

PLATE XIX



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C. H. DODD

## CHARLES HAROLD DODD

1884-1973

CHARLES HAROLD DODD was born on 7 April 1884 in Wrexham, the eldest in a family of four sons, all destined for academic distinction; one brother was to become a Fellow of Jesus College, Oxford, and another a Professor of History at Bangor. Their father, Charles Dodd, was a school-teacher who became headmaster of an elementary school, and it was at this school that Dodd received his primary education. He had a full and happy childhood, throwing himself eagerly into a great variety of boyish pursuits. He was always singing and was delighted to be given the chance of being taught the piano. He collected stamps and (when he could get hold of them) coins. He also accumulated a considerable collection of fossils, for his father was a Fellow of the Geological Society and would take him out on geological expeditions in the neighbouring hills. When he was twelve he was given a camera and added photography to his hobbies.

Welsh was not spoken in his home, yet at an early age he decided to acquire it, the first of many languages other than his native English in which he was to attain fluency. At his secondary school (Grove Park) he was fortunate in finding an exceptionally good classics master, A. E. Leckenby, who gave him a thorough grounding in the classical languages and an especial love for Greek. He acted in a number of school productions of Shakespeare, and also edited the school magazine.

The Dodd family were Independents, and Dodd was proud to record that his was the fifth generation to belong to the same chapel. It was in Salem Chapel that his love of the Scriptures was born and nurtured, and there too, while still at school, he received his first training as a local preacher. He was a faithful member of the choir, and it was characteristic of him that, when the choir wished to give him a parting gift on his departure for Oxford, what he chose was a German Bible.

Among his unpublished papers Dodd left an autobiographical memoir of the Wrexham of his boyhood, which he called 'The Vanished Order'. This little market town 'must have been a full generation behind the development of most parts of England'. It was a deeply divided society, split not only into Welsh and English, industrial and rural, but also into 'church' and 'chapel'.

The chapel-goers, who were the majority, were the shopkeepers, artisans, and minor professional people; and they were Liberals to a man. The churchgoers were the gentry, their servants and their dependents. And the one group had no dealings with the other. Charles Dodd was uncommonly broadminded and would not tolerate the description of a turncoat which was current among the speakers of Welsh: 'mae wedi gadael crefydd, wedi mynd i'r eglws' ('he has left religion and gone to church').

Sunday was observed according to the strictest canons of Puritanism. Only 'Sunday books' might be read, only sacred music sung, no toys were permitted except the scrapbook, and even going for a walk was forbidden, except to and from chapel three times in the day. Yet Dodd claimed to have enjoyed his boyhood Sundays, partly for the negative reason that, where a whole community lived unquestioningly by the same rule, the onset of Sunday seemed as much part of the natural order as the onset of winter; and partly for the positive reason that Sunday was a family day, when father and mother had more time for the children than during the week, and when close friends dropped in for tea.

In 1902 Dodd went up to Oxford with an Open Scholarship in Classics at University College, and in due course he graduated with a First both in Classical Moderations and in Greats. No one who knew him in later life could have doubted for a moment that he was the product of a classical education, equally at home with language, literature, history, and philosophy. Indeed, critics of his most distinctive concept of 'realized eschatology' were to accuse him of platonizing the New Testament. But his deepest instincts, which were to determine the character of his scholarship, were those of the historian. He had a firm trust in the historical method, unblurred by philosophical or pseudo-philosophical doubts about the accessibility of the past. It was as a historian that he began and ended his long career as a writer, which extended from 1908 to 1971. His earliest articles were on Roman Imperial numismatics, which he studied for a brief period at the University of Berlin. In 1907 he was elected to a Senior Demyskip at Magdalen College for research in early Christian epigraphy, and the following year he began concurrently his training for the Congregational ministry at Mansfield College, studying the New Testament under Alexander Souter.

