".³⁴

We have learned that the activity of reflection is itself an activity through which changes can be made. If in this thesis I were to claim "I know through reflection on my actions as a Chaplain how to convert the whole University to the Christian faith", then I would be forced to some further action consequent on that knowledge. I could choose either to undertake those actions, or to act in an opposite way. The only other alternative would be to retain the knowledge for its own sake as an end in itself, which, as Macmurray points out, is "irrational and meaningless".³⁵

In the activity of reflection we are, therefore, not just attempting to gain some static form of knowledge which can be added to the store of dogmatic theory. Rather we are attempting to perceive "what has already been done" so that such development of understanding as may come can "make possible a modification of action".³⁶

In all the following experimental situations we shall be (i) describing an actual situation of human experience, (ii) seeing how we responded with our theological fragments, (iii) underlining the possibilities and limitations of the affirmation of humanity both from the stand-point of correlation and natural theology, (iv) suggesting theological insights which arose in each situation.

3. A THEOLOGICAL WAY OF SPEAKING ABOUT EXPERIMENTAL SITUATIONS

3.1. Celebrations - a response to a request for a cultic act.

The new University enjoyed its public ceremonial. It took great care in the choosing of colour for the gown and hoods of its graduands and immense pride in the ceremonial symbols it had been given such as

the mace, the seal, the charter. Not only did these symbols embody the status of the University, they pointed to the very achievement of that status. The status of being a University vindicated its history, recognised the value of its research and teaching, and gave it the scope to develop its work. So whenever the University met in ceremonial function these facts of its history and the promise of its future were symbolised and celebrated.

The conduct of the ceremonies themselves was equally well thought out. Overall there was a feel for dignity and an absence of pomposity. Serious discussions took place concerning the manner in which each graduand was to be "capped" - each was to be identified clearly by name, to be touched by the "cap", the hood to be placed over his head by the Bedell, to be shaken by the hand by the Chancellor or Vice-Chancellor. In other words, each was to be made to feel that their achievement mattered and was to be celebrated within the context of the whole University's celebration of itself.

What then is the significance of such celebration, and in what ways can such significance be seen to have a function as a "signal of transcendence" or a relationship with the Christian faith? The celebration of a graduation ceremony is both retrospective and prospective. It expresses an awareness of the fact that skills have been developed, knowledge gained, and the person has grown towards maturity. These celebrations can act as a reference-point from which a person can look back on their experience of University life with a sense that it has been "given". This is not to deny the work which the person has done, nor the achievement gained through such work, but to confirm that the capacity for such work and the opportunity for it, and the context in which it happened, that all these are "given". Here then, a perspective is created from which a person may find that

they have reached a particular point not in isolation but in fundamental relationship to others, or even to "the Other". As Professor Macmurray put it: "The past which the agent creates in action is his own past, in relation to the Other: and the primary awareness of his memory includes both an awareness of his self-determination and of the Other as his action has determined it".³⁷

What we can say then is that in the celebration of the graduation ceremony a person may be led to become aware of the fundamental reality that all his activities are determined in a relational context.

This notion of awareness has clear similarities with the late Ian Ramsey's "moments of disclosure". In a paper given at the Church Leaders' Conference in Birmingham in 1973 he stated "Theology and all religious claims appeal to disclosures, moments of vision, flashes of insight 'the ice breaks' (a spectacular discontinuity) and 'the light dawns' (a gradual awakening)"³⁸ Indeed Dr. Ramsey urged the Church Leaders "to find ways and means of creating moments of vision and disclosure", and he saw "a great significance in the present popularity of Festivals as social ingatherings of symbols".³⁹

It would seem reasonable to argue that 'celebration' is a proto-typical human gesture in Berger's terms. Certainly religious history is shot-through with celebratory events - the celebration of the Passover looking back to the Deliverance from Egypt and re-awakening an awareness of what it means to be a 'people of God' and pointing forward to the promise of the Messiah. In Christian terms the 'celebration' of Holy Communion points to the same awareness of past deliverance, present relationship, future fulfilment.

In our present reflections we can say that the 'celebration of graduation' can be a 'signal of transcendence' when it points beyond the passing of exams, or the gaining of employment, to the moment of

disclosure in which a person is grateful for what is past, finds excitement, or even ecstasy in the present, and is moved to the future in hope.

What of all this in terms of the Christian faith? The Chaplain was asked to open and close such ceremonies with prayer and the function of these prayers became a major question for the Chaplaincy.

What seemed to me to be required was an affirmation or a confirmation of the celebration itself, and that the language and style of any prayer had to recognise that celebratory nature of the occasion: to arouse a sense of gratitude for the "givenness" of what had been experienced: to point forward to the promise and hope of the future: to create a sense of responsibility and commitment in the face of such promise.

