

of the harm done. Yet it is in precisely these latter terms that working-class parents tend to react to their children's misdeeds. It becomes progressively more difficult to make relevant those subjective feelings and motives on which a personal relationship is based.

Nevertheless it seems that this process of moral and religious individuation must be attempted. We cannot go back to the wheelwright's shop. Yet it should be undertaken with a full awareness of the difficulties, and without, humanly speaking much certainty of success in individual cases. We must expect to have our share of the religiously uprooted and anxious. These may be helped by some of the other features of this Christian era; by the new stress on the social relevance of the faith, concern for the welfare of the whole human community, of the underprivileged and the hungry, concern about the problems of peace and war. Most of all they might be helped by a renewal of parish life, the building up of a true Christian community reflecting the unity and charity of the Church's inner life. Of this community, a comprehensible liturgy might prove to be the public language.

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## **On London Bridge** by Roman Gorzelski

It lies on its back  
Reflecting the sky,  
It swims, waving with oars,  
It liquefies inside itself,  
Flaunts the abundance of its waters,  
Sometimes shutting its waves,  
And then letting no-one out  
Onto the riverside –  
This river.

*(translated from the Polish by Anthony Black)*