During this formative period of his life he had two interests which took him out of Oxford. One was archaeology, and he

assisted Haverfield and Craister in the excavation of the Roman settlement of Corstopitum. The other was Mansfield House University Settlement in Canning Town. This settlement had been founded 'to provide religious, educational, and philanthropic services, classes, lectures, social clubs, entertainments, and any other means of culture, recreation, and enjoyment for the people of the Southern Division of the Borough of West Ham and the poorer Districts of London, and elsewhere, to enquire into the condition of the working class and the destitute, and to consider, advance, and carry out plans and schemes intended to promote their welfare'. It was a regular part of the theological training at Mansfield College to spend some time there. But, like many others, Dodd continued to visit Mansfield House for many years after his ordination. He also organized camps for boys in Merionethshire. For all his erudition, he had a liking for ordinary people and never had any difficulty in conversing with them. This helps to explain how, in his academic work, he never lost the touch of common humanity. He agreed with Jesus ben Sira's grandson that 'it is the duty of those who study the Scriptures not only to become expert themselves, but also to use their scholarship for the benefit of the outside world through both the spoken and the written word'. But it was a duty which he discharged the more acceptably because he enjoyed it.

Dodd was ordained in 1912, and for the next three years was the minister of the Congregational Church in Warwick. Then he was summoned back to Mansfield to succeed James Moffatt, first as lecturer, and a year later as Yates Professor of New Testament. For the next fifteen years in Oxford he was building the reservoir from which was to flow the steady and swelling stream of his later writings. He had the stimulus of some very distinguished colleagues. At first there were three men who had taught him: W. B. Selbie, who had succeeded Fairbairn as Principal in 1909, Vernon Bartlet, and George Buchanan Gray; and also, for two years, C. J. Cadoux, then lecturer in Hebrew. To these was added in 1918 Nathaniel Micklem as Chaplain, and after him his brother Romilly, who became Dodd's best friend and was best man at his wedding. When Gray died in 1922 he was followed by J. P. Naish, who later worked as a reader in the Clarendon Press and was reputed to know fifty languages, and to be hesitant in all of them. W. H. Cadman became lecturer in New Testament in 1923. John Whale succeeded Bartlet on his retirement in 1927, and in the same year Regent's Park College came from London to share the Mansfield buildings,

led by its Principal, Henry Wheeler Robinson. But of them all it was Dodd who regularly packed the College lecture room with enthusiastic audiences.

For the first ten years of his time at Mansfield Dodd was a bachelor, living in College and very much the centre of its social life. He was popular for many reasons, but not least because of his accomplishment as a singer. This was a talent he also used for the entertainment of the troops during the war.

Until the men returned from the war, the Junior Common Room was depleted. But one or two there were with whom Dodd formed the habit of long country walks, anything from five to twenty-five miles. One of their favourite routes, as Dodd himself told me shortly before he died, was to go by train to Goring and walk over the downs along the Ridgeway to Wantage. There are frequent references in the *Mansfield Magazine* to these walks, such as this for June 1923: 'In the afternoon, a rapid walk over Shotover, over ploughed fields and along muddy paths, led by the indefatigable Mr. Dodd.' Of the conversations on these occasions we have no record; but, as Dodd himself was to remark concerning Paul's first meeting with Peter, 'we may presume they did not spend all the time talking about the weather'.

Dodd's first book, *The Meaning of Paul for Today*, was published in 1920 in a series entitled 'The Christian Revolution', edited by his colleague Nathaniel Micklem. This was a bold attempt to put into modern terms Paul's account of that eruptive power which turned the first-century world upside down. It is still well worth reading for its own inherent merit, but also because in it we can observe clear anticipations of what Dodd was to become at the height of his powers. Sixteen years later, in his inaugural lecture at Cambridge, he gave a description of the ideal interpreter, which it is permissible for us to regard as an unintentional self-portrait. 'The ideal interpreter would be one who has entered into that strange first-century world, has felt its whole strangeness, has sojourned in it until he has lived himself into it, thinking and feeling as one of those to whom the Gospel first came; and who will then return into our world, and give to the truth he has discerned a body out of the stuff of our own thought.' There are those who claim that the gulf between past and present is so great that any who attempt such a journey into the world of shades can return only through the ivory gate of false dreams; but Dodd was one of those who have belied their doubts by discovering the gate of horn.