Simon Phipps in his book "God on Monday" suggests that any Christian ministry in a worldly situation must take "a thoroughly positive, enthusiastic, affirmative, attitude to life".⁴⁰ That is a good general term but when it is used in a specific context as described above the real significance lies not so much in the Christian's ability or opportunity to affirm the celebration, but that the celebration is itself an affirmation even without 'benefit of clergy'. In other words there is always a danger of Christians imagining that only they can see the richness of the celebration and this gives them the right to affirm it. Certainly in this University context the celebration arose from "the secularised setting" and invited the participation of the Chaplain rather than begged for his blessing.

In its prospective mode the celebration is an expression of promise. A carefully worded prayer may make possible a personal looking forward, as Ivan Illich suggests, "to celebrate our joint power to provide all human beings with the food, clothing, and shelter they

need to delight in living".⁴¹ For if the sense of "the given" is present in the celebration pointing to the relationship between individual achievement and "the other", then that same sense of relationship can lead to a sense of responsibility and a desire that "others" can share in the celebration of living.

In turn this sense of responsibility implies a sense of hope. This can mean far more than just 'hoping' for employment, a successful career, an amassing of wealth, for hope is the fundamental orientation of human existence. "Man exists by constantly extending his being into the future, both in his consciousness and his activity".⁴²

What then can we say of the significance of this whole activity of 'celebration' as it was experienced in the context of the Chaplaincy in the University? I would want to claim (i) that celebration is a fundamental human expression, (ii) celebration re-calls the significance of the past, excites in the present, and points to promise in the future, (iii) in the events of celebration there may be "moments of disclosure" for people through which the symbols of the celebration become personally perceived, (iv) these personal perceptions may lead to an awareness of the realities of relationships as being the true form of personal existence, and therefore the realities of responsibilities as being the expression of that form.

One specific example of how this was experienced in practice is worth relating here. At one graduation ceremony an honorary degree was conferred on Barnes Wallis the engineer and inventor. In preparing for this occasion I remembered that Barnes Wallis was probably most famous for his invention of the "Dam-buster" bomb used against Germany in 1943. In the prayer at the ceremony I sought to hold up the possibility of using skills acquired for peace and justice. After the graduation was over one of the graduates came to

me in great distress. He was committed to working for a company involved in the production of missile-systems. He told me that while he was not a Christian he had been challenged by the prayer and found his apparently secure future put in question. In the end some weeks later after much discussion and thought he resigned.

I use this example not just to fill out the significance of celebration, but more particularly to point the problem of how a minister responds to this kind of personal dilemma in which the person himself says "I am not a Christian". Simon Phipps writing of his experiences as an Industrial Chaplain describes such people as being "in this B.C. situation. It is encouraging to find a very substantial number of people at all levels, who are genuinely concerned about the ethical issues of commercial and industrial life, and who are ready to commit themselves to sustained study of these issues".⁴³ Commenting on how the Industrial Chaplain responds to these people Phipps maintains that he must take the "B.C. situation and the B.C. tempo seriously. If he bursts in with a ready-made A.D. message, he would never get near anyone".⁴⁴

This may mean that in such situations as the one I have described the opportunity for relating the "disclosure" directly in words to the person of Jesus Christ may not be a practical possibility. If in such a specific situation I decide not to speak of Christ this does not mean that I act outside the terms of the Christian faith. Ian Ramsey expounded this issue clearly in the paper already referred to. He draws the distinction between the event of the moment of disclosure and the discourse by which we articulate it. He quotes an article which referred to the opening of the tomb of Tutankhamun, "the objects can never be quite as dramatic as the drama of their discovery". So Ramsey warns us that our attempts to give articulate form to the

moments of disclosure must never reduce the value of that moment but be designed to lead a person on into further disclosures. We have to accept that the name of Christ has for many people been devalued, and that therefore to use his Name without discrimination may devalue the moment of disclosure and inhibit the possibility of other such moments.

However much our Chaplaincy involvement in the activities of celebration helped us to reflect theologically on these activities and to find in them deep and exciting significance, we must nevertheless accept that in our present situation to speak directly of Christ in relation to those events may be to prevent them from becoming actual experiences of faith for many among whom we work. On the other hand we must recognise that 'celebrations' have not infrequently in our experience led people to expressions of authentic faith. This is because through the celebratory event an awareness has come of the possibility of a totally changed perspective and plan of action. So if our 'celebrations' have been significant then their consequences have led us to the significance of 'aspirations for alternatives'.

