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SUBSCRIPTIONS:

Full edition (including notes on Ampleforth College):
Annual subscription .................. £4.20
Single copy ............................. £1.35

 Articles and Reviews edition:
Annual subscription .................. £3.40
Single copy ............................. £1.35

Back Numbers are available at the above rates.
Some back numbers are available in microfiche copies.

THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York, YO6 4QH
Telephone: Ampleforth 225, STD 043 93 225

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EDITORIAL: RELIGION ON RADIO & TELEVISION

The British, in their leisure hours, annually write 8 million inland letters, make 16 million telephone calls, read 20 million newly issued books, select from a range of 4,300 periodicals and watch television each for almost 1,000 hours (thus Britain 1978, H.M. Stationery Office). More than 15 out of every 20 households own a television and use it extensively, not to say without discrimination, all the year round. Most programmes on television reach audiences running into millions, and the major programmes at peak-viewing hours attract audiences running into tens of millions. In this respect radio is, of course, the poor relation though it is attended to, by those who hear it, more assiduously (except perhaps the light music programmes).

Therefore the BBC and television companies must be regarded as the main carriers of serious news, comment, culture and reflection to our society—a phenomenon of the last twenty years only, never experienced before in all man's history. Whole societies can for the first time share one national news and socio-political assessment, one cultural and religious assessment. In that sense there could have been no nation (but only a mesh of villages) before the advent of railways and more-than-local newspapers, no corporate social consciousness before the advent of modern broadcasting. We have come at last to an age of the national village (though not quite yet to the global village, even if that process is en train).

Therefore religious broadcasting commands an importance beyond any single sermon preached, or lifetime of successful and well-attended preaching (what might Wesley have done in his time with television?); beyond any solemn moment, or grand occasion or moving ceremonial in any single place, even in the largest cathedral or stadium or parade ground or outdoor gathering; beyond, in short, any live gathering of men and women—except with regard to the significance of the sacramental presence of the Lord, as in the Mass. This is a quantitative judgment, of course, and, as Guy Crouchback was fond of saying, "in matters spiritual, quantitative judgments do not apply". But it is a fact that, particularly from BBC studios—which presume professional quality and a culturally common audience, both in high degree—broadcasting is overall the most effective pulpit in the world today. How has it been used?

In 1977 British television spent more than £14 million on religious spectaculars, enough to build several cathedrals; all this over and above the normal throb of programmes such as Songs of Praise (watched by half of those who still believe, as their only worship in the week) and other God-slot programmes such as Kossoff & Company and Scottish TV's Late Call, and various morning and evening services or seasonal reflections—Blackminster Abbey, for instance, at Christmas Midnight Mass, or the Cardinal closing the year with a last half hour of meditation (and he is scheduled again for Good Friday). 1977 has been the year that celebrated media religion as never before—as earlier years of the 1970s celebrated the civilised arts, or the discoveries of scientific
intellect, or the progressive drives of economics. A litany of the year's religious broadcasting events is enough to draw one's breath. At the outset, through Eastertide ATV went on to screen a pair of three-hour programmes, filmed in Italy at an astonishing cost of almost £9 million, of Jesus of Nazareth. During that period, January to April, the BBC produced a twelve-part set of half-hour TV programmes, introduced by the magisterial, detached and disbelieving front first to last. A little later the BBC offered, weekly throughout the autumn into mid-December, another three programmes where a truly open-minded and open-hearted guide, the playwright and director Ronald Eyre, led us on The Long Search for a sensitive, searching, compassionate religious programme/book, and one written by such as Professor Ninian Smart, Bishop Kenneth Cragg, Rabbi David Goldstein and Dr Francis Clark. All of the books—as indeed the programmes—are of a wider interest than simply for Open University students.

The Open University television course begins with the idea of pilgrimage in modern dressing, i.e., the Haj to Mecca from all over the world. It goes on to deal with caste and sect, Hindu pilgrimage, and clothes, action and reaction), but 'what is happening' (experience, involvement, relationship, dedication, the spiritual driving force and living present) is not merely about religion and claiming 'complete objectivity'. Religion is not like that; it is not a best-seller, it is crass to presume that religion is thereby receiving a good press and God should count himself very lucky! There is a world of difference between

devotional Hinduism and the Hindu temple. Moving from Hindus to Buddhists to Sikhs to Jews to Christians to Marxists to Humanists—a long way from its beginning—to Mithraism, it carries interjections on mystical vision, Greek and Roman gods; it is a very different kind of religious encounter. Many of the spokesmen are distinguished: for instance the Christian testimony is given on 24th June by a former Archbishop of Canterbury, (the hundredth) Dr Michael Ramsey, and the Jewish speech is given by the magisterial Professor Lord Sabato. The last encounter is to be Professor John Hick of Birmingham and The Myth of God Incarnate fame. The last programme takes us to the end of September. So, even only considering the Open University's menu, it is to be another year of religion over the ether. Indeed it seems evident that religion, in a far wider sense than our grandparents would have had it, has become a universal phenomenon—more people will now know more about other religions than their own, than ever before.

Yet there remains the lingering anxiety, how much do they know of their own—how much, for instance, does our own society know of Christianity and its historical roots? We are taken back to last year's programme, The Christians, surely the current teacher of a rising generation of television addicts (with their wanton viewing of twenty hours a week), the author of the series and 'the book of the year'. It is about faith; with the wife of Christ, whom these photographs are interpretative. Cape published a programme of more conceptual complexity on the radio each week, under the direction of Ninian Smart, Professor of Comparative Religion in the University of Lancaster. The former series from Granada was externally perceived, the latter series from the BBC was internally felt; the one a passionate, the other a compassionate involvement. All this does not exhaust the year's offering, for, apart from various regular magazine programmes bordering always on the religions, such as Everyman and The Light of Experience, there has been a steady flow of remarkable single programmes—for instance of a service, written by such as Professor Ninian Smart, Bishop Kenneth Cragg, Professor Lord Clark and David Goldstein and Dr Francis Clark, all of the books—as indeed the programmes—are of a wider interest than simply for Open University students.

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men in all generations). Religion is recognition of the Creator and his vestigium in creation by those of the created who are blessed with reflectiveness. It is the single and corporate immersion of self in the dynamic will of the Lord of all being. It is peace, it is love, it is living response, not to the demands of the many groups he visited, but by discovering what creeds, valuable as they are, may in fact constitute the victory creeds of the embattled bishops from far off days. Maybe such creedal statements will rightly die out; no more than this, from modern adherents. I believe in a creed to the extent that it is true, for, as Copleston said in his time, 'He who begins by loving Christianity or whatever better: Truth will proceed by loving his own way better than Christianity and end by loving himself better than all.' Ronald Eyre's conclusion was equally admirable: 'The Great Teachings, to the extent that I can pick up their messages, are endlessly transmitting instructions to know yourself, grow, wake up, be born in Christ, to become Buddha, to change.' They are not first dogmatic, or, forced in with creed and custom, but first invitations to new freedom.

Before the choice is given whether to move in mysticism or to institution, in prayer to poetry or to creed, the first invitation is to presence, the endless effort to be who you are, where you are, to be—in Ronald Eyre's words—absolutely all there, the quality I sense that Jesus recognised in Mary, and not in Martha. To know beyond self is to know self first; and to know at all is to love a little, not to content; and to do that needs the gift Buddhists exalt, compassion.

Ronald Eyre had that compassion, and it gave him the right, not to judge, but to know a little. His two most striking programmes, from our point of view, were his sixth on the Communist Bloc living a rich existence in the heart of the Communistic Bloc (this study representing the 150 million Orthodox Christians who live out their faith from Finland to Japan) and his fourth entitled 'Rome, Leeds and the desert.' If he had this later one that we shall want to focus. Leeds is the nexus: for there Ronald Eyre found the two poles of Catholic religious life—a good family and a community of dedicated religious (another kind of family). The BBC team took the family, the Dryhursts, to Rome to see the Pope and the panoply of Vatican splendour; and then took them back to their own home to explain their daily Faith. The team then took us to the factory floor and city' cell of the Little Brothers of Jesus (the Charles de Foucauld traveled there, and to their liberative move and out into the desert) of the Spanish mountains, taking the visit to the pilgrimage monastery of Montserrat.

When he was done, Ronald Eyre perched on a parapet overlooking St Peter's Square and gave this summary of what he had found in Catholicism. It is a very persuasive few words from a search. He said he could not judge the Church. There has only ever been one Christ in the world and no one, at least not a Christian, has claimed that it needed another. The Church, when you press for a Catholic answer, comes out—surprisingly often—as a group, a body, a handful of people. But here is the catch—the hand that they speak of, when you press further, is God's hand. It has an infinitely awesome span, unfashionable providence. And there is no one on earth, no one incarnation, Pope, bishop,
or layman, who carries inside him the whole of the Truth. The Truth, say the Catholics, rests in the Church, through the incarnation of Jesus. It is extraordinary how this search for the Catholics has driven us back, again and again, to the Church, the Body of God become Man; the Body he died in; the Body of Christ in the Mass on the altar; the Body he left behind as his Church. It seems to be the Alpha and the Omega — Corpus Christi — the Body of Jesus, the Body of God.

Because the Dryhurst family was known to Ampleforth, it was natural for us to ask Judith Dryhurst (who did most of the talking) to give us her experience of the making of that fourth programme on Rome, Leeds and the desert. This she has done with panache in the paragraphs that follow, telling something of what went ultimately onto the cutting room floor, notably that dimension her critics took up after the film was shown. In capturing the dimension of Mary in the Church, the BBC undoubtedly and perhaps necessarily missed that of Martha.

In our fondly 1977 will be remembered as the Year of Undeserved Gifts — a visit to Rome and the chance to help, in a small way, with making a BBC documentary on Catholicism.

Let me begin at the beginning. In September 1976 we were interviewed by a BBC researcher looking for a Catholic mother because The Long Search film on the Catholic Church seemed, not surprisingly, to be so far dominated by male celibates. As a convert, I'm good at boring people with my religious ideas, and the poor lady left after hours of talk, with the words, 'Well—we're really looking for a younger woman with a baby.' So—I felt that that was that!

A few weeks later however the producer, Mischa Scorer, phoned saying he wished to meet us all. This was the beginning of ... and Ronald Eyre, the presenter of the series, was so modest and considerate that he helped us to relax eventually.

Filming in Rome was beautiful; sunshine everywhere, a gentle April breeze blowing through the girls' hair, David and Anne carrying away the camera crew in a nosewheel-driven pigeon, flying into the mountains, pigeons flying — and suddenly the tiny, welcoming, amazingly energetic figure of Pope Paul responding to the spontaneous applause.

After the excitement of Rome, with its heady mixture of the pagan and the divine, Leeds did seem an anti-climax. Now the hard work began—at least for me. Alone with Ron, Mischa and the camera crew, I sat in my kitchen talking for hours about what Christianity meant to me. Ron is a master of the understatement— he gently but inexorably elicited from me my convictions on everything from Catholic Schools to Childbirth, Contraception, Abortion, Sex Education, Women Priests, Marriage, Divorce, Child-Rearing, Confession, Authority, Working Wives, the Third World, Faith and Grace. Much of this produced deep feelings and there were even wonderful moments arguing with the camera crew as we changed reels (I was flattered that they listened!). Sometimes we broke off to film the preparation of a meal—I must have chopped at least six pounds of onions—and then, when film and the children came home, the family evening meal was filmed.

Reaction set in a few days later when the exhilaration had subsided. I felt very gloomy and wretched about what I had said or ought to have said. In the following months Mischa and Ron contacted us frequently to reassure us that the programme was taking shape, but warning us that editing is necessarily ruthless. Our small bit had to be slotted in to an overall pattern of the Church in the World.

Our reactions on seeing the film were interesting. First we were shocked — at a shocking experience to see ourselves as others see us. Secondly we were bewildered that they had selected what we felt were the least interesting episodes (Vanity, oh Vanity!): why had they omitted that fascinating conversation between our teenagers and me? Why did we look so solemn? Why that? It was tempting to imagine that our family could have told the viewers more about ordinary Catholicism than all those remarkable priests.

'As the letters and phone calls came in we experienced a wide range of conflicting emotions—and finally developed the necessary thick skin'. We heard just about every comment imaginable—and from the most unexpected sources. A letter arrived from a friend I had last seen when I was ten. Many warm messages came from Protestant friends, relieved that we still spoke the spiritual language even though I had become a Holy Roman. A complete stranger stopped his car at the traffic lights as I was cycling to work and called across, 'Are you Judith, the convert, from the Telly last night?' Other acquaintances confided to moments of great surprise when they saw us appear on family, uninvited on their screens. Most comments were kind, although some Catholic friends, unaware of the hazards of editing and the miles of film that were cast on the cutting room floor, felt we were too bland about controversial issues. But, after all, the purpose of the series was not for each Religion to wash its dirty linen in public. Most of our priest and nun friends were pleased; our married friends varied in their comments; everyone was unanimous in wishing that they had seen and heard more of the children.

These were some of the comments that reached us afterwards:

'Too spiritual—a Catholic teenager.

'What do you expect the RC Chaplain to be, a lot of unreal celibites—an apostate!'

'They really got it so wrong! No mention of the parish, and no attempt to explain practicing Catholics' feelings on major day-to-day issues—RC Chaplain.

'It completely missed the point: what a shame the family was not shown discussing, as a family, the reality of being a Christian. It was wrong to avoid the current controversial issues—a Catholic mother.

'Meanings to the majority of people who cannot afford the spiritual luxury of seclusion in deserts. Not enough emphasis on the "wilderness" of large cities and the loneliness and desolation in many homes—a parish priest.

'I think you agonised a bit: because, when speaking as a Catholic, it is very
difficult to question controversial issues such as birth control. But I think you made it obvious that you did question thoughtfully." — a marriage counsellor.

'A most sensitive and appropriate treatment, which certainly will have done much good in reconciling structures with true dedication' — a Catholic bishop.

'The production took a risk and wisely isolated the manifest contrast many men of good will see as a disturbing dichotomy: the ponderous structures of the established order slowly sinking under their own anachronistic weight; and the essential belief rooted in a deeply felt and ineradicable love for fellow men, finding its true historicity not in the stones of Rome but in humble dedication to Christ. This last may preserve a Faith while a dogmatic structuralism might not. All this came through Judith who, by her occasional hesitancy, proved convincing' — a Protestant.

On reflection, now that all the shooting and shouting has died down, we realise how unimportant and irrelevant our petty, vain quibbles about our image were to the main purpose of the film. As John F. X. Harriott wrote about it in The Tablet on 22nd October. 'The camera deals in surfaces; it cannot X-ray the heart and mind, though sometimes these wink through a gesture or expression. But the intimate world where we communicate with God, where values are embraced, where crystalline and decisions are forged is a difficult world to penetrate.'

We know we were blessed to be in the hands of a devout and intelligent producer and a sensitive presenter who, although not Catholics, cared deeply about enabling us to witness to our Faith. We thank God the film had such good midwives present at its birth.

YORK AS A CULTURAL & FESTIVAL CITY

Since the Minster has been renovated and refurbished from pinnacle to pier base, it is customarily hailed as the finest great church in Europe, and has accordingly been gathering its record of visitors. When recently on television Dr Patrick Nuttans provided his two-piece portrait of York, he left the Minster till last as the massive magnet that inevitably gather all things to itself. But there are other places that have their own magnetism, notably the National Railway Museum near the station, which has now become very quickly the sixth most popular museum in the country with more than a million and a half visitors annually. Here large is that can be gauged by measuring it against the 3.8 million of the British Museum long established, in the capital, mounting a museum of different exhibitions.