Inevitably there were some parts of the New Testament in which Dodd moved as in foreign territory. He was, for example, never at ease with the Book of Revelation. But in the Pauline Epistles he was at home, as later he was to make himself at home in the Gospel and Epistles of John. His first commentary was on Ephesians, Colossians, and Philemon; his second on Romans, published in 1932, is a classic. Subsequently he published in the *Bulletin of the John Rylands Library* two articles on 'The Mind of Paul'. About the first J. C. Ormerod wrote: 'It is hard to say whether this kind of work is scholarship or literature.' About the second T. W. Manson was even more lyrical. 'I should like to begin by recommending everyone to read Dodd's paper—at least twice. Read it once for pleasure: the sheer enjoyment of its clarity and fairness of statement, its acuteness of observation, and its ingenuity of argument. Then read it again with the interleaved Greek Testament before you and pen handy for notes. Let the first reading be in an easy-chair, the second at the study table. There is ample profit in both ways.'

The first intimation of Dodd's most original and creative idea appeared in an article contributed to *Interpreter* for 1923 on 'The Eschatological Element in the New Testament and its Permanent Significance'. Four years later he read a paper to a conference of German and English theologians in which he set out his concept of realized eschatology. He argued that according to the teaching of Jesus the Kingdom of God had become a present reality in his own ministry, confronting men with an offer of redemptive power, and demanding from them an immediate response and an unquestioning obedience. The messianic banquet was ready for the guests, the harvest ripe for the reaper, the strong man bound and his goods plundered; the night of crisis was at hand when the householder must be on guard against the midnight thief, the bridesmaids must be prepared for the wedding, the servants must be awake for the return of their master.

It is difficult for us today to appreciate what must have been the initial impact of this paper. Like Columbus's egg, realized eschatology is a discovery which is blindingly self-evident once someone has pointed it out. The nineteenth century had wholly neglected biblical eschatology. Indeed, until 1900 the word 'eschatology' was still defined in English dictionaries as 'the study of the four last things, death, judgment, heaven, and hell'. It was Johannes Weiss and Albert Schweitzer who drew attention to a different kind of eschatology in the Bible, not concerned

with the destiny of the individual, but with the working out of God's purposes in history and the establishment of his kingdom on earth. They rightly insisted that no reconstruction of the teaching of Jesus could be valid which failed to do justice to the centrality of this idea. But Schweitzer's own reconstruction was based on a most uncritical use of evidence. He believed that Jesus expected the arrival of the Kingdom of God within his own ministry and died in disillusionment because it did not happen; and it was largely this conclusion which made him despair of the quest of the historical Jesus. It was Dodd's concept of realized eschatology, to be more fully expounded and enlarged into a theology of history in three small but influential books, that rescued Schweitzer's work from being the biggest blind alley in the history of New Testament criticism, and incidentally rehabilitated the quest of the historical Jesus.

The fuller elaboration of this idea, however, was postponed by a new preoccupation. In 1927, the year of his programmatic paper, Dodd was appointed Grinfield Lecturer on the Septuagint, and began a new work of research which he published seven years later in *The Bible and the Greeks*. In the first part of this book he made a most important contribution to Septuagintal lexicography, and incidentally to the theology of the New Testament. In the second part he proved conclusively that the Hermetic Tractate *Poimandres* had been influenced by the vocabulary and ideas of the Greek Old Testament. Dodd had always had a high opinion of the work of the *Religionsgeschichtliche Schule*, and declared that such scholars as Reitzenstein, Bousset, Wendland and Deissmann had made 'the most distinctive contribution of the first quarter of the twentieth century', though he also criticized them for too lightly accepting parallels as evidence of dependence and for imagining that to establish the derivation of an idea is to explain it. In particular he had doubts about a widely accepted hypothesis of Reitzenstein, who had found in many types of literature, including the Hermetic Corpus, evidence for the existence of a myth about a heavenly man, which he believed must have been universal throughout the ancient Near East. This theory had already been attacked by A. E. J. Rawlinson in his Bampton Lectures, but it was Dodd's detailed demonstration of the dependence of *Poimandres* on Genesis that led to its ultimate demise.