3.2. Aspirations for Alternatives - the articulation of hope

In the summer of 1973 a group of students and the members of the Chaplaincy Team spent a week-end retreat discussing the appropriate nature and form for the Chaplaincy's presence on the new campus which was to be occupied for the first time that year. Through the discussions one theme emerged as the dominant one. Basically it was a belief that there had to be on the campus "an alternative presence".

In practical terms this "alternative" was seen physically and functionally. The architectural style of the campus was perceived as very rigid and institutional. Even the "living" areas had a uniformity of form and colour which seemed to demand a response of conformity.

So there had to be "another place" of a warm, accepting, more "domestic" nature. In that place, because of its basic difference, a set of alternative activities could take place. The nature of such activities would tend to be quiet and reflective in contrast to the noise and bustle of the institutional spaces for re-creation and social activity.

The upshot of this discussion was that the Chaplaincy was able to get the use of the only 'old' building left on the estate, a building which had in fact been a gardener's cottage.

Between January 1974 and the time of writing the Chaplaincy has had its 'presence' in that cottage and the whole style of "the alternative" has been consistently affirmed by the way in which the campus community has used it. Not only that our experience of a 'presence' in an alternative style has served as the bed-rock for our planning of the new Chaplaincy building.

This phenomenon of a student generation seeking "alternatives" has a much broader base than the confines of our campus. The whole movement of the 'alternative culture' has been treated in some depth by Theodore Roszack in his book "The Making of a Counter Culture". In it he examines the development of what he describes as the 'technocratic society'. At the core of this society he recognises the existence of "a secret (which is) its (technocracy's) capacity to convince us of three interlocking premises".⁴⁵

Roszack claims that these premises are (i) that the needs of humanity are purely technical in character, (ii) that the problem of analysing these needs is 99 per cent complete, (iii) that there is a centralised and bureaucratised expertise who understand this analysis and who will solve the problems. The 'alternative' response to this technocratic society Roszack sees emerging in a number of modes:

(i) the mode of political liberation, (ii) the mode of mysticism, (iii) the mode of psychedelic experience, and (iv) the mode of visionary hope. He places this opposition to technocracy firmly within a contemporary youth culture and recognises that it "embraces only a strict minority of the young and a handful of their adult mentors".⁴⁶

Now it is not within the scope of this thesis either to analyse or comment on Roszack's work in any depth. It is alluded to here to indicate that the aspiration for 'alternatives' which we saw through the Chaplaincy is a phenomenon about which there is considerable evidence in a world-wide context. We need to ask, however, if this aspiration for alternatives is simply a cultural mood of an ephemeral quality, or a prototypical human gesture which points to some transcendent reality.

Although Roszack sees these aspirations arising in a youth culture this does not necessarily mean that we can dismiss them as "a passing phase of youthful rebellion". In our counselling within the Chaplaincy one of the most frequent 'scenarios' was that of a young person in conflict with the authority of his parents. There was a time when this kind of conflict was indeed thought of as nothing deeper than the 'passing phase of youthful rebellion'. It was assumed that provided the parental authority could withstand the period of rebellion that it would pass and be followed by the young person's acceptance of those cultural norms and values which the parents themselves held. This of course implied that the cultural values and norms held by the parents were unquestionably 'right' and 'good' and therefore it was necessary for the parents to ensure the transmission of these norms and values. The corollary of this was that there were to be no changes in the cultural norms and values, and that the young person was simply to

replicate his parental views and attitudes. This may appear to be an over-simplified and therefore far-fetched statement about an age that has long since past. However, certainly in our counselling experience, through conversations both with parents and their off-spring, this was often the way in which the conflict was perceived. And that is not the only evidence which may be offered for this view. In the Report of the Robbins Committee re. Higher Education in 1963 one of the principles on which new Universities were to be founded was that they would have the function of "the transmission of a common culture and common standards of citizenship".⁴⁷

What emerges and what we perceived in our counselling in such situations was not this simplistic 'passing phase of youthful rebellion' but rather two features which may be described as 'aspirations for alternatives'.

In the first place the young person was very often concerned to change the authority by which his cultural norms and values were determined. Instead of depending on the authority of his parents he sought to become his own authority, or, at least to have the right to choose his own authorities. Now this is a far more fundamental process than 'youthful rebellion'. As Erich Fromm writes in "The Art of Loving", "(Parental love) should give the growing child an increasing sense of competence and eventually permit him to become his own authority"⁴⁸ So it is reasonable to say that in this type of counselling situation the 'aspirations for alternatives' are signals of the deep and natural process of 'maturation' or as Professor Eric Trist, late of the Tavistock Institute, describes it 'development'. In a paper prepared for the Canadian Centre for Community Studies in 1967, Trist shows how development "involves discovery and innovation. It is concerned with the regulation of growth".