The York Festival and Mystery Plays, launched triennially, grow ever more popular. When in the summer there was talk of curtailing them, Sir Charles Groves, Sir Adrian Boult, Yehudi Menuhin, Paul Tortellis, John Shirley-Quirk and Norman Del Mar all wrote to The Times stressing their significance. The Festival was born out of the great Festival of Britain, and has maintained its vigorous policy of excellence and adventure ever since. York itself is a priceless heritage—a fitting context for a festival which gave hope for the future. Cutting capital expenditure once in three years... would be an act of vandalism towards one of Britain's most civilizing influences.

A new book edited by Professor Gerald Aylmer of York University and Canon Reginald Cant, Chancellor of the Minster, A History of the Minster, will be reviewed in the next issue. (York is to lose Professor Aylmer to Oxford, as Master of St Peter's College.)

TOMB TO TURIN

THE BURIAL SHROUD OF CHRIST JESUS?

by

IAN WILSON

This September the Turin Shroud is to be brought out of its casket and put on public display in Turin Cathedral for the first time since 1933. The exposition, to mark the four hundredth anniversary of the relic's arrival in Turin, has already been agreed by the Vatican, and by Turin's new archbishop. Anastasio Ballastrero. At long last scientists are likely to be allowed to take samples of the linen for radiocarbon dating, by which the question of whether the relic is a fourteenth century forgery may finally be resolved. It was the subject of our attention in all three issues of the JOURNAL for 1969, and in the Summer 1976, p. 21-4, with a number of fine illustrations. It concerns itself most uncomfortably the Eastern Church tradition of relic and the Western Church tradition of icon, the blessed face and figure of the Lord (assuming it is Christ's burial shroud) appearing before us in a way that is both tangible and miraculous. Moreover, its survival and history down the ages till a technological age can spell out its secret, is surely miraculous. It is either a red herring or utterly venerable, one or the other.

Here Ian Wilson, whose book The Turin Shroud is due to be published by Victor Gollancz this May, has gathered together the most recent available information on this remarkable relic. It was the subject of our attention in all three issues of the JOURNAL for 1969, and in the Summer 1976, p. 21-4, with a number of fine illustrations. It concerns itself most uncomfortably the Eastern Church tradition of relic and the Western Church tradition of icon, the blessed face and figure of the Lord (assuming it is Christ's burial shroud) appearing before us in a way that is both tangible and miraculous. Moreover, its survival and history down the ages till a technological age can spell out its secret, is surely miraculous. It is either a red herring or utterly venerable, one or the other. There is now a British Society for the Shroud of Turin. Further information may be obtained from Rev David Sox, 73 Chatsworth Court, Pembroke Road, London W8.

Some of the most spectacular archaeological discoveries have been met with the most intense disbelief on the part of scholars when first announced. In the last century this was the case with Schliemann's revelation that the mound Hissarlik was the site of ancient Troy. During the 1950s the same occurred with the finding of the Dead Sea Scrolls. The same might be said, until recently, about the reputed Shroud of Jesus preserved in Turin Cathedral.

1. THE SHROUD FACE, as photographed by G. Enrie, Turin 1931

Not so long ago Rev Henry Chadwick, Regius Professor of Divinity at Oxford University, dismissed the Shroud as 'the work of a fourteenth century artist for which no claim can be made on historical grounds.' In 1969 the Ampleforth Journal's scholarly articles by Maurice Green1, the late Dr

David Willis attempted to change the direction of academic thinking, and today even as redoubtable a sceptic as Bishop John Robinson (who wrote: *Honest to God*) acknowledges that the 'burden of proof' has shifted—in favour of the Shroud being genuine. A quiet but profound revolution in our knowledge of the Shroud has taken place, and although that revolution is not yet complete, a reassessment of what can be said on the subject is long overdue.

1. The known historical background

Apart from a brief 'evacuation' during World War II, the Shroud has been kept in Turin since 1578. Since 1694 its home has been a silvered wooden reliquary locked away above the high altar of the Royal Chapel within Turin's Cathedral of St John the Baptist. In the last century it has been brought out to be shown publicly only four times: in 1898, in 1931, in 1953, and in 1973, the last occasion being for the purposes of an RAI TV programme.

While today the archbishop of Turin acts as custodian of the Shroud, the cloth is still the property of the exiled king Umberto II of Italy, and can be traced back for centuries in the possession of his ancestors, the Dukes of Savoy. As far back as 1453 the Shroud is known to have been acquired by Duke Louis of Savoy and his wife Anne de Lusignan from a Frenchwoman, Margaret de Charny, who had no suitable heir. In Margaret de Charny's family the Shroud's history can be traced back another hundred years, to the time of Geoffrey de Charny of Lirey, a standard-bearer of France who was killed by the English at the battle of Poitiers in 1356. While it is certain that this Geoffrey possessed the cloth, how he acquired it is unknown. That such a fabulous relic, if genuine, should be in the hands of a comparatively humble individual certainly caused disbelief among bishops at the time. This was exacerbated by the apparent lack of earlier historical references to the existence of such a cloth, and has been the single most serious cause of doubt for the Shroud's authenticity.

2. Physical characteristics of the Shroud

When laid out full-length the physical dimensions of the Shroud are approximately 4.36 x 1.10 metres. Absolute precision is not possible because the cloth can be stretched to a greater or lesser degree. The linen is ivory-coloured, surprisingly clean-looking, even to the extent of a slight surface sheen. In texture it is soft and flexible, the weave being a three-to-one twill broken at intervals by a forty thread stripe measuring from 10-12mm in width.

In 1973 two small portions of the fabric were examined under the microscope by Professor Gilbert Raes of Ghent University's textile laboratory. Raes has commented that the pattern of the weave does not in itself make it possible to determine the date of the Shroud, although it certainly could date from the time of Christ. Miss Elizabeth Crowfoot, a painter of the Shroud, and an independent instance of localised burning. The first incident is historically known. In 1532 fire broke out in the Sainte Chapelle, Chambery, where the Shroud was kept at that time. When moved to safety the reliquary was already on fire. As far as opening a strip of metal silver and his silver was found to have fallen on one edge of the folded Shroud. Although immediately doused with water, when unfolded the Shroud was revealed to have sustained a whole patchwork of burns. In 1534 the main repair of these burns was carried out by Poor Clare nuns who, in order to strengthen the now frail linen, sewed the Shroud onto a backing piece of Holland cloth and then covered the worst holes with shaped patches cut from altar-cloth. Minor patches were added by Sebastian Valfre in 1694, and a few further repairs made by Princes Charlotte of Savoy in 1688.

The second incident of fire is far more mysterious. Four sets of triple holes in the linen can be identified in a painted copy of the Shroud made in 1516, and now at the Church of St Gemmae, Liere, Belgium. They obviously antedate the 1532 fire by at least sixteen years, and can be readily discerned on the present-day Shroud, being notable for blackened edges. It is to be observed that if the Shroud is folded once breadth-ways and once breadth-ways the holes back each other, exactly appear in the dead centre of this folding arrangement. It is apparent that they have been caused by one heat source penetrating each fold to a decreasing degree, the 'back' fold being only lightly scorched. The implication given is that the Shroud was placed quite deliberately three times by a red-hot poker, this view being supported by the traces of apparent sparks from the same heat-source visible on the top-most layers. The incident in which this damage was sustained has gone unrecorded, it is possible that we have here the scars of some primitive 'trial by fire' ceremony.

4. Physical Description of the Shroud Image

Undoubtedly the most intriguing feature of the Shroud are the two shadowy sepia-coloured images, head to head, that seem to be the stigmata of the back and front of a human body, laid out in death.

3. Historical damage to the Shroud

Optically these are quite extraordinary. They are so diffuse as to appear totally without substance even when examined under a magnifying glass. Overlying them in certain areas are areas of a slightly different, carmine-coloured hue that have the appearance of bloodflows. From their disposition these seem to denote wounds from crucifixion. Colour differential between both types of stigma is however so minimal that in any confused light the difference is not apparent.

The discovery that made these images of very considerable interest occurred during an eight-day exposition of the Shroud in May 1898 when an which have a definite Middle Eastern provenance. Several passages in the *Mishnah* confirm that such a mixture of cotton in burial linen would have been permissible in Jewish custom.


Italian photographer, Secondo Pia, was commissioned to photograph the Shroud for the first time. During development of the glass negative when the tones were naturally reversed, the body images showed up white on black in an extraordinarily ‘positive’, life-like manner. The phenomenon revealed the clear likeness of a bearded man laid out in death and covered with wounds (which showed up clearly in white).

Furthmore, photography of the Shroud, carried out by professional photographer Giuseppe Enrie in May 1931, revealed the likeness yet more clearly.

More recent photographs have been taken in colour, black and white and Wood light by Giovanni Battista Judica Cordiglia in 1969, and by press photographers in 1973. There can be no question of fake from the photographic point of view — the likeness is there whenever the Shroud image is reversed by the camera.

5. The Shroud and Medical Opinion

Publication of the 1898 photographs prompted serious study of the Shroud image by anatomist Professor Yves Delage of the Paris Sorbonne and biologist Paul Vignon. In 1902 Delage astonished a gathering of the Academie des Sciences by claiming that on the basis of the visible anatomical evidence he was convinced that the Shroud image could not be the work of a forger, but was genuinely that of a man crucified at least the manner of Jesus Christ. The Academie was at that time so dominated by ‘rationalist’ thinking that the lecture nearly cost Delage his scientific reputation, and frustrated by being denied access to the Shroud he subsequently turned his attention to less controversial fields of study.

Medical interest became renewed, however, in 1931 following the release of the new Enrie photographs. Fresh evidence indicative of the authenticity of the Shroud image was furnished by experimental work on cadavers by Dr Pierre Barbet, surgeon of St Joseph’s, one of Paris’s great teaching hospitals. In particular Barbet was able to show that the nailing of the man of the Shroud was not through the palms of the hands, as envisaged by artists through the centuries, but through the bones of the wrist. Barbet demonstrated that nailing through the palms could not have adequately supported the weight of a body on the cross, and recently a crucifixion victim excavated at Giv’at ha-Mivtar near Jerusalem was found similarly to have been nailed in the region of the wrist.

Since Barbet a wealth of additional information has been provided by the research of many other scientists and medical men, including the late Dr David Willis here in Britain. These have calculated the height of the man of the Shroud at approximately 181 centimetres (5ft 11 inches), and his age somewhere between 30 and 45, judging by hair and beard development, and general physique.

They have also identified and confirmed the anatomical accuracy of five quite separate stages of sufferings as visible on the Shroud: i. buffeting of the face, involving brain damage to the right eye, and swelling of the bridge of the nose; ii. ‘crowning’ with some form of spiked circlet, evident from irregularly spaced bloodflows on the forehead and at the back of the scalp; iii. ‘crowning’ with some form of spiked circlet, evident from irregularly spaced bloodflows on the forehead and at the back of the scalp; iv. piercing of the body with nails through the chief bending fold of the wrist, the arms thus having been stretched at an angle of between 55 and 65 degrees from the vertical (deducible from the angle at which the bloodflows have followed the law of gravity). Also piercing of the feet with a nail between the meta-tarsal bones, directly below the tarsal joint; v. piercing of the right side, between the fifth and sixth ribs, with a weapon that has caused a severe elliptical shaped wound 11/4 inches long by 1 1/4 inches high, blood from this having flowed for some six inches down the chest and subsequently across the small of the back.

In each case these wounds may be identified with the sufferings of Jesus as recorded in the gospels, and although many people suffered crucifixion the wounds of the ‘crown of thorns on the Shroud may be regarded as virtually sigiatory of Jesus Christ. Even one of the most fervent opponents of the Shroud’s authenticity has observed: ‘as to the identity of the body whose image is seen on the Shroud, no question is possible. The five wounds, the cruel flagellation, the punctures encircling the head, can still be clearly distinguished ... if this is not the impression of the Body of Christ it was designed as the counterfeit of that impression. In no other person since the world began could these details be verified.’

6. The Shroud and Jewish Burial

The question of whether the Shroud is consistent with Jewish burial customs presents certain difficulties, particularly in view of the many uncertainties with regard to Jewish practice in general. Normal burial would seem to have been in everyday clothes, or more particularly the white garments worn on the Sabbath and for special festivities. Also it was certainly customary to wash the body, and to bind the chin, hands and feet with bands or cords, the latter being implicit, for instance, in the story of the raising of Lazarus.


** Thurston, op.cit. p.19.


2 Thurston, op.cit. p.19.
On the Shroud gaps in the image at the top of the head and at the wrists seem to indicate the presence of the same band of linen gauze as the bandages, but the body has clearly gone unbleached, and has been in the single blood of linen quite naked. However, this is clear from the gospels that the burial of Jesus was not typical. Even though the body was buried in the Jewish manner, there is throughout the graphic account a clear indication of haste, because of the proximity of the Passover sabbath on which all work had to cease. This combined with the description of the women carrying spices to the tomb on the Sunday suggests that there might literally have been time to wash the body on the Friday, a fact which the evangelist may well have been embarrassed to state directly. If this is the case the cloth we refer to as the Shroud may never have been intended as a defensive burial wrapping.

Dr. John Robinson, Dean of Chapel at Trinity College, Cambridge, has stated that in his view the case for the Shroud's authenticity is enhanced by the fact that it is not what one would expect from the gospels.

8. Microscopic Analysis of the Composition of the Shroud Image

In November 1973 members of a scientific Commission appointed by Cardinal Pellegrino of Turin were invited to examine the Shroud Image in detail while the shroud was on its way to the RAI TV exhibition. Under supervision one scientist examined some fifteen threads from selected points on the shroud, and these were made available for various individuals for microscopic examination.

For the largest share, some eleven threads, ten of which bore traces of the Shroud's image, were assigned to Professor Gatti, and the other to Dr. Robert Foreman of the Institute of Forensic Medicine, Modena. Most of these were from the wrinkle of blood that seems to have run onto the shroud from the right eye. Another two were from the same zone as above, assigned to Dr. Robert Foreman and Dr. E. De Luca of the Department of Forensic Medicine, University of Turin.

The reports of these scientists are intriguing. At the time of the actual extraction and while there was only a fine fraying there present could observe with the unwieldy eye that the reddish tint of the image was only on the surface of the thread, while the inside fibrons appeared to be perfectly white. This characteristic of the 'blood' image was subsequently confirmed by microscopic examination. Under an electron microscope the structure of each of the hundreds of individual filaments or fibres of each thread became clearly visible. The red color was that fact that the thread was impregnated with some fluid substance, and was both iridescent and resistant to acetic acid.

The scientists were able therefore either positively to identity blood on the shroud, or to establish in the case of any fraudulent substance, that there had been rendered undetectable by the intense heat to which the Shroud had been subjected during the 1532 fire.

9. The Shroud and History—a Question of Viewpoint

Although Max Frei's pollen analysis suggests that the Shroud has a history before the fourteenth century in Turkey and Palestine, history itself offers no cogent confirmation of the preservation of a relic of the Shroud's description in these or any other countries during the preceding centuries.

As it is unlikely that records could have been totally lost over such a long period, even possible explanation, adopted by the author, is that the Shroud's history has been preserved during the early centuries, but that the cloth was in a
guise at that time in which its nature as a Shroud was not recognised. If the Shroud's nature as a shroud is ignored, and instead it is viewed as a likeness of Jesus on cloth, promising new angles of enquiry are offered largely neglected in previous Shroud research.

i. The Shroud as the possible source of the 'familiar' likeness of Christ in art

The likeness of Christ discernible on the Shroud linen is essentially that which has come down to us in art. If the Shroud is a fourteenth century forgery this is scarcely surprising, the forgery obviously having copied the likeness already conventional by that era. But if the Shroud is genuine it would seem logical that early artists must at such stage have gained access to it to create the familiar likeness. In this case, if what inspired the artists could be traced back through history, it is hypothetically possible that it could provide important clues to where and what the Shroud was (if anything), during the early centuries.