In 1929 the University of Aberdeen conferred on Dodd the degree of Doctor of Divinity, the first of his eleven honorary degrees. At about the same time Selbie gave notice of his

retirement, and the Council of Mansfield College appointed Dodd Vice-Principal, with the clear intention that he should succeed to the Principalship. But an overruling Providence had other plans for the College and other plans for Dodd. In the course of the following year A. S. Peake died, and Dodd accepted the invitation to succeed him as Rylands Professor of Biblical Criticism and Exegesis at Manchester.

Dodd enjoyed his five years at Manchester and spoke appreciatively of his colleagues and of his students, among whom he found roughly the same range of ability as at Oxford. He was grateful for the leisure afforded by a system in which teaching was done almost wholly by lectures, but at the same time he missed the closer contact with his students provided by the Oxford tutorial method. He found a considerable stimulus to his own research in the Hellenistic seminar, of which he became a regular member, and which may well have given him the idea for the New Testament seminar he was later to establish in Cambridge. It is regrettably impossible to tap the memories of his colleagues for this period, since they all long predeceased him. The only other theological chair in the University was the Chair of Comparative Religion, held by John Murphy. But in the associated colleges there were men of great distinction, including A. J. Grieve, J. A. Findlay and H. G. Meecham. Dodd did not attempt to follow Peake's example of lecturing on both Old and New Testaments, but he did regularly give a course of lectures on the history of the Christian Church to A.D. 325. He also managed in his last two years to introduce the study of the Bible into the syllabus of the education department.

Throughout his five years in Manchester Dodd continued to lecture also in Oxford, first as Grinfield Lecturer, subsequently as Speaker's Lecturer. These were the first two of a dozen or more special lecturerships which Dodd was to hold, culminating in the Sarum Lectures, which produced the greatest of all his writings, *Historical Tradition in the Fourth Gospel*. It is interesting to note how many of Dodd's books began as lectures, often published exactly as they were delivered. He seems to have responded most readily to the incentive of a big occasion, and to have required such an impetus to set him going. His huge output of over twenty books and about seventy articles, essays, lectures, and reviews, together with the ease and limpidity of his style, might give the quite erroneous impression that he wrote effortlessly and *currente calamo*. But the fact is that he

agonized over all that he wrote. Even in July 1971, when at the age of eighty-seven he delivered his last lecture to a summer school in Mansfield College, and one might have thought that he could have spoken freely off a capacious cuff, he wrote a new lecture for the occasion and laboured hard at the writing of it.

In 1935 F. C. Burkitt died, and Dodd was elected to succeed him as Norris Hulse Professor of Divinity at Cambridge, and so became the first non-Anglican to hold a chair of Divinity at either of the ancient universities since the Protectorate. J. M. Creed was then in the Ely Chair, and in the five years before Creed's early death in 1940 at the age of fifty a firm friendship grew up between the two, commemorated in the dedication of Dodd's *The Bible Today*. Dodd was elected to a fellowship at Jesus College, where he had as one of his colleagues P. Gardner-Smith, whose little book, *St. John and the Synoptic Gospels*, profoundly affected his own ideas about the Fourth Gospel. About this book the reviewer in *The Times Literary Supplement* wrote: 'the present thesis may open a new chapter both in the criticism of the Gospels and in the study of Christian origins'. In both respects this prophecy was corroborated by the later work of Dodd. Another colleague at Jesus was Bernard Lord Manning, whose brilliant and benevolent acerbity made his writings on Orthodox Dissent compulsory reading for church historians. These were strong days for Cambridge Nonconformity, for John Whale had recently removed from Oxford to become President of Cheshunt College. Dodd, Manning, and Whale could be seen regularly on Sundays sitting at the feet of their close friend Henry Carter, who for thirty-six years was the minister of Emmanuel Church.