If we take Fromm's "increasing sense of competence", and Trist's "discovery and innovation" as features of the process of maturation or development, we see that they both imply the process of discrimination and the making of choices. So the young person involved in a conflict with parental authority is not just aspiring to mature and become his own authority, he is also asserting his right to question the cultural norms and values being handed on to him and his consequent right to choose alternative norms and values. He is saying, "things have to be changed and I have the right to change them if I can". In essence this is the story contained in Roszack's book, and also the substance of those aspirations which emerged in our counselling. Thus we are recognising that the aspiration for self-authority and the aspiration to choose differently and therefore to change the order of things are not just features either of a passing youthful rebellion, or of an ephemeral cultural mood, but are anchored in fundamental human experience. Thus they point to the reality of 'the growth of persons', the reality of 'the human capacity to reflect on a given situation', and 'through powers of discrimination to choose to change that situation'. They point to a fundamental reality concerning the condition of being human which is reflected in the Christian view of man. As Reinhold Niebuhr wrote, "The whole impact of the Christian doctrine of creation for the Christian view of man is really comprehended in the Christian concept of individuality. The individual is conceived of as a creature of infinite possibilities which cannot be fulfilled within terms of this temporal existence".⁴⁹ It is the existence of these 'infinite possibilities' which concerns us at present rather than the problem of their fulfilment. For it is precisely these possibilities to which the 'aspirations for alternatives' point - they are an expression of confident faith and of expectant

hope that man has a nature of potency and a destiny for fulfilment.

May it not have been these same 'aspirations for alternatives' which moved the Deuteronomic writers to see the commandments of the Lord in these terms: "Today I offer to you the choice of life and good, or death and evil".⁵⁰ This same sentiment is implicit in the words of Jesus recorded in St. Luke, "Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world, at the cost of his whole self?"⁵¹ The notion of choice is explicit and if choice is a possibility then it must be because the capacity to choose is in the nature of man.

We have established that one of the significant perceptions arising in our Chaplaincy work was these 'aspirations for alternatives', and we have shown that these self-same aspirations are prototypical human gestures pointing to certain realities in the nature and destiny of man. We can see how these aspirations and the realities to which they point have a shared expression in Biblical experience and Christian doctrine; we must now turn briefly to the nature of the alternatives themselves and see what was emerging.

As we have already seen Roszack plotted the alternatives as happening in a variety of spheres of human concern and experience - the political will for liberation as the alternative to oppressive, totalitarian rule - the quest for truth in religious/philosophical terms as the alternative to the dogmatism of institutional religion - the search for a deepening of psychological experience as the alternative to the dull acceptance of 'plastic feelings' - the vision of a utopia as an alternative to a fatalistic view of the future. Inevitably Roszack has had to overstate his case as he himself admits, "It is not easy to question the thoroughly sensible, thoroughly well-intentioned,

but nevertheless reductive humanism with which the technocracy surrounds itself without seeming to speak a dead and discredited language".⁵²

In our experience of the 'aspirations for alternatives' it is true that much of the language of "the counter-culture" such as "alienation", "communitarian experiments", or "to groove to the music of God's great song", would not be used among our pragmatically minded students of science and technology. Instead one of the problems of the counter-culture is that it produces language which is sloganesque and can be used by many without any real understanding.

The nature of the alternatives which we perceived was articulated in much more functional terms: "why can't the students be allowed to run their own shop on the campus?", or, "why do we allow a white South African Vice-Chancellor to visit the University?", or, "I want to find a job with people rather than with things". All these questions or statements arise from a thought that is far deeper than the statements of sloganesque. These questions were fundamentally about 'self-assertion', or arising from a feeling of injustice, or hoping for a larger fulfilment than the stereotyped offering.

Not infrequently conversations at a meal-table would turn to the irrationality of the Sermon on the Mount or the sheer affrontery of Jesus claim, "He has sent me to proclaim release for prisoners" The significant point about such discussions was that people did not want the irrationality explained away or the affrontery reduced - they stood as witnesses, as confirmation of the alternatives which were being sought after. Here was faith in the "infinite possibilities" of being human and hope that the alternatives which may have seemed outrageous could nevertheless be seen as realities. Jurgen Moltmann in his Meditation on Hope points to the same kind of dynamic, "..... faith wherever it develops into hope, causes not rest but unrest, not patience

but impatience. It does not calm the unquiet heart, but is itself this unquiet heart in man".⁵³ I would want to end this section by claiming that these 'aspirations for alternatives' which were significant to us were expressions of that 'unquiet heart in man'. That same 'unquiet heart' in its search for 'alternatives' must seek to make a decision. So 'aspirations for alternatives' lead us to the consequent significance of 'commitment'.