As it happens, of the many varieties of likenesses of Christ in art, there is one rigidly front-facing version which can be consistently traced back through the centuries. While hair and beard styling vary slightly according to minor artistic trends, the same recognizable set of features can be followed as far back as the sixth century, as in a medallion portrait on a silver vast found at Houdis (France) dating from approximately the mid-sixth century. Study of this portrait makes it difficult to conclude other than that its creator had seen the face on the Shroud.

III. FACE OF JESUS on sixth century Houdis (left) compared with image on Shroud

A similar conclusion is reached by study of the so-called Vignon markings found on Byzantine front-facing portraits of Christ of post sixth century date. If these are representative of features to these portraits which seem traceable to the Shroud.

ii. The Shroud as the source of the traditions of Christ impressing his likeness on cloth

Traditions of Jesus impressing the likeness of his face on cloth considerably ante-date the fourteenth century, and seem therefore of considerable potential relevance. The most familiar is obviously the western tradition of the likeness which Christ made of himself on the veil of a woman of Jerusalem as he toiled towards Calvary, generally known as the Veronica cloth, or veronicale.

Contrary to popular belief this story rests on very shaky foundations. In essence, it is very unlikely indeed, the original Veronica's or Berenice's having been the 'haemorrhissa' of the gospels, the woman with the issue of blood who sought to be cured by touching the hem of Christ's garment. The early fourth century all that Bishop Eusebius of Caesarea records of her is that she was a woman of Paneas (Caesarea Philippi) who in gratitude had a statue of Jesus erected outside her house, that statue surviving until his time. The name Berenice (Veronica) is given to her about a century later by Macarius Magnes.

From the sixth century on there emerges a lengthy story of Veronica possessing a miraculous portrait of Christ which she used to cure the leprosy of the Roman emperor Tiberius, but not until the eleventh or early twelfth century do we come across positive records of an actual cloth preserved in St Peter's, Rome, associated with the woman Veronica. At this stage it is said to have been that used to wipe the 'bloody sweat' from Jesus' face during the agony in Gethsemane. Only in the thirteenth century and later does it become the veil used to wipe Jesus' face on the Via Dolorosa.

Scholars are generally agreed that the post sixth century forms of the Veronica story are merely Roman versions of the Abgar legend—the profusely documented (but heavily contested) story of a miraculous cloth being brought to King Abgar V of Edessa (now Urfa in south east Turkey) shortly after the death of Jesus.

As the actual cloth of the Abgar legend was re-discovered in the sixth century and is recognised in the eastern Orthodox Church as the source of the True Likeness of Jesus in Byzantine art, and as the artistic tradition similarly traces back to the sixth century, whatever cloth this was must be regarded as a

8 Eusebius. History of the Church. VII. 38.
prime suspect for identity with the Shroud. This is particularly the case bearing in mind that Edessa conforms perfectly with the Anatolian steppe region indicated by the pollen of Dr Max Frei.

10: The Case for the Edessa cloth of the Abgar legend being one and the same as the Turin Shroud

Review of what is known about the cloth of Edessa (for convenience, to be referred to as the Mandylion), reveals a series of intriguing parallels to the Turin Shroud:

i. It comprised an image of Christ on cloth—an unusual enough medium;

ii. The image was specifically described as acheiropoietos 'made without hands'. While certain obviously painted icons were given this description in the Byzantine period (e.g. the sixth century Sancta Sanctorum 'Achero-pito' of the Lateran, Rome), the image on the Mandylion of Edessa is specifically described as a moist secretion without colouring or artificial stain, and not consisting of earthly colours.'1

iii. Artists' copies of the Mandylion show a front-facing likeness of Christ with a remarkable resemblance to what an artist might recognize of Christ's likeness from looking directly at the Shroud. The consistent colouring of these copies is a sepia monochrome image on ivory white cloth, exactly as on the Shroud;

iv. The Mandylion's known history, that of a definite historical object up to the time of its disappearance during the Fourth Crusade of 1204, would plausibly fit almost the entire 'missing' period of the Shroud's history.

Against these parallels certain seemingly overwhelming objections have to be faced:

i. Manuscript accounts during the period of the Mandylion's preservation in Edessa (up to 944 AD), and Constantinople (up to 1204) almost without exception describe the image on the cloth as of Christ's face only. Artists' copies, which because of the relic's extreme holiness occur only from the eleventh century onwards, show only a face.

ii. Manuscript accounts differ in their concepts of how an image was formed, but broadly comprise two traditions—

(a) that Christ impressed his likeness on the cloth when drying his face after baptism;

(b) that Christ impressed his likeness on the cloth when drying his face after the bloody sweat noted by St Luke during the agony in Gethsemane;

iii. In a direct description of a viewing of the Mandylion by the Emperor of Constantinople at the time of its reception in the city in 944, it is quite clear that those of the time had no idea that the cloth could be a shroud.

The force of all these arguments can be dispelled at a stroke if we consider one

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THE AMPLEFORTH JOURNAL

The side-strip, mentioned in section 2, may well have been added at this point to facilitate the arrangement, by making the face appear central on the cloth.

Lastly the early artists' copies of the Mandylion show a curious trellis pattern covering the cloth, the nature of which may be determinable from study of Statuary of Parthian monarchs of the period of Abgar of Edessa. Examples such as: Michael Psellos' 'Custodia regum' of King Urad of Hatta, a Parthian vassal-king like Abgar V, show the king's costume richly decorated with a similar striking trellis pattern, which would correspond to the good embellishment specifically described as covering the Mandylion. This may easily have enabled the Mandylion's fold to be countable without being actually accessible. Covered in this manner the Mandylion's real nature as the Shroud could easily have remained unknown for centuries, particularly bearing in mind the awful sanctity with which the Mandylion is known to have been regarded.

11 Reconstructing the Shroud's History on the basis of the Shroud/Mandylion identification

Identity of the Shroud with the Mandylion enables for the first time ever a reconstruction of an entire history of the Shroud. The Shroud/Mandylion identification is well justified. A strict dating of the Shroud/Mandylion identification would be the first premium with that of Abgar VIII (AD 19-21) who undoubtedly accepted some form of Christianity in Edessa, Abgar V's 'gift' being received with some enthusiasm. It seems possible that if Jesus had already been crucified at Edessa, the Shroud was sent instead, made up as a portrait, in its nature a re-creation in any culture, carefully displayed, agape, with the king's dress, and a skilled worker in silk and gold, figures prominently in the Abgar story and it is tempting to accredit the goldworkers on the Mandylion to his hand.

Whatever form of Christianity was established in Edessa this would seem to have been very quickly imposed on, corresponding to the persecutions of Christians described under a second reign of Abgar V which would be Macrinus who preceded the throne in AD 30.

The recovery of the original document may well have been handled down orally in these circumstances, and it only recorded to within the first time Edessa the Holy Week of Abgar VIII. The whereabouts of the early pilgrims' account until the next century.

Then seemingly during rebuilding after a severe flood at Edessa in S36 AD the cloth came to light again. It was discovered concealed in a niche high above one of Edessa's main gates, and clearly put there in a desperate measure to ensure the cloth's safety. It was to spend a mere 200 years at Edessa, mainly in the sumptuous Hagia Sophia Cathedral where, as in Turin today, it was regarded as far too holy for normal human gaze. In 636 AD Emperor Heraclius launched a series of attacks on Edessa and the Mandylion is thought to have been discovered in a small niche high above one of the main gates, and clearly put there in a desperate measure to ensure the cloth's safety. It was to spend a mere 200 years at Edessa, mainly in the sumptuous Hagia Sophia Cathedral where, as in Turin today, it was regarded as far too holy for normal human gaze.

Almost certainly we have here the ultimate confirmation of the Mandylion/Shroud identification hypothesis. The Shroud was traditionally regarded as a portable protective device, and in this instance it would seem to have been publicly displayed in Constantinople for the first time ever to allay the citizens' well-founded fears regarding the Crusaders in their midst. The irony is that it should be revealed so enigmatically as the Shroud in what were literally the closing moments of the cloth's stay in Constantinople. In 1268 the original intentions of the Crusaders were diverted to full-blooded capture of the city for their own ends, and in the burning and loot that followed the Mandylion disappeared, with de Clari corroboratively noting that 'neither Greek nor Frenchman knew what became of the sydonium after the city was taken.'

Intriguingly, for most of this period Edessa was in Moslem hands, and it was only in the tenth century that the grip of the Caliphate weakened sufficiently to enable a Byzantine army to penetrate to Edessa, and by a most bizarre 'deal' return with the Mandylion to Constantinople.

When, on 15th August 944 the cloth was viewed for the first time by the emperors in Constantinople it is clear that they had no idea that they were looking at Jesus' shroud. The face, however, revealed that Romanus Lecapenus's sons found the image 'extremely blurred', a description which corresponds admirably with what we would expect of anyone viewing the present-day relic in Turin.

No account tells us directly of anyone removing the trellis cover, unfastening the Shroud from the backing board, and revealing for the first time the full-length image. Yet there seems some evidence that this occurred late during the Mandylion's stay in Constantinople. From an indeterminate date in the century the cloth was regarded as too holy for normal human gaze. One suspects that the discovery both intrigued and embarrassed the Byzantines, the latter because the newly-disclosed nature of the cloth conflicted with the tradition of its creation as written in the Orthodox calendar. A curious confused situation of references to the Mandylion, and for the first time, to some form of shroud in the imperial relic collection occurs in the twelfth century, unaided by the general air of secrecy which always prevailed over such matters.

This may well account for the otherwise inexplicable description by French Crusader Robert de Clari that in 1303, shortly before the sack of Constantinople, he saw in a church in the city 'the sydonium in which our Lord was wrapped. which was stood up straight every Friday so that the figure of our Lord could be plainly seen on it.' No previous account occurs in Constantinople or anywhere in the absence of an image on it. In Byzantine terms, therefore, the cloth could only have been the Mandylion. Yet it is specifically described as the sydonium, the Old French equivalent of siddon, or shroud, and certainly seems to refer to a full-length figure on the cloth.

Almost certainly we have here the ultimate confirmation of the Mandylion/Shroud identity hypothesis. The Shroud was traditionally regarded as a portable protective device, and in this instance it would seem to have been publicly displayed in Constantinople for the first time ever to allay the citizens' well-founded fears regarding the Crusaders in their midst. The irony is that it should be revealed so enigmatically as the Shroud in what were literally the closing moments of the cloth's stay in Constantinople. In 1268 the original intentions of the Crusaders were diverted to full-blooded capture of the city for their own ends, and in the burning and loot that followed the Mandylion disappeared, with de Clari corroboratively noting that 'neither Greek nor Frenchman knew what became of the sydonium after the city was taken.'
There then occurs the second gap in the historical record, inevitable if the continuity has been lost. Who came to possess the Shroud is speculative, but the most likely suspects are the Knights Templar, who would appear to have maintained the possession of the cloth, in such a way that until the face was visible. Widespread rumours of the late fourteenth century associate them with worshipping in secret chambers a bearded male head on a plaque, and at Templecombe in Somerset there seems to have come to light a Templar copy of this object. Its likeness to the Shroud is unmistakable.

V. A TEMPLAR PANEL PAINTING resembling the face of the Shroud. From Templecombe, Somerset. Fourteenth century.

Furthermore, when the Templar Order was savagely suppressed in France in 1307, one of those captured and subsequently burnt at the stake was a friend of his family that the Shroud as we know it today appeared so mysteriously in the hands of standard bearer Geoffroy de Charny of Lirey during the 1350s. The Templar connection would certainly explain the Charny family's undoubted reluctance to explain how they had acquired the cloth. From the 1350s on the Shroud's history is not in dispute.

Further Tests on the Shroud

One of the questions considered by the scientists who examined the Shroud in 1973 was the possibility of dating the linen by the radio-carbon (Carbon 14) method. This is a method of dating organic material by determining the degree of carbon 14 decay. It was known to have a half life of around 5,500 years. Independently of history it could confirm whether or not the Shroud is of first century date.

The feasibility of carrying out this test in 1973 was carefully considered by Dr Cesare Codogno, Director of the Technical Physics Institute of Turin. The height of the Shroud linen has been calculated as 3.34 grams of the linen 30 centimeters square would be needed per test, with a recommendation of three to four tests being carried out in view of the various environmental vicissitudes the Shroud is known to have undergone in the course of its history. Not unreasonably the destruction of such a large proportion of the Shroud's linen was considered inadvisable, and it was agreed to await refinements of the Carbon 14 method.

In the space of the last few years these have been dramatic improvements having been going on all the time, but probably only American laboratories have been able to carry out radio-carbon dating on samples as tiny as 4 millimeters square—smaller than the sample cut off for Professor Rass in 1973. Ex-King Umberto of Savoy, technically still the owner of the Shroud, has already expressed his willingness to allow radio-carbon testing, and it is hoped that later this year samples will be made available to the appropriate laboratories—although almost inevitably this will happen secretly with little made public prior to release of the actual results.

Even if radio-carbon testing produces an authenticated first century date the Shroud's genuineness will not be fully and finally determined. It will be possible for the forgery advocates still to argue that perhaps a medieval artist obtained a genuine first century cloth for his purpose. Although this really would be the extreme of sophisticated fraudulence, beyond anything that one could dream of for that era.

The final, ultimate mystery of the Shroud must be the causation of the image, and in this respect the radiation theory advanced by Dr Willis in 1969 remains the most likely advanced so far. It is consistent with the already mentioned absence of seepage or absorption of the image observed of the Shroud fibres examined microscopically by Dr Zina and Professor Freche, and also with the manner in which the colour of the Shroud image corresponds virtually exactly to the colour of the scorched marks on the Shroud from the fire which nearly destroyed the relic in 1532. It is consistent with spectroscopic analysis of the Shroud carried out by LSMF professor of physics Dr John Jackson of Colorado Springs, USA, and with the now virtually established idea that whatever created the Shroud image worked at a distance, instead of by direct contact. This was recently dramatically demonstrated on a VPR Image Analyser machine used in the US space programme for reconstructing from photographs the relief of the moon, and the surfaces of distant planets. For this work normally two separate photographs have to be used, taken from pre-determined angles, as ordinary single photographs tend to produce a collapsed and distorted result. Not so with the Shroud: its image appeared under the machine in perfect three-dimensional relief, the only anomaly being certain bulges on the eyes, which it is speculated, may have been caused by coins or pieces of potsherds placed over them.

If the Shroud really is genuine, the prospect it raises for our time is quite awesome. It can scarcely mean otherwise than that Jesus Christ intended this frail piece of linen to survive down to our present era for the very age whose technology is capable of unlocking its secrets. As scientists later this year begin further analysis one cannot help recalling those probing fingers of Doubting Thomas nearly 2,000 years ago. Does the Shroud provide us with tangible, material evidence that Jesus Christ really did rise from the dead?

'Peace be with you' he said. Then he spoke to Thomas, 'Put thy finger hither, look, here are my hands. Give me thine hand, and put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'
Two Faces of Neighbourliness

Prince Charles: The Queen's Silver Jubilee Appeal

Dr. E. F. Schumacher: Intermediate Technology Development

by

John Rees. Chairman of Harrow School Community Service

Peter Reid, Chairman of Chemical Engineering Advisory Group, ITDG Ltd

The Summer 1977 editorial of the Ampleforth Journal addressed itself to the problem of unemployment amongst the young (a problem common to the Western democracies) and noted three initiatives from which hope might be derived. The Queen's Silver Jubilee Appeal was one of these initiatives and, almost a year after its launch, there may be some value in looking at the Appeal and its success and what we may hope will emerge from the new Trust.