In his inaugural lecture at Cambridge, *The Present Task in New Testament Studies*, Dodd sketched out a programme of the three most urgent tasks awaiting the attention of New Testament scholars: the bridging of the gap between the facts of the life of Jesus and their earliest records: the solving of the Johanne problem; and the balancing of the centrifugal movement of analytical study by a centripetal movement designed to recover the essential unity of New Testament thought. It was characteristic of Dodd that what he threw out as a challenge to the scholarly world had first been adopted as the agenda for his own future research.

The bridge which was to close the gap between the life of Jesus and the earliest written sources was constructed out of

three strands of apostolic tradition: the *kerygma* (*The Apostolic Preaching and Its Development*, 1936); the ethical instruction by which the community was governed (*Gospel and Law*, 1951); and the principle of selection and interpretation which controlled the use of the Old Testament in the New (*According to the Scriptures*, 1952). The first of these slender volumes has long been recognized as a turning point in New Testament studies, not only for its results, but for the exemplary simplicity of its method. Up to that point it had been almost universally assumed that similarities between books of the New Testament were due to literary dependence. The one exception was the Synoptic Gospels, where the Form Critics had been able to demonstrate the existence of an oral tradition behind the earliest documents and had attempted to write the history of its development. What Dodd did was to identify an apostolic tradition behind the epistles, which not only accounted for similarities, but also established a firm link between the church and its founder.

In 1937 Dodd inaugurated his senior seminar which continued to meet every Wednesday afternoon under his guidance for the next twelve years. This was to be his most distinctive contribution to the academic life of Cambridge. He had, to be sure, the benefit of a very strong supporting cast, including from the outset C. F. D. Moule and W. F. Flemington, and with W. L. Knox frequently taking a leading part. But all the participants would have agreed that it was Dodd's leadership that made the meetings so attractive and fruitful; some indeed regretted that he so often allowed others to do so much of the talking. Discussions ranged over a wide variety of subjects, but always with an underlying unity. For this was the context in which Dodd was exploring the material and trying out the ideas later to be developed in his two magisterial works on the Fourth Gospel, as he acknowledges in the dedication of the second of them.

When Dodd first turned his mind to what he called 'the Johannine problem', he planned to write a trilogy on the Fourth Gospel, but in the end he succeeded only in writing the first two books. In *The Interpretation of the Fourth Gospel* he dealt in Part I with all the ingredients of the intellectual environment of the Gospel, in Part II with the mind of the evangelist as it revealed itself in his leading ideas, and in Part III with the structure which the evangelist imposed on his material. Only when the contribution made by the evangelist and by his cultural setting had been identified was it possible to proceed to the question

of sources. The almost universal assumption, against which only the voice of Gardner-Smith had been raised, was that John knew and used at least Mark and Luke, though there was some disagreement about the extent of his borrowing and the freedom of his rewriting. In *Historical Tradition in the Fourth Gospel* Dodd subjected the accepted view to a detailed scrutiny, until not one stone of it was left upon another. Instead he demonstrated the existence of a pre-Johannine tradition, independent of the other Gospels, but composed of material recognizably of the same form and texture as the various strands of tradition detectable in them. He was able to show that this pre-Johannine tradition contained credible answers to questions left unexplained in the other Gospels, particularly about the political involvement of Jesus, a subject in which the evangelist himself had no particular interest.

The third volume was to have been the commentary. Whether Dodd would ever have had time to complete it, we may well doubt. Commentaries on this Gospel have as often as not been posthumous. But in the event it was not even begun. Once again Providence had other plans. For in May 1946 the General Assembly of the Church of Scotland received and assented to a proposal that other churches be asked to join in the making of a new translation of the Bible into the language of the present day. Two years later a Joint Committee of the sponsoring bodies was formed, with Dr. J. W. Hunkin, Bishop of Truro, as Chairman; and Dodd was invited to be Vice-Chairman and Director of the project. This was the task which was to occupy the first twenty years of his retirement. In 1949 he retired from his chair in Cambridge, moved back to Oxford, and, after a lecture tour of the United States, settled down to the longest appointment of his career.