3.3. The Dynamics of Commitment - the movement between experience and vision

In Chapter Four I referred to the views of some Christian members of staff in the following terms, "They were convinced that the stance of commitment and service to the institution was the natural Christian stance and recognised that it was shared by many who were not Christian" (see page 67). This was but one example among many of the 'commitments' which were evident in the attitudes and activities of staff and students alike, and which seemed to us of significance in the sense that such 'commitments' were the dynamics by which the institution grew.

Now it would be easy to categorise these 'commitments' in terms of the objects to which the 'commitments' were made. One could say that some were committed to the development of research; others committed to the welfare of students; others yet again committed to the improvement of teaching techniques and so on. The problem with categorising 'commitments' in this way lies, at least in our experience, in the fact that very frequently it was the same people who were committed to all these objects or objectives. So we have to say that there were "committed" people and there were "uncommitted" people. Commitment then is an attitude, a posture, a response, which is a personal characteristic and as such is prior to or the prerequisite for a commitment to a specific cause, object, person, or set of beliefs.

I want to reflect on an example where the dynamics of commitment were specially in evidence. Here we are referring to a commitment which is both prior to and consequent on a conscious decision or a thoughtful act of choosing. Previously I referred to the fact that in 1969 four students attended the SCM's national conference on "Race and Poverty" (see page 72). We saw how following that conference the four people concerned built up a small but effective branch of the SCM in the University. As a result of a year's hard examination of the politics and ethics at work in higher education generally and the University in particular this group took a collective decision to become involved in University politics. The consequence of this decision was that though the SCM branch ceased to exist the influence and commitment of its members was deeply wrought into the life of the University as a whole.

The first point of significance to be made here is simply that these four people were 'committed' in terms of their personal attitudes and expectations. It was because of this basic attitude that they attended the congress. It was because of this basic attitude that while at the congress their commitment was challenged to take form and direction. So their basic commitment enabled them to be open to deciding and choosing the object of that commitment.

The second point of significance here is concerned with the functional consequence of the object of commitment. The object was "visionary" in the sense that it projected the long-term goal of the eradication of racial discrimination and the redress of the imbalance of wealth and poverty. Such a "vision" while sufficiently in touch with reality as to be a real possibility, was nevertheless far enough from immediate experience as to allow for or create space between the immediate experience and the real possibility. Again it is because

of this space that the practical application or expression of commitment can find its dynamic. Thus the committed person finds his commitment engaged by a visionary possibility in such a way as to direct his commitment along immediate and pragmatic lines.

The third point of significance is concerned with the ability of the dynamic of commitment to work through a variety of defined contexts. We saw how the initial commitment arose within the context of the SCM. Through its dynamic operation it found itself confined by the boundaries of SCM and that in order to continue it had to drive on into a different context where the boundaries were nearer the "visionary" goal.

At this point I would want to suggest that these significant points of the dynamics of commitment indicate to us that while we may use commitment in a thoughtful and sophisticated way, that in itself it is deep-rooted in the human personality and is akin to Berger's 'prototypical human gestures'. It points back to the 'aspirations for alternatives' and is part of the process by which alternatives are judged and chosen. It points forward to the fulfilment of the visionary goals which engage it. It exists in the present working towards those goals both accepting the realities of the constraints of human incapacity and yet pushing its way through the boundaries of those constraints until it reaches the next set of boundaries. And so the process continues - the boundary reached excites aspirations for alternatives - alternatives are judged and a choice is made - commitment continues driving towards the goals towards which it is directed. At one pole of this process is the committed person and at the other is the vision which engages that commitment. The two poles excite one another and across the space between them the dynamics of commitment constantly move.

Reinhold Niebuhr implies this dynamic of commitment in a passage

from "The Children of Light and the Children of Darkness". "From the standpoint of such a faith it is possible to deal with the ultimate social problem of human history: the creation of community in world dimensions. The insistence of the Christian faith that the love of Christ is the final norm of human existence must express itself socially in unwillingness to stop short of the whole human community in expressing our sense of moral responsibility for the life and welfare of others".⁵⁴ But the question which arises from this is - 'when you fill in the space between the poles of commitment with well-defined substances such as "the love of Christ" may you not be imposing boundaries against which the dynamics of commitment loses force?' The question is put perhaps more simply by Batson, Becker and Clark in their book "Commitment Without Ideology". "Is it possible", they ask, "to speak of commitment without necessarily adopting an ideology?"⁵⁵ It is to this question that we must finally address our experience of the 'dynamics of commitment'.

Returning for a moment to the beginning of this section we see that our experience of the kind of commitment we have sought to describe was by no means limited to people who were 'committed Christians'. So there can be no reasonable claim made that commitment is the peculiar possession of those who would say 'I am committed to Jesus Christ', or 'I believe in the Gospel of Jesus Christ'. How then are we to reflect on our experience of this commitment regardless of the beliefs held by the committed people?