The purpose of the Appeal has been to raise funds 'to help young people help others', an aim criticised in some quarters for its vagueness but valued elsewhere for the imaginative harnessing of the precocious and generally underused talents of our people. It may also be suggested that money is not the key to the important issue of fully involving the young in the life of their own communities—yet, as the Prince of Wales noted in his Appeal to the nation, the Fund would seek to encourage the work of new groups of young people with their own ideas of what they would like to do within their local communities, who otherwise could not put their ideas into practice because of lack of resources, in addition to providing support for the many excellent voluntary organizations in existence which encourage such activities.

Further, he noted, 'the second, almost more important, consequence will be the awakening realisation among the community in general of what young people can do, given the opportunity to take responsibility and to have an effect on the particular world in which they live'. At this stage it is difficult to assess just how successful the Appeal has been in achieving this latter goal, and indeed since the work of the Trust will be, one hopes, only one of many initiatives in this field in the future, perhaps success is a fairly meaningless concept!

Despite being launched at a time of relative economic stringency, the Appeal has achieved a substantial target, standing at around £13m in money and covenants at the end of 1977. It is to be hoped that this has not been achieved at the expense of the fund-raising efforts of other charitable bodies (it should be noted that the total income of all charities in the UK is estimated to be in excess of £500m per annum); and of course the money will return to the community over the years. Money has been raised at local level through the agency of the Lord-Lieutenants, and nationally through large companies and major events, and the Prince of Wales' own Appeal. Much emphasis was laid in the organization of the Appeal on decentralisation —the Lord-Lieutenants were given substantial authority to raise money as they saw fit, but were asked to establish Youth Involvement Committees which would identify local projects on which up to half of the money raised locally could be spent. In many areas these committees represented the first occasion on which large groups of young people had been put in the position of raising money, seeking out local initiatives and allocating the money as well. It is hoped that such committees may play a key role at local level in the long run work of the Jubilee Trust, through assessment and monitoring of projects funded in their area.

It should be emphasized that these local Youth Involvement Committees are not mere tokens of an attempt to devolve authority. Already over £500,000 has been paid out to almost 500 projects, whose range and scope is remarkable. On the national scale was the £8,000 which financed a narrowboat in Cambridgeshire, which is to be used to give outings to the elderly and handicapped. A Scottish farm training centre for the adult mentally handicapped which is assisted by many young volunteers received £5,000, and students at Farnborough College of Technology received a grant of £1,000 to assist them in their work of making...
sities—anything from tin-openers to mini-bus conversions—for the handicapped. At the other end of the financial scale was a £75 grant to a scout troop to enable them to rebuild the hand cart which they use when gardening for the elderly in their local community. Over the next three years many hundreds more projects will be funded on the 50 per cent immediate grant basis, so in many areas local Youth Involvement Committees will continue to play an important role. The Trust is already seeking to monitor these local projects to learn as much as possible about the reasons for success or failure.

The concrete achievement goes a little further. A leaflet, which sought to expand both the philosophy and the means of successful practice of community service, was sent out to all secondary schools in the UK and many thousands of extra copies have since been requested. A series of programmes has been produced on Nationwide which have focussed on a variety of existing young people—summer play schemes, an advisory service for the young homelovers, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children. Over 2,000 letters have come to the Trust from people who want to lend a hand in their local community service, drama with severely handicapped children.
appropriate solutions for most of the Third World's problems and it is here that our attention should be focused. He used to say that technology has a disappearing middle; the old technology is with us and the very newest, but suitable technology of a few years ago or a decade or so ago has disappeared and resides in old files, textbooks, rusting machinery and broken down equipment. His meaning of intermediate technology is not that of refurbishing old or less complex technology, it is to apply the highest skills and the latest information to produce elegant solutions to benefit people everywhere. Dr Schumacher was, of course, regarded as a crank in many high places in various parts of the world; he regarded this as a tribute because as he said a crank is used to produce revolutions. Although Dr Schumacher was tall, his was not a commanding figure and it was only when his attention was engaged that the full impact of him emerged. This was particularly noticeable when within the Group we might be struggling with a problem, or more likely a series of problems, and after a few minutes of listening and one or two pertinent questions he would ask us to provide at least a new way of looking at the problem in hand, or alternatively provide the way to reach a good solution. He was a gentle man and his voice was often lost amidst hubbub of recommendations for Third World advancement to be undertaken by international and national agencies at vast expense. He helped set up a number of appropriate technology units throughout the world and invariably they attracted government funding in each of the countries. It was a disappointment to him that over the years no British government funding for the Group's work was ever forthcoming; on the other hand it attracted to Thomas Aquinas and this can be seen in his latest book Guide far Rosenberger and had another four children.

Dr Schumacher became a convert about six years ago. He was particularly attracted to Thomas Aquinas and this can be seen in his latest book Guide to the Perplexed (reviewed below). He died on 4th September 1977 on a train in Switzerland returning from a conference. He married first Anna Maria Petersen who bore him four children; she died in 1960. He subsequently married Verena Rosenberger and had another four children.

Dr Schumacher's last book, published not long before his death, is above all timely. It was his gift for saying the right thing at the right time and in a way comprehensible to those people most likely to act upon his teaching that made Smold's Beautiful the outstanding book it is. In A Guide to the Perplexed he bears witness to his own faith, as a Catholic deeply influenced by Buddhism and the Perennial Philosophy in all its forms. We discern the Grey Eminence of Guenon, and there are passages, not very well digested, suggesting a Gurdjieffian influence. He has little new to tell those who habitually live by the spirit, and his style is heavy, his quotations often banal.

But... I have never yet read any book that constructs so stable a ladder for the first foothold of those multitudes 'perplexed' by the incompatibility of spiritual teaching and experience with current materialist ideologies. With the help of Aquinas Dr Schumacher seeks to rebuild 'the vertical dimension' that has been destroyed by the quantitative view of reality. He quotes a phrase those who have heard him lecture will remember was often on his lips, 'the slenderest knowledge that may be obtained of higher things is more desirable than the most certain knowledge obtained of lesser things. In implication he defines four levels of being, which are, as we proceed from the quantifiable world of matter, to life, consciousness and self-awareness, discontinuous degrees. That is to say the higher degrees cannot be reduced to the terms of the lower or measured in terms of the lower or measured in terms of the lower. Life cannot be quantified, and self-awareness cannot be known in terms other than itself. There are in fact three invisible dimensions in us and that which is most 'real' to us as human beings —our human self-consciousness—is precisely the least material, the least verifiable in scientific terms. We are invisible beings living in the company of other invisible beings; for that part of us which is visible, materially measurable and verifiable tells us nothing about our own and one another's humanity. He thus reduces to an absurdity the notion that counts as "real" only inanimate matter and treats as "unreal" life, consciousness and self-awareness.'

Taking these four levels of being in turn Dr Schumacher applies to them Aquinas' idea of adacquatio: "the understanding of the knower must be adequate to the thing known'. To know 'life' quantification is not 'adequate'; book can be measured and weighed but this method is not 'adequate' as an account of the nature of a book. An illiterate person would notice on the pages amazing patterns of lines and even recognise certain recurring shapes; but only a literate reader would have 'adequate' knowledge for the reception of the leaves—some cows came by in due course and ate up the leaves; he remarked 'How clever the Indians are to have developed a washing machine that gives milk.'

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meaning of the printed words. We might add that plenty of people who read the words are still not ‘adequate’ to the understanding of their meaning. I well remember reading mystical works when I was too ignorant to understand them, and supposing that, for example, St Teresa and other Christian mystic writers were the victims of a self-deception which a knowledge of the essentials of Freudian psychology would have dispelled: a typical contemporary example of the ‘mysticism’ of those who have ears and hear not and eyes that see not.

Dr Schumacher’s admirably simple plan makes sense too of the old notion of the Great Chain of Being, with Man situated between the natural and the supposing that for example, St Teresa and other Christian mystical writers, angelic worlds and participating in both. Like the animals we have physical bodies; like the angels we also have an invisible existence, and to that our deepest and properly ‘human’ experience belongs. Why then should there not be beings whose sole reality is on the invisible planes, just as minerals have really solely upon the material (or so we may suppose)? Beyond us lie ‘angels and archangels and all the company of heaven.’

Freudian psychology would have dispelled: a typical contemporary example of what Dr Hart. author of an article in the summer JOURNAL ‘Two Queens of England’, writes of a parallel article that appeared at the same time —

Dr Hart, author of an article in the summer JOURNAL ‘Two Queens of England’, series of a parallel article that appeared at the same time —


The author, a pupil of Mr Denis Bethell of University College, Dublin, has specialised in the history of pre-Conquest English monasteries, and this his first published paper comes from the Department of History of the University of California. It is an original contribution of considerable value on a much-neglected topic. For me the most interesting new material was a detailed examination of the Wendover endowment which establishes a geographical relationship with Winchester, and shows for the first time the large part played by Bishop Ethelbald in the foundation of this important monastery, But Mr Meyer’s paper covers a far wider range than this, and would indeed provide good introductory reading for anyone wishing to learn about the role of women in the English Benedictine revival. We look forward to further contributions from his pen.

Goldthorns, Stilton, Cyril Hart Peterborough

FOR WHAT SO SILENTLY DIED MORE?

A STUDY OF THE LAST MONTHS AND MOTIVES OF SIR THOMAS MORE, LORD CHANCELLOR AND MARTYR

by

DOM DAVID KNOWLES

Sir Thomas More to have been ‘the person of the greatest virtue this Kingdom ever produced’: but it has not proven easy to establish the fact of his virtue in his last months — was it inner conscience, was it higher loyalty, was it a grasp of final truth? It is a handicap which several modern students of Sir Thomas More have firmly felt and some even proudly confessed, that they lack a feel for the motives of a man who was at the same time an educated pre-Reformation Catholic, a typical common-lawyer and a saint with passions that make no sense outside a vision of faith. In addition to his enormous historical importance, Dom David Knowles was exceptionally free from such psychological limitations because between More’s Englishness, More’s love of the past as a mediator rather, and because he could appreciate More’s tension between monastic leanings and the unfettered freedom of the individual, between fidelity to tradition and openness to growth. As a man of Europe in the Middle Ages and in Tudor London, who had studied the Catholic convents — the spiritual home of More’s early manhood — Knowles was strongly placed to read the riddle of Thomas More, to decipher the silences as much as the utterances of that cautious prisoner and martyr-to-be.

Elsewhere Dom David has written of him, ‘More’s mind and character were essentially simple, straightforward and he always approached intellectual questions with a realism, common sense method and judged his own actions and those of others by straightforward, honestly moral standards. Yet he had a mind of great brilliance which was at the same time extremely receptive, and he was both a cautious mind and a humble one’. That judgment is put to the test in this lecture, given at Hendreid House, Wantage (a house with More associations) on 8th June 1966 at the end of a week’s conference of the Berkshire Recusancy Society, and never put to print. Knowles had hoped to receive it for a collection of essays he planned on Tudor England; but that remained unprinted. The lectur is considered here, and that should in justice be born: in mind. It is a fitting tribute to More’s Fifth Centenary.

SAINT THOMAS MORE, 1478–1978

Although the literature on Sir Thomas More is vast, and although almost all who have studied his life agree upon his absolute sincerity and would readily apply to him the description of another great Englishman, as being of a ‘frank and open nature’, yet the silence which he chose as his only possible legal defence during the last fifteen months of his life has given rise to questions asked and answered in different ways even by his most sincere admirers. One is — for what precisely did More die? Another is — why he kept silence as to his convictions till the very last, and what were the reasons he would never tell? And finally — why did he not indict the regime that killed him with the power and eloquence that he had been given by some of the most recent and sympathetic of More’s biographers. A favourite answer of non-believers is that he died for the rights of conscience. As one writer puts it: ‘More was not prepared to surrender the inner citadel of his being, his conscience as he termed it,’
by taking an oath with his tongue in his cheek'. More is certainly one of the earliest to put forward explicitly as a legal plea, the individual conscience as the only immediate criterion of moral obligation, and he was prepared, as a working hypothesis, so to say, to allow that others heard from their consciences another message than he himself heard, but he would certainly never have allowed that the good deed was a subjective affair. It is quite clear, for example, that he judged, on all the evidence available, that Queen Katherine was morally right and the King wrong in the matter of divorce, though he may have been ready to allow that for whatever reasons there might be, Henry was here and now sincere in his protestations that he was following his conscience. But he was well aware that a conscience can be dulled or silenced or resisted so often that its true voice can no longer even be heard or made to utter a sound. In other words, with More the individual conscience was not the only and the ultimate criterion of the good act. The good act was that which was in accordance with the will of God, and in grave matters it was always possible to know that law.

Another answer is that he died for European unity, for the ideal of a single Christian Commonwealth. The best of all More's recent biographers, Professor R. W. Chambers, gives this answer. It is only fair to say that he gives other answers as well, including the right one, but the casual reader will probably come away from his book with the feeling that it was for unity that More died. Of course, it is well known that Chambers, first, foremost, and final, more gave his life, not for liberty at all, but for unity. But there was indeed an attempt to make More's life a working hypothesis, so to say, to allow that others heard from their consciences another message than he himself heard, but he would certainly never have allowed that the good deed was a subjective affair. It is quite clear, for example, that he judged, on all the evidence available, that Queen Katherine was morally right and the King wrong in the matter of divorce, though he may have been ready to allow that for whatever reasons there might be, Henry was here and now sincere in his protestations that he was following his conscience. But he was well aware that a conscience can be dulled or silenced or resisted so often that its true voice can no longer even be heard or made to utter a sound. In other words, with More the individual conscience was not the only and the ultimate criterion of the good act. The good act was that which was in accordance with the will of God, and in grave matters it was always possible to know that law.

We may think that no clearer statement of the cause for which a martyr has met his death has ever been made. There is a passage in More's letter to Cromwell, as he says, had never doubted that the Pope had faithfully his supremacy from time immemorial—"for at least a thousand years"—"here ecclesiastically", by the judgment and practice of the Catholic Church, confirmed by Councils which he had always considered to be infallible in their declarations. As he rightly said in his letter to Thomas Cromwell of 5th March 1534, shortly before his imprisonment, it did not really matter from the practical point of view whether the papacy was supreme here divina (ie by Christ's direct command) or not, since the supremacy had been and was quite clearly accepted with certainty as infallibly established here ecclesiastically by the judgment and practice of the whole Church that could not err. Throughout his examination and trial this, rather than the exact force of the words of Christ to Peter, was what More had to stress, because it was a clear, historical, actual fact which neither Cranmer nor Henry himself could deny. We do not need witnesses of a thing so clear, but I remember the shock of surprise when I first read some little known words of Archbishop Cranmer, writing only a few months after More's letter. A Dominican at Canterbury had upheld papal supremacy with the argument that the Church, which could not err, had maintained it. Cranmer wrote: "in my opinion, it is not setting nothing else, yet whenever it is said that the Church never errred maintaineth the Bishop of Rome's power—... for he must either deny that the Church ever taught the papal supremacy, which is to deny that all the world knows, or else he must say that this teaching is not an error but the truth—and that—is both treason and heresy' Cranmer's argument is as follows: Parliament or the King had defied papal supremacy, but the Church has held it universally for centuries. Therefore the Church is not infallible, and anyone who holds the Church to be infallible is a heretic and a traitor to boot. Whatever may be thought of the Archbishop of Canterbury's theology or logic, his words were surely good evidence of what was the common belief of men in England from time immortal to a year or two before he wrote.