To the making of *The New English Bible* Dodd brought all the gifts which for thirty-eight years had made him not only an unsurpassed teacher and writer but also a popular preacher and broadcaster. It was not only his scholarship but his friendship which had inspired devotion in colleague and pupil, and those who now worked with him had ample opportunity of appreciating both. He was a man of passionate erudition, who appeared to have resolved the tension between the commitment of faith and the freedom of academic debate. Precisely because he believed in a God who was Lord of history and who had revealed himself in a human life, he was committed to the quest of the historical Jesus by all the rigours of academic discipline.

Though he had firm convictions of his own, he had an Athenian readiness to listen, no matter who the speaker, and to kindle with enthusiasm at the hint of a new idea. He had an explosive impatience, but this he reserved for scholars too lazy, too discourteous, or too conceited to make their meaning plain to others. For all his immense learning (or perhaps because of it), he never allowed himself or others to forget that the Gospel is a story of real humanity addressed to ordinary human beings. In one of his earlier books, *The Authority of the Bible*, there are five pages in which he shows how the parables of Jesus may be used to provide the fullest and most accurate picture of village life in a Roman province that we have from any of the sources available to us. Indeed, many of the objections to the new translation, once it was published, boiled down to this—that it was not ‘religious’ like the Authorized Version.

Not the least of Dodd’s gifts was his ear for words. He could read the Scriptures with an eloquence which left no room for further exposition. In his own speaking and writing he had that *curiosa felicitas* which Petronius attributed to Horace, the exactness in the choice of words which is partly instinct, partly meticulous discipline—‘all the charm of all the Muses often flowering in a lonely word’. He handled language with delicate reverence and unfailing delight. Yet he was never carried away by the heady exuberance of the bright ring of words. Before all else he was a servant of the Word, well content if his labours helped to open the Scriptures to the ordinary reader.

It is well known that there are two styles of translation. The one consists in word substitution, the other in an attempt to express in the translator’s language the meaning intended by the author in his. Only rarely can the two be successfully combined. Literalists are accustomed to call the first type translation and the second paraphrase. Classicists are taught to regard the first as a crib and the second as genuine translation. The Authorized Version splendidly exemplifies what can be achieved within the limitations of the first kind. *The New English Bible* was the first official translation into English to adopt the second method. For the translator the most obvious difference between the two styles is that word substitution frequently allows him simply to reproduce the ambiguities of the original, whereas the other method constantly demands decision. Dodd was not afraid of decision. He would never allow the translating panels to run away from their responsibilities into the comfortable bolt-holes of ambiguity or obscurity. But

this was an exercise which required not only clarity, but generosity and tact. Every member of the panels, including Dodd himself, had to learn how to sacrifice his own pet theories and interpretations in the attainment of a common mind, and there were inevitably some who found this less easy than others.

His industry and energy were remarkable. After he had passed his eightieth birthday, when the New Testament was already published and he was regularly attending meetings of the Apocrypha Panel, he would sometimes find a full day of four sessions too much for him. Then he would quietly slip away from the table to an easy chair in the background for a half-hour's nap, and as quietly slip back again, mightily refreshed, to produce some incisive comment at a critical moment in the discussion. As with other great men, the little snooze was the secret of his ability to concentrate for long hours.

The New Testament was published in 1961, while work on the Old Testament and Apocrypha was still in progress. In characteristic fashion Dodd at once began a file of reviews, comments, and criticisms, so that when the whole new Bible was published nine years later the New Testament appeared in a revised form with approximately three hundred alterations. For his part in the translation of the New Testament Dodd was made a Companion of Honour, the highest of his many distinctions. He had been elected Fellow of the British Academy in 1946 and had received honorary degrees from the universities of Oxford, Cambridge, London, Manchester, Glasgow, Aberdeen, Wales, Harvard, Oslo, and Strasbourg. It was Nathaniel Micklem who remarked that he spelt his name D-O-D-D recurring, and he must have been one of the very few men entitled to wear his initials behind as well as in front of his name.

The climax of Dodd's career came on 16 March 1970, when he stood in the centre of the sanctuary steps in Westminster Abbey, amid a fanfare of trumpets, to receive the copies of *The New English Bible* carried up the nave in procession by the Queen's Scholars of Westminster School, and to hand them to the representatives of the sponsoring churches and societies. Those present who did not know him could hardly have guessed from his erect carriage, his bright eye, his firm, resonant voice, and his quick, bird-like movements that he was less than a month away from his eighty-sixth birthday.