Along with Batson, Becker and Clark we can say that "the language of the Gospel is an attempt to express a lived experience".⁵⁶ In this sense the Gospel is an account of the way in which committed people were engaged by a vision of "the kingdom". Far from being asked whether or not they adhered to a static corpus of doctrine, they were

invited to participate in a dynamic process. "Set your mind on God's Kingdom and his justice before everything else"⁵⁷ - thus the vision was held out: "There will be no saying, 'Look here it is !' or 'Look, there it is !'; for in fact the Kingdom of God is among you"⁵⁸ - thus the existence of the commitment is affirmed. Between these two poles their commitment was to be expressed and worked out breaking through the boundaries of human frailty and incapacity and always pushing forward to fulfilment. What we must say then from our experience of the significance of commitment is that these poles exist - both in the person and in the vision - and the dynamic moves between them. This is true in spite of the clutter of constraints which have been put in the space so often in the name of Christ. There are, then, negatives to be considered and which in themselves have significance, and it is to these that we finally turn.

3.4. Acknowledging the Negatives - towards a sense of the "humanum"

I have already described at some length the problems posed to the Chaplaincy in terms of worship (see page 57). We saw how the University, in obtaining the use of the Magdalen Chapel, clearly had an expectation that worship would be one of the main functions of the Chaplaincy. In turn we saw how the provision of services of worship created a division of loyalties for some members of staff and students, who while wishing to 'support the Chaplaincy', were nevertheless primarily committed to their local congregations. Finally we saw that worship did not become a gathering point and was not a focal activity for the 'non-churched'. Quite simply, then, we have to say, in Simon Phipp's terms, that the 'A.D. Christians' did not see worship as a natural or a necessary function of their Christian witness in the world. Equally we can say that 'B.C. Christians'⁵⁹ were not engaged by the activity.

of worship as a way of searching for or discovering meanings and interpretations of their experience.

These kind of facts about worship are but reflections of a widespread slump regarding the numbers of people attending worship in the Churches in Britain. Kenneth Slack in his book "The British Churches Today" makes this point, "The decline in church membership is more than matched by the decline in Church attendance".⁶⁰ This general point was given individual force by Lord Armstrong. Speaking at the Church Leader's Conference in Birmingham in 1972, when he was head of the Civil Service, he made the frank confession that "nowadays he seldom went to Church and seldom missed it".⁶¹

Many commentators on this scene have analysed it and suggested numerous reasons why attendance at worship has been so drastically reduced. Of worship they claim that its language is too difficult, its conduct too minister-centred, its symbolism unrelated to our present culture etc. It is not my purpose here to add to the profusion of such reasons but from reflection to suggest that there is a primary problem which inhibits 'B.C. Christians' from being engaged by the activity of Christian worship.

We have reflected in this Chapter on the experience of the Chaplaincy and have traced that there are many people whose attitudes, aspirations, capacities, commitments can be correlated with the faith, the hope, the concern, the life-style which Christians would claim as the Christian interpretation of human nature, experience and destiny. The fact is that, when we seek to make that correlation articulate, and when we suggest that this sharing of experience and interpretation could find a common expression through the activity of worship, then a barrier is erected which breaks the commonality and regresses people back into formerly held positions. Briefly put, when an 'A.D. Christian' invites

a 'B.C. Christian' with the words "Let us worship God", then the epithet 'Christian' ceases to have application.

I want to suggest at this point that the reason why this invitation couched in these terms is so divisive and off-putting is not so much due to the idea of God as to the manner in which the name of God has been filled out with claims and characteristics which are alien to the 'B.C. Christians'. In conversation with agnostic staff and students it has become increasingly clear that they perceive God in the following ways: (i) that He is the possession of the Christian Church and therefore only accessible to those who belong; (ii) that the only way He can be discussed is through dogmatically pronounced doctrinal statements; (iii) that such statements give Him the characteristics of being morally judgmental and that His concern is with the moral rectitude of individuals; (iv) that He is approachable only through religious rites in which the actor/minister alone knows the lines/liturgy which is presented to the audience/congregation whose response is meant to be passive applause. This is not a caricature, but a carefully constructed model of the way in which many of the 'B.C. Christians' have told me about their perceptions of the God whom we invite them to worship. The primary problem then, concerning worship, is that the Christian Church through its dogma and its liturgy has filled out the mystery of God to the point at which people are no longer excited by that mystery and no longer moved to a posture of wonder, both in the passive sense of being amazed and in the active sense of seeking and enquiring. Ronald Gregor Smith sharpened this problem when he wrote, "We must not pretend that we can expose the whole mystery of this name (God)....."⁶²

If we accept that Gregor Smith's "theologica negativa" has a dimension in practical theology, then his statement, "One thing seems

to me to be necessary that we recognise the necessity for silence, or at least for a certain reserve, before we dare to use the name of God",⁶³ means that our attempts to engage 'B.C. Christians' in worship must be undertaken with infinite care and that such engagement has to begin from a total identification with and understanding of this primary response to the use of the name of God.