As regards the institution of the primacy by Christ, More wrote to Cromwell that he had not even considered this to be of divine pronouncement until he had read Henry VIII's tract against Luther, ie in 1527. In that letter to Cromwell, More was a brilliant lawyer writing in his own self defence to one whom he knew very well to have absolute power and no religious principles, and by the statement just quoted he fixed the responsibility for his belief in papal supremacy fairly and squarely upon the King. If anyone but More were the writer we should applaud the hit, but doubt the fact, but More, I think, must be believed here as elsewhere, and we must say that he held papal supremacy without being sure whether it was established by Christ or established by the Church practice under the guidance of the Holy Spirit. More goes on to say that in the ten years or more previous to his letter to Cromwell (ie from at least as early as 1528) he has read all the Doctors of the Church, Latin and Greek, from Ignatius of Antioch to the present day, and found them 'so convenient and expressing on that point, and the manner in which he held them by such general arguments confirmed', that nothing he had or could read on either side could shake him. We know from
another source that as early as 1532 Fisher had drawn his attention to the decree of the Council of Florence in 1439 which clearly defined the Primacy. More went on to say that still he did not consider the popes authority to be greater than that of a general council. Here he may have taken short of what had long been papalist teaching and what is Catholic teaching now—though it must be said that we do not know exactly what More meant by his words—but this does not affect the essential point.

The letter we have been considering has perhaps not received from history the notice it deserves. It was written to Cromwell, with the express purpose of being passed on to Henry, on 5th March 1534. A fortnight later (20th March), another source that as early as 1523 Fisher had drawn his attention to the decree to be at least established by the infallible Church, and more recently, against the marriage with Katherine; as for the Supremacy, he had always held exactly where he stood in the matter of the divorce and the Supremacy. As to the divorce, he had told the King long ago that he could not see the arguments for it, and told him that he could not see the arguments against the marriage with Katherine, as for the Supremacy, he had always held that it was the King's right to divorce and the Supremacy. As to the divorce, he had asked for More's counsel in the matter of the divorce, and had positively refused to be used against More. Moreover, it was a weapon that the King must have realised to be double-edged, for in it More declared that the King himself had asked for More's counsel in the matter of the divorce, and had positively refused to be used against More. Moreover, it was a weapon that the King must have realised to be double-edged, for in it More declared that the King himself had asked for More's counsel in the matter of the divorce, and had positively been responsible for More's decision on the matter of the Supremacy. The duel between More and his enemies deserves attention, for the various anti-papal acts and oaths have been confused by historians so often that it is worth getting them in clear focus.

The refusal of the Act of Succession was not a capital offence; it counted only as a misprision of treason and entailed imprisonment and loss of property. More was indeed apprehensive that by a retrospective statute or by torture that he would be forced to renounce the King's claim to supremacy, as a matter of principle, and that the King might be induced to force him to renounce his views by fraud or by force. The purpose was partially achieved in 1535, by an Act of Attainder against Fisher and More for refusing the oath, but neither did this carry the death penalty. The Act of Supremacy. This was passed round about 15th Nov., 1534, when More had been in prison for seven months. It was followed by the Act of Treason, which made it High Treason after 1st February 1535 to deprive the King of his right to divorce and the Supremacy. He was finally condemned on a charge of constructive treason, that his silence and demeanour made it clear that he would not take the oath. But it is certain that More had a grave issue in his mind, and we may remember that after his condemnation, when he was speaking out in public, he said: 'it is not for this Supremacy so much that we seek my blood, as for that I would not condescend to the marriage'. And I may remind you, what some writers and readers forget, that it was to the Oath of Succession, not directly about the Supremacy, that the long and moving discussions and letters between Margaret Roper and her father refer.

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Nor was More a soldier or a leader of men. Apart from this, all his loyalty and memories of the past were centred upon the King who in the England of that day attracted to himself all the feelings of loyalty and patriotism that in our time have been dispersed over so many subjects—the Queen, Churchill, democratic institutions, the English way of life, and so forth.

In point of fact, More's actions from 1525 or so onwards had been greatly daring in the eyes of contemporaries. So long as the divorce was a topic on which the King asked counsel, More had never concealed his opinion. Though the marvellous timing of his resignation of the Chancellorship, the day after the submission of the clergy, may have been a piece of good fortune rather than of design, the coincidence was marked however much More might ignore it in his account of the matter. Still more bold—and hence—was his refusal to attend the Coronation of Queen Anne (1st June 1533) despite the request of the Bishops that he should do so. More, after all, was a national and an international figure, and many an eyebrow in court circles must have been raised when his figure could not be seen in the Abbey. The common opinion that it was Anne who poisoned the King's ear against More and Fisher and demanded their execution may have been a mistake—Anne was always unpopular while More remained an object of devotion—but More had certainly slighted her and shown to the world what he thought of her marriage. We know also his opinion of the parable of the Roman virgin with its magnificent ending: 'my Lords, it lieth not in my power but they may devour me, but God being my good lord, I will provide that they shall never deflower me'.

To read More's last letters again, as I have done recently, is always a chastening and yet a heartening experience. Other martyrs have been called to the world what he thought of her marriage. We know also his opinion of it all from the parable he gave to Tunstall and Gardiner when they came to invite him to the wedding—perhaps the most characteristic and moving of all More's anecdotes—the parable of the Roman virgin with its magnificent ending: 'my Lords, it lieth not in my power but they may devour me, but God being my good lord, I will provide that they shall never deflower me'.

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instruction. It must have been an exciting change to switch to Morton's house-
hold: this was a form of education which dated back to the age of chivalry, de-
nigned to develop a page, a squire and eventually a knight. More's own des-
ignation is that of a gentleman, conversations enriched by ready wit, administration well based upon knowledge of law, the experience of the world. We also know that plays were a part of the yearly cycle.

More's manners and knightly bearing must have owed a great deal to his page-
ship; Oxford must, at first, have seemed a duller sort of place. Doubtless it was
quickly redeemed by his interest in the classics. More is perhaps to be the first
entirely English bred humanist to achieve international stature. Philip Hughes
speaks of the university of Padua 'where the flower of the English intelligence
sought its rich maturity'. More is the exception to what looked like an
almost universal rule.

The move from Oxford back to London and the Inns of Court was a return
to the centre of influence, and the company of the rising young men who would
be the influential laymen in the country. In the early 16th century it was by far
more normal place for their education than was either Oxford or Cambridge. As
in his early schooling, More's memory would be of great advantage; the law was
mostly case law, but had obvious connections with the principles of Roman law.
It was the Roman civilization rather than the Greek which had provided the
structure of legal principles which the middle ages developed. More speaks of
Greek in early manhood evinced an ability to sustain an interest in classical
literature and the arts against the pressures of legal matters and also to master a
subject without being entirely taken over by it. A lesser man would be so en-
tangled with the complexities of law that, at least at the outset of his career, he
would lack time for anything else. But by the time More finally decided to settle
to a legal career he could number among his friends Erasmus, Crowne, Twissal,
Coles, Linacre, Lily, Mountjoy, Latimer and the future Cardinal Pole. Among
these older men, More could stand among them as an equal. In the main they
were not lawyers and this illustrates More's mastery in a number of disciplines.
This intellectual circle too led to an international reputation for More, and it
was a reputation for his qualities as a humanist rather than just as a lawyer, and
an unusual reputation for one who lacked the finishing background of Italy.
The situation was finally made a literary affair by Erasmus's Encomium Moriae
of 1519. Before we consider the reaction of Martin Dorp to this it is necessary to
note the change in More's experience. He had soon moved from a learner to a
lecturer; at Farnival's inn he himself was training the future lawyers and some
years later he was reader in Lincoln's Inn. It was possibly this experience which
prompted him in or around 1508 when he first left England to visit the Univer-
sities of Louvain and Paris and show interest in both programmes and
methods. This experience may have led him to request Oxford in 1518 to
support Greek studies: but of this more anon. The general picture of his
educational experience is of a very ready student quickly and easily gaining
mastery in a number of disciplines; the result is the 'medieval' man of the
Renaissance.

More's views on pagan learning:

How did More relate these branches of knowledge to his Christian faith? In
the early days of the Church the attractions of pagan classical literature had
been a temptation to holy men. Many had totally renounced it as incompatible
with the Gospel; Augustine had compromised, but in his later years turned
further and further away from the use of the classics; Jerome had literally had
nightmares about his beloved Cicero and Virgil and renounced them absolutely
for a number of years. Although St Basil the Great and others among the
Fathers argued with eloquence for the continuing validity of pagan literature
the problem remained and recurred with regularity throughout the Christian
centuries.

The long debate between those who would reject all pagan literature and
those who sought a middle ground continued into 16th century England. A
monk (who had perhaps been reading the Fathers) preached against literature;
at a more humble level there was a division of opinion among those who sought
to study the Scriptures themselves as to whether Jerome's Vulgate was to be
regarded as entirely sufficient or whether the Greek text, and eventually the
Hebrew were of prime importance. Thomas More intervened in both these
debates and the resulting 'epistles' represent a veritable treatise upon the
matter. The first is his letter, completed 21st October 1515, to Martin Dorp who
did not have taken issues with Erasmus over the importance of the Greek New Testament.

Erasmus was in the process of publishing the Greek original with a new trans-
lation; Dorp thought this unnecessary as the Vulgate had preserved the text
and integrity of Scripture. Dorp broadened the attack to include the
Encomium Moriae and suggested that Erasmus should balance it with a Praise of Wisdom.
A number of letters were exchanged between Dorp and Erasmus and eventually
More entered the lists. His 'letter' is a minor treatise (forty-seven pages in
Rogers) in which he argued that the original Greek text was indispensable for the full study of theology and of
far greater value for the understanding of revelation than didactic. He was able to
quote texts which present difficulties, and is sure that the only solution is by an
appeal to an accurate text and the disciplines of language, grammar, syntax,
leading to a literal interpretation. Historicist and diachronic are not the disciplines
which will in this case lead to truth.

More's mind upon education the important issues are his knowledge of the
ancient disputes about the validity of pagan knowledge, and his recognition of
different disciplines as being appropriate to different spheres of enquiry. He
does not reject the scholastics, indeed he refers to Cajetan for his purpose, but
he also readily supports the newer approach through the philology of New
Testament Greek to which Erasmus was contributing. It is more than satisfac-
tory to be able to record that Martin Dorp was eventually converted, made a
public plea (in 1519) for using Greek as a key to St Paul to support the
rejection of the importance of the Greek of the New Testament and notified
More of his change of mind when he died in 1525 Erasmus himself wrote his
epitaph.°

For five years later there is a similar letter 'To a Monk' which runs to
nearly fifty pages and covers much of the same ground, the defence of Erasmus,
the appeal to the original texts of the Scriptures and misleading devotions. More

° Erasmus as late as 1519. 1523. p. 125.

Dom David Knowles has almost established that the monk in question was John More’s views on Greek and Latin:

The basic question of education in the classics and their compatibility with the Gospel is the subject of More’s letter of 29th March 1518 from Abingdon where he resided with the Court to the University of Oxford. He recognises their eminent learning and his own duty to them since, he says, ‘it was at your University that my education began’. Recently in London he frequently heard of the faction at Oxford which despised Greek, calling themselves Trojans. And then while in attendance at Court in Abingdon one of the Trojans chose during Lent to bubble in a sermon against not only Greek but Roman literature, and finally against all polite learning, liberally boring all the liberal arts’. More immediately makes the point that this is all very well for someone who has retired from the world to live as a contemplative. He continues:

Now as to the question of humanistic education being secular. No one has ever claimed that a man needed Greek or Latin, or indeed any education in order to be saved. Still, this education which he calls secular does train the soul in virtue. In any event, few will question that humanistic education is the chief, almost the sole, reason why men come to Oxford; children can receive a good education at home from their mothers, all except cultivation and book-learning. Moreover, even if men come to Oxford to study theology, they do not start with that discipline. They must first study the laws of human nature and conduct, a thing not possible to theologians; without such study they might possibly preach a sermon acceptable to an academic group, without it they would certainly fail to reach the common man. And from whom could they acquire such skill better than from the poets, orators, and historians?

In addition, More urges that it is impossible to study theology without the framework of some languages; theology is hardly restricted to scholastic questions written in English.

But really, I cannot admit that theology, that august queen of heaven, can be thus confined. Does she not dwell and abide in Holy Scripture? Does she not sweep. the branches of a liberal education. Their special care is piety and virtue; *Erasmus’s scholam ac gymnasium Christianae religionis suggests the faith of a humanist which connected Latin and virtue; Pole was later for a while almost to equate the two; ‘latine loqui, pie vivere’. However, before we consider More’s outlook upon the purpose of education, it is necessary to look at the growth of his interest in female education. Stapleton tells us that More’s purpose in translating the life and some of the maxims of Pico della Mirandola was ‘not so much to bring these to the knowledge of others, though that, too, he had in view, as to turn his pen in its favour. First of all his view of the More household as a place of learning. You would say that in that was Place’s Academy. But I do the house an injury in likening it to Plato’s Academy. I should rather call it a school or university of Christian religion. For there is none there who does not study

...
in a matter in which there was only a weak tradition in the Church. It was also
the fact) and Vives who in 1529 expresses his admiration.

Richard

Vives himself
determined to

the fathers and Gregory’s

the general cultural standards of the nuns was low, and the

the Gospels. We have taken immense pains to learn what must certainly

the Gospels. The Renaissance brought the idea of the gentlewoman, but the

the ideal of the gentlewoman who is envisaged as a moderating influence upon

learned. On the other hand, if a woman —and this I desire and hope with you

hears, though glory follows virtue as a

let her understand that such conduct delights me more than all possible

of letters I could receive from anyone. Though I prefer learning joined with

the Law and the Gospels together with the commentaries

the Claustral Rules ask for a

in his treatise on Christian Education writes as follows: “Christian parents,

the books of the Law and the Gospels with very little of the

the ecclesiastical curriculum was based normally upon the psalter with very little of the

to attend to the study of Holy Scripture.” While some claustral rules ask for a

the study of Holy Scripture.”

an example to which More could have looked (and one which did not last long) was Chaeremon. According to his biographer Einhard he was determined to
give his children “his daughters as much as his sons, a proper training in the

the treatise on Christian Education writes as follows: “Christian parents,

learned. On the other hand, if a woman —and this I desire and hope with you

the single letter we have just quoted is a proof.”

the first real treatise. This makes the fact

the ideal of the gentlewoman, but the

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the Gospels. The Renaissance brought the idea of the gentlewoman, but the

the Claustral Rules ask for a

the study of Holy Scripture.”

the study of Holy Scripture.” While some claustral rules ask for a

learning joined with virtue to all the treasures of kings, yet renown for learning when it is not

united with a good life is nothing else than manifest and notorious infamy:

this would be particularly the case in a woman. Since erudition in a woman

the books of the Law and the Gospels with very little of the

the Claustral Rules ask for a

the study of Holy Scripture.” While some claustral rules ask for a

from the private chaplain. One of the few

the good standard of literacy, reality often fell behind the idea. Bishop Aldhelm of

the Gospels. The Renaissance brought the idea of the gentlewoman, but the

the study of Holy Scripture.”

imagine as a moderating influence upon Court life. So when Vives, in his

he has obtained the riches of Croesus and the beauty of Helen. I do not say

the Claustral Rules ask for a

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More then refers to the works of the ancients 'who were most prudent as well as most holy' and who wrote about women's education; he names Augustine and Jerome with the request that the tutor will see that his children thoroughly study the works of these holy men. But is all this, the high ideals and the programme of studies beyond the capacity of children?

In this remarkable letter More has provided his definition of the aim of learning. John differs greatly from that of some earlier humanists so completely captivated by literature and speech. The subject, according to Chrysostom, is important; 'I am not speaking of trifles, we are discussing the governance of the world'.