One last tribute awaited him. In the autumn of the following year he was still strong enough to go up to London to receive the Collins' Biennial Religious Book Award in recognition of

his last book, *The Founder of Christianity*. In this book he gave expression to a conviction he had long held, that the unity of the New Testament is to be sought not in the uniformity of its doctrine, but in the common and complementary witness of all its writings to the one central figure, and that the one true goal of New Testament scholarship is to speak with fuller understanding and confidence about Jesus of Nazareth.

A word must be said about Dodd's fluency in other languages, concerning which many stories could be told. While he was in Manchester, Albert Schweitzer came to give a public lecture, appealing for funds for his hospital at Lambarene, and Dodd stood beside him on the platform for over an hour, translating his German sentence by sentence. In Cambridge during the Second World War a service was arranged in Holy Trinity Church for German prisoners, and Dodd was invited to preach. A passer-by who looked into the church during the sermon wrote an indignant letter to one of the daily newspapers complaining against the atrocity of allowing a member of the enemy race to preach from an English pulpit.

In 1925 Dodd married Phyllis, the widow of John Elliott Terry. Into the privacy of their happy marriage and family life I have neither the wish nor the knowledge to trespass. All that needs to be said has been said by Dodd himself in the book he dedicated to her: 'Phyllidi coniugi carissimae amantissimae hoc opus quod ipsa semper suadebat fovebat expectabat quinto peracto lustro D.D. auctor anno salutis MCML.' Her affection, her faith, her efficiency, her sense of humour, and her pride and confidence in his achievement gave him the support and encouragement he needed. In Cambridge legend had it that she even pandered a little to that absent-mindedness which is the perquisite of a professorial chair. He was notorious for not answering letters, and, so the story ran, she would go through his letter-rack at regular intervals, moving the oldest to the front.

They had two children, who between them provided their parents with seven grandsons and two granddaughters. Their son Mark read History at his father's college (Jesus College, Cambridge), rowed for the college (Dodd himself had been cox of University College, Oxford), and became captain of *Leander*. After a period with the Royal Commission on Ancient Monuments, he joined the Overseas Service of the B.B.C. and became head of its Eastern Division. Their daughter Rachel, after reading Greats at St. Anne's College, Oxford, was married

in 1951 to the Revd. E. W. Heaton, then Dean and Fellow of Caius College, subsequently Canon Residentiary and Chancellor of Salisbury Cathedral, Fellow of St. John's College, Oxford, now Dean of Durham.

After the death of his wife Dodd lived with his daughter and son-in-law in Oxford, greatly enjoying the society of his grandchildren. The family will, I hope, forgive me one personal reminiscence. We were on the way to the theatre at Stratford, and they were recalling that at the dinner table they had tried to name all the thirty-seven plays of Shakespeare, 'and not even grandfather could remember them all'. We remonstrated that an old gentleman of eighty-two might be allowed a measure of forgetfulness. The grandchildren were shocked. 'But', they replied, 'grandfather knows everything. He even knows who are the Top Ten and what won the 3.30.' At the last as at the beginning, it was this omnivorous relish for the exoteric that made him the most human of scholars.

There are two excellent portraits of Dodd, one in Jesus College, Cambridge, the other in Mansfield College, Oxford. A complete bibliography of his writings has been compiled by R. W. Graham and published in the Lexington Theological Seminary Library Occasional Papers.

Dodd died on 21 September 1973 in a nursing home at Goring-on-Thames in a room with a view of the downs over which he used to walk. A memorial service for him was held in Westminster Abbey on 25 January, and another in Jesus College Chapel on 9 February 1974. But for him there is a special sense in which it is true that 'the whole earth is the sepulchre of famous men'. For wherever the English language is spoken, he will live on in the hearts of those with whom he has shared his enthusiasm for the Bible and his insight into its meaning.

GEORGE B. CAIRD