Through this Chapter we have shown that there is evidence of a considerable capacity and yearning for searching for a transcendental dimension in human experience. A sense of 'wonder', a prerequisite for worship, is not absent from 'secular society', but the vehicles available within the Christian Church for the expression of worship are inadequate.

We can only provide one example from the experience of our Chaplaincy of an event which seemed to engage with that sense of wonder. I refer to the 'agape' at our Family Meal which is described on page 88. Rather than re-iterating a description of it, I want to spell out the significant characteristics: (i) it took place in the context of a basic human experience: (ii) the invitation to it was unconditional: (iii) a simple symbolic act engaged the senses of touch, sight, taste, and hearing: (iv) it was stated that at its most basic level the symbolic act pointed to the deep reality of the possibility of and capacity for openness and trust in human relationships: (v) each person presented was invited to give their own interpretation of the symbolic act and their own perception of the reality to which it pointed: (vi) so each individual's meaning was given value and differences between individual meanings were seen as enriching rather than threatening: (vii) through the process the whole event was pointed outwards to an inter-action with the world outside. There was then a process which emerged in the event which had four distinct movements:

(i) starting from experience: (ii) moving to express that experience symbolically: (iii) finding together meanings to which the symbols pointed: (iv) discovering the cosmic significance of those meanings. The Chaplaincy Team saw in this an act which correlated with Christian worship in spite of the fact that, in terms of language, nothing was explicitly Christian. It became an event the invitation to which was readily accepted by many 'B.C. Christians' and in which there was no barrier or division creation.

One of its characteristics mentioned above, namely, the unconditional nature of the invitation leads us to consider the problems which were posed by the expectations and assumptions that one of our main tasks as a Chaplaincy would be to draw together a Christian community in the University. I drew attention to the divergent views among Christian staff and students on this issue (see page 67). Briefly to recall that, there were those who held that the Christians should come together for worship, bible-study, and evangelism, and there were those who held that the function of Christians in the University was to serve it with commitment.

The significances which seem to emerge from this divergence are two-fold. The former group did not have the skills and made no attempt to develop any which would have enabled their evangelistic purpose to relate to thought-forms, or cultural norms and values, or modes of expression of those to whom the evangelical mission was directed. Rather like the sloganesque language of the various expressions alluded to above, these Christians seemed content with and convinced of the efficacy of slogans such as "Christ is the answer", or "Make the Lord Jesus your personal Saviour". Equally in terms of their method of 'witness' they drew attention to their own state of salvation as evidence for the work of the Saviour. Unwittingly, I believe, they

could not see that this self-conscious act often failed in its purpose which was to point people beyond to the saving work of Christ.

On the other hand the latter group equally did not have skills to see how their Christian witness might be worked out in anything other than individual activities. Their sense of Christian community was found within the worshipping congregation of their parishes on Sunday. On Monday that community was dispersed, each individual to work out for himself how best to 'be a Christian in the world'. The mode of this Christian existence in the world was seen largely in terms of 'doing one's job to the best of one's ability' and little more. There was rarely any notion that Christians in the University might have a "prophetic-political"⁶⁴ role in terms of mission to the University.

I believe the same kind of critique which we have applied to the 'name of God' in worship can be applied to the 'Christian community'. Its boundaries and characteristics have been defined with a rigidity which prevents the growth of an open and accepting relationship between 'B.C.' and 'A.D.' Christians. David Edwards puts the issue in the form of a question, "The key question is now: can Christianity be a community and not a code?"⁶⁵ Christians in the community of the Church are inhibited by the codifying of their membership. Increasingly that codification means that the skills required to communicate with the non-Christian community are not available, for the purposes of the codification are largely to correct and affirm the internal nature of the membership and not to relate with an external world.

Our experience was that the only hope of breaking such barriers down was to enter into a totally unconditional relationship with non-Christians, and to affirm the basic sharing of our humanity. As Chaplains we believed that this is precisely what our Christian faith

allowed us to do. That faith, in terms of our common statement was (see page 75) "We believe that every person is made in the image of God, and as such every person is wholly to be respected". So although our starting-point was couched in terms of Christian faith, the very substance of that starting-point led us to accepting that we started with others wherever they were freely and without condition. The practical nature of 'theological negativa' here urges us to the same kind of constraints in regard to talk about God. In this light the term 'Christian community' may have to be left without definition and codification.