But, dear Gonell, the more I see the difficulty of getting rid of this pest of vain glory, the more I see the necessity of dealing with it from childhood. For I find no other reason for evil clinging so to our hearts, than that, almost as soon as we were born, it is sown in the tender minds of children by their nurses. It is cultivated by their teachers, and brought to its full growth by their parents; no one teaching even what is good without, at the same time, awakening the expectation of praise, as the proper reward of virtue. Thus we grew accustomed to make so much of praise, that whilst we study how to please the majority, we grow ashamed of being good with the minority. So that this plague of vanity may be banished far from my children, I do desire you, my dear Gonell, and their mother and all their friends, to harp on the theme, reiterate it, and pound away at it, that vanity is a vile thing, and to be treated with contempt, and that there is nothing more sublime than that humble modesty so often praised by Christ, nothing more sublime than that humble modesty so often praised by Christ. I answered quietly that I thought it a very honourable office to instruct youth in sound morals and useful learning and that Christ had not despised the tender years of children, and that no period of life so well repaid kindness or should be rated most highly successful. She was the most learned lady of her day. She knew some philosophy, astronomy, physics, arithmetic, rhetoric and had a perfect mastery of both Latin and Greek. Tributes abounded. Vives wrote of the whole school:

Margaret's learning was noted with amazement by Bishop Vesey of Exeter, by Erasmus, and the future Cardinal Pole; by Henry himself. This gave great delight to her father, and is mentioned in his letters. During the early years of her marriage Margaret translated Erasmus' Precatio dominica originally (written by Richard Hyrde) to be translated into English. and then after a time back into Latin, to be finally published at Basle in 1523. The translation appeared in 1525; the 1st October 1524 preface by Richard Hyde refers to More's 'school' and to Margaret herself as 'ancient Fathers, who, they know, cannot be angry with them; and, as they honour them for their sanctity, they must needs be moved by their authority.'

The similarities in the curriculum which Vives outlined for Mary Tudor suggest at least a unity of mind with More, and possibly a dependence. The Instruction of a Christian Woman of 1523 recommends the reading of the Fathers and the New Testament and we know that in 1533 Queen Catherine sent preachers, Misses and Master Rodriguez to More's household along these lines long before Vives ever set foot in England.

The suggested programme of the reading of some of the Fathers does not by present standards sound a very interesting one for children. But the grace of the Latin and Greek classics with which they might have had to cope (other than Virgil and Homer) would be equally solid and of far less moral value. In the letters to his children (to be found in Stapleton) More makes a number of suggestions as to how facility in Latin might be acquired. A passage should first

be translated into English, and then after a time back into Latin, to be finally compared with the original. Another of More's letters to the school reveals that Master Nicholas Kratzen (yet another tutor) has been teaching them astronomy, the spiritual uplift is drawn from a poem of Boethius. More expects the children to write to him daily.

Margaret Roper, most learned of the women of her day:

If we were to judge the result of this system of education in Margaret, it would be rated most highly successful. She was the most learned lady of her day. She knew some philosophy, astronomy, physics, arithmetic, rhetoric and had a perfect mastery of both Latin and Greek. Tributes abounded. Vives wrote of the whole school:

Now if a man may be suffered among queens to speak of more mean folk, I would reckon among this sort the daughters of Sir Thomas More, knight—Margaret, Elizabeth, Gezila and (with their kinwoman Margaret Ogges—whom their father not content only to have them good and very chaste, would also they should be well educated, supposing that by means they should become more truly and surely chaste. Wherein neither that great, wise man is deceived, nor none other that are of the same opinion. For the study of learning is such a thing that it complete one's mind wholly and lifts it up into the knowledge of most godly matters and placeth it from the remembrance of such things as be foul. Margaret's learning was noted with amazement by Bishop Vesey of Exeter, by Erasmus, and the future Cardinal Pole; by Henry himself. This gave great delight to her father, and is mentioned in his letters. During the early years of her marriage Margaret translated Erasmus' Precatio dominica originally (written by Richard Hyrde) to be translated into English. and then after a time back into Latin, to be finally published at Basle in 1523. The translation appeared in 1525; the 1st October 1524 preface by Richard Hyde refers to More's 'school' and to Margaret herself as an example of Christian education; it stresses More's priorities in education. 

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found in Bishop Tunstall’s work upon mathematics, *De Arte Supputandi* which he dedicated to More in 1522; it was written with More’s school partly in mind and the dedication contains a broad hint. You, who can pass the book on to your children for them to read—children whom you take care to train in liberal studies."

I think that we should interpret what More has to say in Utopia in the light of his known views elsewhere. In contrast to Erasmus’s *Encomium Moriae*, he dedicated to More in 1522; it was written with More’s school partly in mind—its effect on More can impress us as it impressed Erasmus and Vives. It represents More’s outlook upon two subjects, family life and education, beside whom you take care to train in liberal studies.

*Scripture in a little book; so that after these books well learned we be meet for the Psalter children were wont to go to their Donate and their Vises. It represents More’s outlook upon two subjects, family life and education.*

**BIBLIOGRAPHY**

1. Among More’s own works, I have used chiefly *The Letter and Utopia.*

2. Gregory, Basil and their like'.

3. To this principle in his hour of trial.

4. "Literal amas. Recte. si propter Christum."

5. "Christ has not despised the tender years of children."

6. "A man may lose his head, and take no harm", and in the grace and resolution to stand to this principle in his hour of trial.

7. The achievement of More’s school can impress us as it impressed Erasmus and Vives.

8. The real proof is in the living. More gave it with another phrase—'a plea for learned women'.
prophet speaks in the name of the Lord and the thing does not happen and the word is not fulfilled then it has not been spoken by the Lord. The prophet has spoken with presumption: you have nothing to fear from him.

The Anglican-Roman Catholic International Commission embodies the power of the dialogue between the two great Churches. It is a dialogue conducted for the Furtherance of Reconciliation and Communion. Although it is in some respects a process for dialogue between two Churches only, it embraces on the one hand the whole Anglican Communion (some 23 provinces throughout the world, over which the Archbishop of Canterbury has no more than a 'primacy of honour'), six signatories from Ireland, Brisbane, Pretoria, Toronto and West Missouri as well as the Church in the United Kingdom: and on the other hand the whole Catholic Church and the Orthodox Church are particularly warm. Two Churches already very close to one another — being, as Pope Paul said at the 1970 Canonisation, one a sorello chiesa of the other.

I. The argument for papal primacy

Thus in opposition to totalitarian theorists who make the State an end in itself, ‘The following abbreviations are used in this article: C = Ministry and Ordination: a Statement on the Ministry of the Church in the Anglican-Roman Catholic International Commission: E = Enchiridion Symbolorum: DS = Dogmatic Constitution on the Church of Vatican II. SP = Second Proposals; V = Authority in the Church. agreed by the Anglican-Roman Catholic International Commission; V5 = The Fifth Agreement; VSP = The Second Proposals on Grace. The second paper is by the former Master of Campion Hall, now theological Tutor there. who is a Doctor of Divinity in the University of Oxford after delivering the Sarum Lectures.

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The Anglican/Roman Catholic International Commission embodies the power of the dialogue between the two great Churches. It is a dialogue conducted for the Furtherance of Reconciliation and Communion. Although it is in some respects a process for dialogue between two Churches only, it embraces on the one hand the whole Anglican Communion (some 23 provinces throughout the world, over which the Archbishop of Canterbury has no more than a 'primacy of honour'), six signatories from Ireland, Brisbane, Pretoria, Toronto and West Missouri as well as the Church in the United Kingdom: and on the other hand the whole Catholic Church and the Orthodox Church are particularly warm. Two Churches already very close to one another — being, as Pope Paul said at the 1970 Canonisation, one a sorello chiesa of the other.

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community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them." In 1946, in an address to the newly appointed cardinals, Pius XII took these words of his predecessor and applied them to the Church: "Truly luminous words, which are valid for social life at every level, and it is an injustice, a grave evil and a disturbance of right order for a larger and established by the Holy Spirit are the successors of the Apostles' and 'as true every level in the Church, but the fundamental unit is the local Church or church. Pius XII took these words of his predecessor and applied them to the social activity should be to help individual members of the social body, but

It is true that most modern dioceses are so large that close contact between the links with the parish clergy. 'Conciliorum Oecumenicorum Decretalium Institute for the Sciences Religionis, Bologna 1973. p.8-9. As the care of the bishop, however, is not only a right to be listened to with respect, nor does it in the last resort depend upon the bishop's personal qualities of wisdom and goodness, though it is a grave defect in the Church when there is a total divorce of charity from office. Like the shepherds and priests who sit on the chair of Moses, the bishop must be obeyed; he can require the compliance necessary to maintain faith and charity in the daily life (VS). This does not imply that the sole channel by which God communicates truth is through the bishops to the people. As Newman saw so plainly, the faithful can sometimes perceive the truth more clearly than their ordained leaders. It is the bishop's responsibility to discern the insights and give authoritative expression to them" (VS), but he remains part of the search for God's truth in its community in its turn "must respond to and assess the insights and teaching of the ordained ministers"; there is thus a "continuous process of discernment and response" (V6).

Thus a new factor enters into the equation. Pastoral authority exists for the service of the community of the faithful; but in proclaiming the truth he is not like a schoolmaster teaching boys a subject of which they know nothing, but rather the spokesmen articulating in authoritative form the, perhaps inarticulate, mind of the faithful. You have been anointed by the Holy One; you all know," St John told his people, 'you have no need that anyone should teach you' (1 Jn 2:20, 27). Referring to this passage, the Decree on the Church of Vatican II declared: "The body of the faithful as a whole . . . cannot err in matters of faith and morals" (LG 12). Thus it would be a mistake to regard the bishops as the teaching Church (ecclesia docens) and the laity as the learning Church (ecclesia discens); there are elements of learning and teaching on both sides. I have developed this account of the local Church at considerable length, because it is the basis of the presentation of the Venice Statement. The essential factors are these: (1) koinonia, the fellowship of the local Church, served by (2) synod, the collegial or conciliar authority of the ordained ministry (primarily the bishops); (3) who acts in a subsidiary role, articulating, discerning and, when necessary, prompting, rather than regimenting, though when necessary, compelling; this mutual interaction of pastor and people is sometimes referred to as co-responsibility.

The care of the bishop, however, is not only that of a pastor of his local Church. He is the one who has the responsibility of ensuring that his Church is in communion with other Churches. The bishop expresses this unity of his Church with the others: this is symbolized by the participation of several bishops on his ordination (V8). Consequently the same four components of the pattern of authority that we traced in the fellowship of individual Christians in the local Church are also evident in the fellowship of local Churches one with another. It is true first of all at the regional level. The local Churches, in the hands of the bishops, frequently meet in regional synods or bishops' conferences, by which the Church formulates its rule of faith and orders its life (VS). This synodal conciliar authority we see as an expression of the koinonia of the Churches. But in addition there soon developed another organ of authority for the promotion of this fellowship of the Churches of a region: among these Churches the bishop of the most prominent see was often granted a primacy over the rest. The Council of Nicaea (325) stated that Rome, Alexandria and Antioch had according to ancient customs authority (præstutio) over other Churches in their regions and among them and given the bishops of other sees a measure of authority over the surrounding dioceses (canones). Here we have the earliest setting the koinonia, not of individuals but of Churches. The principle of subsidiarity applies, because conciliar authority, 'far from being an imposition, is designed to strengthen the life and mission of the local Churches and of their members' (VS); similarly the purpose of primatial sees is "to keep the Churches faithful to the will of Christ" (V9). "To
assist the bishops to promote in their Churches right teaching, holiness of life, brotherly unity, and the Church’s mission to the world’ (V11). The Statement speaks expressly of the primate’s co-responsibility with all the bishops of the region: ‘for every bishop receives at ordination . . . the obligation to maintain it (V10). As at the local level, the authority in question has power to call the Church’s mission to the world’ (V11). In one important respect, however, this pattern of authority differs at the local and regional levels: within the diocese it is said, as we have seen, to be intrinsic to the Church’s structure according to the mandate given by Christ’ (V5); at the regional level the Statement claims to be more for the systems of synodal and primate government than that they are historically developments which the Church has adopted as the best method of fulfilling her mission.

The Statement proceeds to trace this same pattern of primacy and concilicity at the universal level. Beginning with Nicaea in 325, there have been held a series of ecumenical or general councils, so that all the local Churches may be united in their response to particular challenges. With regard to universal primacy, it is within this development (of universal primacies) that the see of Rome, whose prominence was associated with the death of Peter and Paul, eventually became the principal centre in matters concerning the Church’s structure at the regional level. In its origins, at least, the motive was not imperialistic: ‘far from overriding the authority of the bishops in their own dioceses, this service was explicitly intended to support them in their ministry of oversight’ (V12). Despite frequent shortcomings in practice, ‘the primacy, rightly understood, implies that the bishop of Rome exercises his oversight in order to guard and promote the faith-holiness of all the Churches and to one another’ (V12). Here we have some more purport serving the koinonia in a subsidiary role. (This is no new doctrine: Vatican I stated that the purpose of papal primacy was the unity of the Church [DS 3051]). Again, the universal primacy is not an autocratic system, but is intended to be exercised with the co-responsibility of the other bishops and all the local Churches. The definition of papal infallibility at Vatican I laid down rigorous conditions precluding the idea that ‘the pope . . . can speak independently of his fellow bishops and the Church’ (V24).

We saw above that the Statement, declining to affirm that the primatial system is intrinsic to the Church’s structure at the regional level, limits itself to recording the evolution of such primacy as a historical fact. It is of greatest significance, however, that the Statement is able to assert, ‘If God’s will for the unity in love and truth of the whole Christian community is to be fulfilled, this general pattern of the complementary primatial and concilial aspects of episcope serving the koinonia of the Churches needs [italics mine] to be realised at the universal level’ (V23). This comes close to saying that universal primacy is intrinsic to the Church’s structure—but only a universal primacy truly serving the koinonia of Churches, and so complemented by conciliar authority. It is not said, however, that it is necessary that this primacy should be held by the bishop of Rome. What is asserted is that ‘the only see which makes any claim to universal primacy and which has exercised and still exercises such primacy is the see of Rome’, so that it is ‘appropriate that universal primacy in a united Church should be held by that see (V23).’ It is not generally recognised that the definition of papal primacy at Vatican I implies a similar distinction. It is there defined that it is ‘by the invitation of Christ the Lord himself or by divine right that St Peter should have personal successors in his primacy over the whole Church’; but that the bishops of Rome are their successors is stated as a fact, but not said to be of demonstrative or divine right (DS 3058; cf 3057).

To sum up this section of the Vatican Statement, the argument begins with the affirmation that the pattern, which I have just interpreted as a fourfold pattern of koinonia served by episcope according to the principles of subsidiarity and co-responsibility, is intrinsic to the Church’s structure at the local level, and came into the Church’s life at its establishment. This pattern is said to be present in the regional and universal levels: at the universal level it can also be said to be necessary for the fulfilment of God’s will. It is evident that this argument proceeds not by strict deductive logic but by analogy—granted that the pattern is essential at the local level, it will be no less essential at the universal—and by an appeal to history which presupposes trust in providence and in the power of the Holy Spirit to guide the Church. All depends on the initial premises of the need for the interplay of primacy and concilicity. As presented in C 5-8, and more briefly in V5, this premise is based on scripture (though not many texts are explicitly cited), not as a logical deduction from a text or texts, but as a statement of the way the Church has come to apply scripture in practice. Such an argument is neither deductive nor inductive but might be called intuitive; its presupposition is that the Holy Spirit, who inspired the writing of scripture also guides the Church in drawing a meaning out of scripture. This eductive method is followed even by people who think themselves fundamentalists, for even they, in applying scripture to modern needs, follow a particular tradition of interpretation, selection and emphasis.

At every level this fourfold pattern of authority is exercised among other ways, in the expression and application of the truths of the gospel. At the local level the bishop and his ordained co-operators listen to, discern and define the local Church’s faith in the light of the faith of the universal Church. Regional and general councils listen to the bishops expressing each of the faith of his Church, and are thus able to discern and define the faith of the regional or universal Church. The regional or universal primate is involved in this process as the head of the councils; he may however sometimes need to proclaim the faith of the Church without activating the complicated machinery of a council. In such circumstances he does not speak for himself but as the authentic spokesman of the faith of the regional or universal Church.

The Church, in proclaiming the gospel possesses Christ’s promise that the Holy Spirit will lead it into all truth (16:13). This is not to say that bishops, councils and even popes’ never make mistakes. But the Holy Spirit can prevail despite human failures. We are confident that such failures cannot destroy the Church’s ability to proclaim the gospel of Christ. That is why the Church, in spite of its failures, can be described as indefectible’ (V18). But not only does the Holy Spirit have his way despite human error. ‘When the Church manifests the koinonia of the Churches, it is being faithful to Scripture and consistent with Tradition, they are by the same Spirit preserved from error’ (V19). To this protection from error the term ‘infallibility’ is applied (V24c, note). The primacy and its conciliarity has come as a surprise to many, who remember that the twentieth century of the XXXIX Articles

3 In my article ‘The Churches of Presidential Teaching’ The Month, Nov 1971, p.132-3. The derivation of the Anglican objective in V 24b: ‘The First Vatican Council of 1870 gives the language of “prime right” to the successor of Peter, in consequence accurate, it would not have been possible to say that the Council seems into the language of divine right concerning the Bishop of Rome.”
sult of general councils. (For example as they be an assembly of men, whereas all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining unto faith. This is one of the reasons why some Anglicans continue to protest against any such titles as General Synods and London Lambeth. These have found this part of the statement unsatisfactory. However, even apart from the fact that Anglicans are not committed to the acceptance of every clause of the Articles, this affirmation on the need for subsequent acceptance from the Holy Spirit in the church's collective intellect must not be taken as the denial of the infallibility of general councils in the sense put forward in the Venice Statement. As E. J. Bicknell's respected commentary on the Articles points out, "we must balance the language of the Article by the language of the Reformers elsewhere ...", in a closely parallel passage the Reformatorio Lignum Ecclesiarum (probably composed by the authors of the original form of the Articles), speaking of the four General Councils of Nicaea, Constantinople, Ephesus and Chalcedon, writes magna reverentia amplectimur et suscipimus ("we embrace and receive them with great reverence"). So one of the Hymnals speaks of Six Councils as "received of all men". In Bicknell's opinion the authors of Article XXI (which he इ the Church to promote right teaching and to reach a common mind (V11). As the Church needs the same comple-
papal definitions would require much bold theological thinking for which perhaps neither Church is yet ready.

II. Criticisms of the Statement

I cannot hope to provide a comprehensive survey of the many criticisms of the Statement that have been made. Some concern matters of substance; others look very like straining for gnats. My impression is that more criticisms have been made on the Anglican than the Roman Catholic side, and that among the Anglican critics the most prominent have been, not the conservative Evangelicals who were the leading opponents of the Windsor and Canterbury Statements, but a number of theologians sharing a viewpoint which might be labelled liberal. They whole-heartedly support the Commission's search for unity, but, being strongly attached to the principle of pluralism, have little sympathy with the attempt to formulate careful agreed statements of doctrine (described as 'monolithic doctrinal confession'), and seem to see in such divergence of belief no obstacle to immediate 'full...intercommunion'.

The Anglican journal Theology has published a number of criticisms of the Statement from the liberal point of view. Those by Bishop Montefiore and Professor Lampe have already been mentioned; some letters have been published to the same effect, and a similar line is taken in an editorial. It is Bishop Montefiore who voices the most thorough-going liberal reaction: quoting the Statement's remark that 'in both our traditions the appeal to Scripture, to the creeds, to the Fathers, and to the definitions of the councils of the early Church is considered basic and normative' (VI, where a footnote is appended stating, 'This is emphasized in the Anglican tradition'), the Bishop comments: 'This seems rather a lot of luggage to carry around at a time when one would have thought it prudent to travel light!' Professor Lampe, in similar vein, concludes that the Statement has 'failed', because it had 'about as much to say about authority in the Church; it's about who exercises it. The great prior theological question is, what is the nature of authority...especially in matters of belief? What is its source? What do we mean by revelation? What is the relation of revelation to doctrine? These and similar questions are the great divisive issue today which sometimes makes liberal Christianity and authoritarian Christianity almost like two different religions.' The Professor, however, does not think justice to the Statement here: sections 1-3 and 13-15 do attempt to answer, although incompletely, the questions he asks, though the answers can hardly be to his liking, for the Statement seems to come down squarely on what he somewhat romantically calls the 'authoritarian' side of the divide—if, that is, the formula of episcopacy serving koinonia with regard to subsidiarity and co-responsibility is to be considered illiberal. But that is a divide some certainly. Perhaps, as Dr Chadwick points out in an answer to Bishop Montefiore, the real divide is not so much that between liberals and authoritarians, as that between those who take account of 'the Holy Spirit's living presence and continued activity within the community of God's people in time and space' and those who do not. It might, however, be true to say of both camps, not two. First there are the liberals who hold that defined dogmas and statements in creeds may be simply wrong and therefore discarded. Secondly come the conservatives (such as Archbishop Lefebvre) who think that such formulates have a transcultural and transhistorical value, as if they expressed the truth in concepts which suited all future situations. But there is also the middle position of the Venice Statement, that dogmatic formulates, being 'apportional recastings of the words of the gospel in order that the hearers in their situation may understand and respond to them', may need subsequent restatement if 'the categories of thought and the modes of expression' become 'superseded'; but 'restatement always builds upon, and does not contradict, the truth intended by the original definition' (15). This theory of consistency of development implies the existence of criteria of consistency, the fundamental one being the Church's own assessment of which would be a circular logical process, if one did not believe in the power of the Spirit to preserve the Church in the truth.

Bishop Montefiore also rejects the notion that the bishop 'can require the compliance necessary to maintain faith and charity in its (the community's) daily life' (V5). He quotes the Lambeth Conference of 1920: 'We greatly desire that the office of a bishop should everywhere be exercised in a representative and constitutional manner'. Returning to the subject in a later letter, the Bishop writes: 'What seemed to me the “hierarchical” view of authority in the Anglican Statement appears to be a striking contrast in the view of disseminated authority found in official Anglican documents. But is the Anglican tradition consistently inconsistent with the interplay of episcopate, koinonia, subsidiarity and co-responsibility which ARCIC stump? Professor Lampe does not seem to think so...The Roman primacy is perhaps the most difficult to write.'

Another criticism that has been made in more than one quarter concerns the four problems expressed in V24. They are, of course, Anglican objections to papal claims, not necessarily objections which the Anglican members of ARCIC felt to be unanswerable, but rather objections which they felt a substantial number of Anglicans would want to see expressed. They concern the interpretation of the Petrine texts, the question of the "divine right" of the Pope, papal infallibility and universal immediate jurisdiction. In such instance a very brief reply is added, designed to show that the gulf between the Anglican and the Roman position is not as great as those objections envisage. Professor Lampe, however, believes that these problems "are very much the nub of the whole question...of primacy. That is why I wish the Commission had not submitted its report to the Churches until it had made some progress with those vitally important issues." In fact the Commission is currently working on a fuller treatment of these four points; but it believes that the agreement already reached "represents a significant convergence with far-reaching consequences" (V25), which justified publication even of what Professor Lampe calls "unfinished business".

Perhaps the most important criticism concerns the gulf between theory and practice. Primacy is not always balanced by conciliarity; bishops do not always act with regard for subsidiarity and co-responsibility; too often they do too much teaching and not enough listening. The Commission was, of course, aware of this inconsistencies between ideal and practice. In the words of the Chairman's Preface to the Statement: 'There is much in the document...which requires the commitment of the Churches to be realised as wished by Christ. History shows how the Church has often failed to achieve this ideal.' That scandals come is no surprise. But the greater the failure the weaker the Statement's argument. If primacy genuinely does not have the beneficial effects claimed, does it not follow that there is something wrong with the Church's thinking? So Free Churchmen question whether episcopacy, and Anglicans, whether universal primacy, have in fact promoted koinonia in the Church. The decisive answer must be pragmatic.
1. contributionism — the sharing of all those particular insights into truth which the Church has been enabled to preserve. A fear of many who are not Roman Catholics is unquestionable. But some factors which seem at first sight non-theological, such as the mysterious barbaric procedures of the Vatican, turn out to be theological, because they are practical disproves of the value of papal primacy. Even theological obstacles to reunion need to be charmed as well as reasoned away.4

II. BY REV. EDWARD KNAPPFISHER, VENICE, AN ANGELICAN VIEW

Those of us who are actively engaged in seeking the visible unity of Christ’s Church according to His will believe that it is only through dialogue with Christians of other traditions that we can together be drawn into a deeper understanding of Christ and His Gospel than any of us could attain in isolation. This requires us to accept the principle of what has been called ecclesiological primacy. Even theological obstacles to reunion need to be charmed as well as reasoned away.

A tendency to indulge in, for example, indiscriminate and unauthorized intercommunion may further undermine the unity which it is designed to promote. Members attending the meetings of the Anglican/Roman Catholic International Commission regularly participate in one another’s Eucharists without communicating together. They find this pitiful, and look forward to the time when it will be possible for them to do so. But they are unanimous in their conviction that full communion in sacraments must express substantial doctrinal agreement and that intercommunion would only be possible when it is reciprocal and authorized by their respective authorities.

This attitude of respect for ecclesial authority has guided and informed the meetings of the Commission as they have sought to be drawn together in a deeper understanding of the true nature and implications of authority, particularly as this relates to matters of faith, and the manner in which Christ wills His authority to be exercised in His Church. The Statement on Authority in the Church (1975) affirms that "the inspired documents in which this [the Gospel of Jesus Christ through Whom God speaks to men] is related came to be accepted by the Church as a normative record of the authentic foundation of the faith." (para 2) It accepts the validity of the Vincentian principle by stating that the interpretation and application of Scriptural truth must be informed by the koinonia, the fellowship of the faithful. (Although the application of this principle in a Church still divided presents considerable difficulties.) Within the context of koinonia, authority is exercised in various modes of which two are distinguished as conciliar and primatial authority. (paras 19-23)

The authority of General Councils is accepted in principle by both our Churches although there is disagreement between us as to which Councils can be properly regarded as general. As Anglican critics of the Statement have been quick to point out, Anglicans reserve this designation to the ecumenical councils, and are reluctant to grant infallibility even to their decisions. So there has been Anglican criticism of the assertion that "When the Church meets in ecumenical council its decisions on fundamental matters of faith exclude what is erroneous." (para 19). In this connection two observations may be made.

1. To a good degree, "temper et omnium eundem"

2. For a fuller discussion of many other aspects of the Venice Statement, especially the Anglican Authority, see REV. EDWARD KNAPPFISHER, The Anglican View, 1976, and essays contributed by its individual members, demonstrate the need for Anglicans to tackle their still unresolved domestic problem of the permissible limits of doctrinal divergence within a Church truly united if they are to play an effective and responsible part in ecumenical affairs.

Since the Second Vatican Council authority has been a matter for debate within the Roman Catholic Church and traditional interpretations have been radically questioned by many of its members, including modern theologians. These appear to be a real danger of the pendulum of reaction swinging too far, so that justifiable criticism of the manner in which authority has been understood and exercised could lead to the wholesale rejection of the concept which is apparent in many spheres of secular life. But a proper insistence on the importance of authority, duly recognized and responsibly exercised, in the life of the Church has always been one of the distinctive contributions which Roman Catholics have to make to the universal Church. If this were to be lost, the whole Church would lose an element indispensable to its life, schisms would be multiplied instead of healed, and the disintegration of Christendom would be accelerated.

Respect for authority is not inconsistent with an attitude of critical and constructive questioning; nor need it imply that those who exercise it, and the manner in which they do so, are infallible. A tendency to indulge in, for example, indiscriminate and unauthorized intercommunion may further undermine the unity which it is designed to promote. Members attending the meetings of the Anglican/Roman Catholic International Commission regularly participate in one another’s Eucharists without communicating together. They find this pitiful, and look forward to the time when it will be possible for them to do so. But they are unanimous in their conviction that full communion in sacraments must express substantial doctrinal agreement and that intercommunion would only be possible when it is reciprocal and authorized by their respective authorities.

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First, a decision of a General Council is not authoritative per se. The confirmation by a great see, and in particular by Rome, is a vital part of the juridical act of formal ratification.

Secondly, Article 21 is not necessarily inconsistent with affirming that, irrespective of what has happened in the past, the decisions of a genuinely ecumenical council of the Church united according to Christ's will would be preserved from error.

Early in Christian history, and for largely historical reasons, it came to be generally acknowledged that a position of special importance attached to particular sees. Their primacy was subsequently accorded to their bishops; but it was not envisaged that the authority conferred upon them could or should be exercised by a bishop-primate in isolation. This is clearly affirmed by the Statement:

"The bishops are collectively responsible for defending and interpreting the apostolic faith. The primacy accorded to a bishop implies that, after consulting his fellow bishops, he may speak in their name and express their mind." (para 20)

In both our Churches conciliar and primatial authority have been regarded not as mutually exclusive but as complementary. Anglicans have attached more importance to conciliarity, but recognize the primacy of metropolitanals within their own Provinces, and accord a primacy of honour to the Archbishop of Canterbury in respect of the whole Anglican Communion. Many Anglicans would be prepared to accept the universal primacy of the Bishop of Rome as an indispensable element in the Church united according to God's will (para 23); but they could not accept as a universal primacy whose authority was understood and exercised as it has been in the past by the Pope. In particular, Anglicans find grave difficulty in the affirmation that the Pope can be infallible in his teaching, in spite of the fact that this doctrine 'is hedged round by very rigorous conditions laid down at the First Vatican Council' (para 24(c)). Further, 'The claim that the Pope possesses universal immediate jurisdiction, the limits of which are not clearly specified, is a source of anxiety to Anglicans' (para 24(d)).

The exact relationship between primatial and conciliar authority needs to be more precisely defined, and this has been cogently argued in a recent article.* The bishops are collectively responsible for defending and interpreting the apostolic faith. The primacy accorded to a bishop implies that, after consulting his fellow bishops, he may speak in their name and express their mind. (para 20)

The Roman Catholic Church has much to learn from the Anglican synodical tradition of involving the laity and charity. The prospect should be met with faith, not fear. Communion not only a wider koinonia but also a strengthening of the power to realize its traditional ideal of diversity in unity. Roman Catholics, on their side: would be enriched by the presence of a particular tradition of spirituality and scholarship, the lack of which has deprived the Roman Catholic Church of a precious element in the Christian heritage. The Roman Catholic Church has much to learn from the Anglican synodical tradition of involving the laity in the life and mission of the Church. We are convinced, therefore, that on the degree of agreement, which argues for greater communion between our Churches, can make a profound contribution to the witness of Christianity in our contemporary society.'

* The Tablet, 15th December 1977.

A list of suggested topics for discussion was provided, and this is appended below in full as the topics have obviously been chosen with considerable care to cover all aspects of ecumenical dialogue and may well serve as models for use in
discussion by other ecclesiastical groups. Some of the topics are theological in nature, some very practical. What kind of authority do we expect from those in positions of leadership in the Church? And some refer to the conditions under which further progress towards unity might be promoted. In the event few groups seem to have had time to deal with more than two or three of the topics proposed. The groups were also encouraged to use their discussions to formulate questions to be submitted to a panel of Church leaders, assisted by the main speakers, at a final open forum on the second day.

The group discussions seem to have revealed in many cases quite a wide diversity of views among those who belonged to the same Church yet who were able to work harmoniously with each other in their ministry, and this perhaps gives grounds for hope that ecclesiastical discussions of this type may prove more fruitful than some of the pessimists would imagine. In fact at the final open forum it became clear that the participants at the Conference were nearly unanimous that it had been a valuable exercise. It was suggested that it should be repeated regularly, perhaps every year, and that in addition smaller conferences of a similar nature would be valuable in different areas of the Archdiocese.