H.J. Schulz wrote of this problem, "Our claims and declamations have ceased to matter. What counts is our presence as brothers, brothers in an age described by many as the age of the absence of God".⁶⁶ What is surely implied by the notion of brotherhood is precisely that we belong together. Christians and non-Christians, in one family with a fundamental human integrity and unity. In the end, for the Chaplaincy that came to matter most. Through the mode of existence we had found possible in the University, we were able with others to have some experiences of, some perceptions of, make some contributions towards that human unity and integrity. We had found ourselves excited and moved by the reality towards which that integrity and unity pointed since it seemed to affirm some of the realities concerning the person of Jesus Christ and his presence in the world.

4. CONCLUSIONS - DANGERS AND POSSIBILITIES IN EXPERIMENTS

As we have reflected on the experience of the Chaplaincy and tried to speak theologically of what we have been engaged in it may have become apparent that we have stepped on to new ground which has both dangers and possibilities. This is inevitable in any experimental

situation: the original data when broken down by analysis and then related to or mixed with new elements will undergo a series of changes and reactions. Our reflections show that this reactive process happened in the Chaplaincy's experience as our original starting-points of theology and practice were forced into relationship with the secularity of the University.

What we can do finally is to set down briefly a description of the elemental changes that occurred:-

- (i) In foregoing the dogmatic system of theology there emerged the possibility of finding some of its truths affirmed by experience.
- (ii) In foregoing the practice of proclamation and worship there emerged the possibility of finding new language and symbols which offered meaningful transactions with people outside the Christian tradition.
- (iii) In foregoing the gathering together of a congregation there emerged the possibility of entering into relationships in which the only condition was one of mutual respect.
- (iv) In foregoing the notion of a single construction of reality as perceived by the Christian faith there emerges the possibility that other constructions could be complementary and enriching to the faith.

These changes inevitably lead us to ask, "Where in all this do any elements remain distinctively Christian, and how can we say that our presence in the University was seeking to witness to the presence of Christ?" Essentially what we have done is a massive contradiction. In seeking to be an agency of Christian Presence we have foregone many of the distinctive labels and practices which are implied in the term Christian.

However, this forces us to ask a further question. "Was our agency of Christian Presence there to preserve Christianity or to save

it from the forces of secularisation ?" To that we have to answer an emphatic "no". As David Jenkins puts it we were there to ask, "Is there any hope of anything that could be realistically called human salvation and fulfilment ?"⁶⁷ The only distinctive Christian element in our activities was the faith which believed that that question was possible and its answers were possible because of the presence of Jesus Christ. Our whole activity of "theologising" has been to come to grips with that question in faith, and in faith to accept that the nature of the answers are partial and fragmentary.

Perhaps the dangers in this should not frighten us but excite us as we feel ourselves being given glimpses of the presence of Christ in our midst. Wolfhart Pannenberg sustains this thought when he states "Christian society must always regard its form as merely provisional: for the eschatological salvation of the resurrection-reality has already appeared only in Jesus and not yet in the rest of us".⁶⁸

APPENDIX "A"HERIOT-WATT UNIVERSITY CHAPLAINCYMARRIAGE SERVICEThe Preface

We are here today to witness A.B..... and C.D..... as they commit themselves to one another in love and in trust, and so enter the married state. But first let us think of the meaning and purpose of marriage and point to its significance for A.B..... and C.D.....

Marriage is a way of life by which a husband and wife can deepen and fulfil their relationship. It assumes that the two concerned have already come to know and understand one another so lovingly that they desire to share their lives together. In entering into marriage the two are accepting one another, both recognising each other's faults and failings, yet sharing together in hopes and possibilities.

The purposes then towards which married life is directed are these: the lifelong companionship of husband and wife through which each can grow in understanding and love: the provision of a basis of security and warmth within which children can be born and brought up: the maintaining of a stability in society by which the qualities of human life can be strengthened.

No one, then, can undertake this commitment in any way which could be described as superficial, but only after an honest seeking and questioning of his and her own thoughts, attitudes and feelings.

To deepen and fulfil this relationship within marriage a husband and wife need a way of thinking of one another in truth and with understanding - a way of feeling for one another in love and with compassion - a way of being towards one another in hope and with acceptance - for in these ways a husband and wife will be able to

discover the height, the length, the breadth and the depth of their love.

The Christian Gospel proclaims that these resources of truth and love and hope are given to us all by the grace of God: that He has given them to us that they may grow and flourish within and between us: and that He stands beyond us to confront us with these realities and beside us as we seek to make them real for ourselves.

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