The organizers had given much thought to the question of ecclesiastical priority and worship during the Conference. In the end they rejected the idea of an ecclesiastical service and courageously decided to conclude the first day’s programme with an Anglican Eucharistic Service celebrated in the neighboring St Katherine’s College of Education, attended by all the delegates of every persuasion, and to open the second day with a Catholic Mass for Christian Unity at Christ’s College, again attended by all. They felt this was the most honest procedure, and the pews of attending each other’s Eucharist without the possibility of inter-communion would emphasise the work for Christian Unity still to be done and be a spur in all their efforts to achieve it. The Conference concluded with a joint short service of prayers, readings and hymns.

Topics for group discussions:
1. What kind of authority do we expect from those in positions of leadership in the Church?
2. Do you regard primacy as essential to the Church’s life? As a providential development of value? Or as an unwarranted innovation?
3. What extent does the problem of papal primacy hinder the work we are called to do together?
4. What effect do you think a growth in unity between Anglicans and Roman Catholics along the lines of “Authority in the Church” will have on their relations with other Christians?
5. In what sense is Scripture normative for faith and conduct? And how does this bear upon our attitudes to creeds, ... necessary, desirable, or possible?
6. Do you think that clergy have a vested interest in authority?
7. What doctrinal assurances do we require from each other as a basis for full communion between our Churches?
8. In what sense is Scripture normative for faith and conduct? And how does this bear upon our attitudes to creeds, ... necessary, desirable, or possible?
9. On what grounds do you believe an opinion is entitled to respect? What measure of freedom can Christians allow each other on such matters as birth control?
10. Do you think that clergy have a vested interest in authority?
11. What doctrinal assurances do we require from each other as a basis for full communion between our Churches?
12. What divisions between Christians most urgently need our attention?

W. T. L.
BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Aspects of Priesthood; Scriptural Studies; Aspects of Literature.

1. ASPECTS OF PRIESTHOOD

Alec Vidler  "SCENES FROM A CLERICAL LIFE: AN AUTOBIOGRAPHY" Collins 1977 208p £4.50.

It cannot be denied that future historians of Anglicanism will have to take Alec Vidler’s career seriously. His published works (books, pamphlets, articles, editorials in Theology) must, in sheer extent, surpass those of almost all his Anglican contemporaries added together. As a scholar and Church historian he has to his credit published work on Lamennais, French Catholic Modernism and Gladstone’s ideas on Church and State. Vidler was certainly the busiest clerical publicist of the years 1930–65 in England and in any denomination. In rapid succession he was deeply involved in the “spike” Anglo-Catholicism of the 1930s, Cambridge Anglo-Catholic Modernism, the “Judgement of God” neo-Barthian movement and this solid and distinguished post-war Christian Frontier movement. Since 1960 he has run out of radical steam, for the “Honest to God” and Charismatic movements pass him by, and chugged into a religious siding which can only (from the name of his lifelong friend and now neighbour and ally) be called ‘Muggeridgeism’. On top of all this as a pastoral adviser, confessor, tutor, centre of groups of young clerics and ordinands, supervisor of the training of ‘mature’ ordinands Vidler has influenced the life and thought of hundreds of Anglican clergy. Certainly English Catholicism and Nonconformity in 1930–77 could boast of no cleric with half the energy and influence which Vidler gave to Anglicanism.

When we turn the pages of this autobiography to find the masons for this phenomenon we are disappointed. It reads rather like a long and good Times obituary. There are masses of factual detail about Vidler’s education, brief Army service in 1918, parish service, activities, the names of associates, the titles and dates of books. More, there are odd, peripheral details which enable a reader to scent the physical atmosphere of, say, a minor public school in 1913–18, the Anglican Oratory of the Good Shepherd, a “spike” Birmingham parish in the 1930s, the Gladstone Library at Hawarden, the choral houses at Winchester, the town of Spa. But, apart from the shortest and driest of general statements, there is no scent whatever of the author’s own inner life and thinking or of the minds and personalities of the many people with whom he lived and dealt. Then there is the biggest and most claustrophobic limitation of all. the almost total absence of reference to life outside the stuffy, close atmosphere of one school of clerical Anglicanism.

Are these extraordinary limitations due to deliberate humility on the part of the author? A good many sentences in the book make this hard to believe. Was Vidler a mere human catalyst, caught up by chance into the post of unofficial catalyst and publicist, simply reflecting faithfully every successive change of religious and theological temper amongst his clerical contemporaries—but otherwise contributing little? It is tempting to accept this theory. Undoubtedly Vidler is no saint. Contemporary Anglicanism had a number of eminent spiritual guides and confessors: he did not rank with them. As he himself admits, he is no theologian. He is certainly not a major Church historian. As a person he has always been ‘clue’, self-contained. His manner and conversation have always had to them a sharply acid edge; irascibility is always lurking there, and can burst out with disturbing ferocity. Vidler quotes one of his 6th Form school reports:

I liked him from the first and I think he likes me a little, but he is so completely self-contained that it is difficult to judge. Indeed the only fault I ever found in him was that he is so permanently solemn.

Perhaps the schoolmaster was near the truth. Vidler has always been a mystery to his friends and acquaintances. They have tended to imagine that, concealed behind his sharp reserve is massive learning and a deep priestly wisdom. They exaggerated. No one who has known him can deny that he is, when on form, very stimulating company, fertile with ideas, and helpful.
I read the book with particular interest, since I lived with Alice at the Godalming Library, Hawarden for most of a year in 1938-9. I was already at a turning-point in my life when father’s death. It was a shock, even a shock, but in a way I was ready for it. He had always been at the forefront of modern thought, active in the Church of England, even more so in the Anglo-Catholic Church. Yet for two or three years after his death, Hawarden and passed out of his ken, took a practical interest helpfully in my career.

J. H. Aveling


It can safely only have happened very rarely, if at all, that an author has had to be asked by his publishers not to play down his own book. It is not surprising to those who know that this should have happened in the case of Cardinal Hume. What the publisher could not have anticipated is that the author’s attitude has made it a best-seller. He is so far from finding this in the sense of the well-known story of the Pope who was asked to endorse a new publication and regret that the best commendation, the Pope’s name, should be used. He placed the Novus Ordo when he considered the book to be of great value.

The first part of the book, on Monastic Life and Work, should be of special value to all those called to the Religious life, both male and female. We live in a time of new approaches and adaptation, and there are many lessons to be learned from those reared in the school of St Benedict and founded, albeit with considerable diversity on his Rule. It has stood the test of a millennium and a half and has guided men through the Scylla and Charybidis which belong to every age. Here is a wealth of scriptural inspiration and the experience of monastic tradition in the West. It also gives us an understanding of monasticism which is first and foremost ‘an exploration into the mystery of being’.

The second section of the book which is entitled ‘Life in the Spirit’ I think absolutely had to use all sorts and conditions of men. Here is a great deal of helpful advice and encouragement about the development of a life of prayer which is a universal desideratum. I liked particularly the chapter on the ‘Prayer of Incompetence’ —remembered of Ronald Knox’s summing up as ‘a matter of a watch and a pair of knees’. It is a great lesson. I liked the way that the author stresses that prayer must be of help to some people simply because there was a real current search for God and the answers to their prayers, whether they know it or not, by their loss of God and their forgetfulness of the true meaning of life.

I believe it is also a good deal to do with Christians practicing what they preach and being seen to do so. We know only too well that there is a danger here, in a way that they are seen to be of the flesh and not of the spirit. It is easy to become preoccupied and the only solution is to be found in the Holy Spirit, a readiness to admit your fallibilities and to have all the answers. The key to this is let us it as ‘Let your spirit rise to the height of heaven’.

This can sometimes obscure the fundamental simplicity of a loving relationship with God as ‘Thy will be done’. This is not so much about the way that we respond to God’s love, but rather the way that we ourselves are loved by God. It is a great lesson.

I was delighted to find that the author had placed this book in a very high place in the hierarchy of religious books. It is a great lesson in the way that we are loved by God and the way that we love God.

It seems to me that it is a book which has been written for the purpose of helping people to be closer to God and to understand the mystery of being. It is a book which has been written for the purpose of helping people to be closer to God and to understand the mystery of being.
it is something much more than 'Fr Basil's Curtain Lectures': even though it was first
delivered to weary monks at bed-time.

Bishop's House,
Eloff, Thuj, Lebbs.

Michael Hollings LIVING PRIESTHOOD Mayhew-McCrimmon 1977 262p. LK.

An outsider's view of the priest is that he is the General Practitioner of the Church
and, as such, likely to be superseded by the specialists. You need to learn to pray? Ask a
Michael Holling's LIVING PRIESTHOOD Mayhew-McCrimmon 1977 262p LEM.
left to represent the community or parish whose unity he symbolises as he presides over
his letters and the newspapers, and then how the day before him at freedom? Shall he
represent? Parochial location is the hardest of all boundaries to establish. And in such
circumstances what are the duties of a parish priest as, after Mass, he breakfasts, reads
his letters and the newspapers, and then has the day before him at freedom? Shall he
visit the sick, play golf, the same Office, or wait for his parishes to return from
work near his favorite mean of relaxation before the box. And are such ministerial
activities really a 'man's job?'

This is an over simple way of reminding us of a dilemma which is so real enough for
some young men as for them to give up their Orders and take to teaching, marriage, or
social work. Fr Michael Holling's way of dealing with this problem is to speak of
within his experience. As with the metaphysician, so with the priest—equation is true
order.' This is a book in one for whom the meaning of priesthood comes in the to
in which he feels obliged to turn the picture. What started him off on the right lines, so
to speak, was a visit to Padre Pio—a graphic account of which is one of the best things in
the book. Reduced to a simple assertion, the call to priesthood for Fr Michael was one to
help people. A minor principle, he is to be inample, for example, with his work in
Westminster Cathedral, since he had been a Guard's officer and mounted
soldier fighting with Great Britain's finest.. He had perhaps also gathered
knowledge from his curate solely by means of notes which he left on the stairs leading to the curate's attic bedroom. One calls to mind also the priest who, at his jubilee, was
congratulated by his bishop for always having confined his friendships to his fellow clergy. He was never so imprudent as to make friends with non-believers. Again they themselves draw'

This applies especially to the clergy. There is, for example, the story of the priest who
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The implication of Fr Michael's excellent book is one which should apply to the
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Many resort to calling each day 'a period of time'. However those sometimes called 'fundamentalists' are much concerned with the exact truth of the facts recorded in the Bible. Isaiah 'in the year that King Uzziah died ... Jerusalem would be released by a king of Persia named Cyrus. Why? Because chapters 1-66 are called the book of the prophet Isaiah.

Fundamentalists are not just one particular sect but substantial minorities in the Church of England, Presbyterians and other mainstream bodies. Their books are not only published in this century by the Inter-Varsity Fellowship. As evangelicals, quite rightly, the centre of their religion is in the person and faith of Christ, but that is firmly associated with certainty of the inerrancy of the Bible. This kind of religion has received much support in this country from the campaigns of Dr Billy Graham, and it appeals as the good simple religion, backed up by the Bible. Nevertheless, many of this school of thought seek recognition as serious theologians alongside the many critical scholars whom they unceasingly attack.

Dr Ern has read widely the recent writings of these men to which he refers in the text and in the notes. As a critical scholar himself he would not be acceptable to them in the least. He is appalled by their uncritical support of one another, and the lack of any defence of their own basic position, or any depth in their theology of the Trinity and the Incarnation. Miracles are accepted naturally because they are in the Bible, but strictly not for the thought of the Greek by adopting an exhaustive natural explanations can be found. So the plagues of Egypt, the crossing of the Red Sea, the stopping of the Jordan can be explained as natural happenings, although remarkable, even miraculous coincidences. It becomes clear that there is no understanding of the supernatural as a reality as true as this world of causes and effects.

The book does not give the author the opportunity to show his own belief in the inspiration of the Scriptures as a record of the 'many and various ways God spoke of old to our fathers by the prophets'. Most of the book is taken up with exposing the attitudes of scholars who would try to restrict the Bible to the inerrancy of the Bible, or the 'inerrancy of the Bible'.

Essentially a work of reference. This excellent volume like others of its genus has two main purposes. It firstly enables a person to trace any biblical quotation (in this case New Testament) and its context, from his recollection of but one of the words in the text. Secondly a concordance allows one to survey the biblical teaching on a given theme, by collecting together texts which use the key words of that theme.

For anyone who has ever made use of the most widely consulted of all concordances, the English and Greek versions. These volumes will have been obvious. Cruden operates with the Authorized Version of King James, a version now rarely used for scholarly consultation. Further, the scholarly notation and categorization of Alexander Cruden is in many respects superseded by the rise of modern critical biblical science. Some editors, however, do not find it necessary or possible to write only what an accepted orthodoxy approved. The Christians of the New Testament included all who continued living as Jews who had not come to Jesus as Messiah and Gentiles who had no connection at all with Jesus and the Jew. This is a different view given to Jesus as messiah for the Son of man, the Lord, son of David. John's view of the Son of God is different, and so his reason for believing. He was also reacting to the process often repeated by which the first free movements of the spirit of Christ among men became organised and lost their chance to be the organic form in which the human spirit could be expressed. He also found it necessary or possible to forget their own personality and style. Further, they did not find it necessary or possible to express the thought of the Greek by adopting an exhaustive natural explanations can be found. So the plagues of Egypt, the crossing of the Red Sea, the stopping of the Jordan can be explained as natural happenings, although remarkable, even miraculous coincidences. It becomes clear that there is no understanding of the supernatural as a reality as true as this world of causes and effects.

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R. J. Anderson argues that the masterpiece is the work of one mind, that Jewish individual relationship with God and belief in the afterlife was reasonably settled by the time of Moses and that this also must have taken place before the high monarchic era. In the relatively few pages at his disposal he discusses often in depth, the movements of the text which are associated with Job—authorship, style, place, literary form, additions and omissions, theodicy, naming etc. The risk of the volume is an equally wide gap to the different word given to Jesus as man, the Lord, son of David, son of God—but indication of an age different word given to Jesus as man, the Lord, son of David, son of God—which thus help to provide the advantages of a verbal concordance.

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The book is written in a lucid style and its arrangement in chapters and sections make it easier to follow. The printing is good, and the references are to the Revised Standard Version. It is a very thorough commentary, but by a humble seeking to know and love the centre of our faith, the man Jesus who was crucified and was also exalted.

Dr Caird's pithy biblical scholarship is familiar to all serious students of the Bible, and this commentary on Paul's... is well up to the highest standards of this excellent series.

Henry Wansbrough, O.S.B.

III. ASPECTS OF LITERATURE

Marsilio Ficino was born in 1433, the son of Cosimo de' Medici's medical attendant. In 1473 he was appointed chaplain to the Medici at the church of S. Lorenzo in Florence; in 1488 he became centred in the mind (Letter 50): 'it is in the mind that stability and peace are found. In 1463 he issued the first volume of his Institutes: he expounded the doctrine of the immortality of the soul. His language is constantly that of the Platonist, 'God is unchanging unity: a single stillness. This, you are aware is clearly the speaking spirit behind the enterprise, and an Introduction. The trans- late from the Latin. we are simply told, are by members of the Language Department... of the School of Economic Science. London. The modesty which has led the producers of these most readable translations to withhold their names is commendable but dis- proportionately great. The book includes a frontispiece of the bust of Marsilio Ficino in Florence Cathedral. At the end there are notes on the Letters, a particularly valuable section of his philosophical and theological.

In the extended essay on Ficino's correspondence, Fr Kenelm suggests that Dante had a special admiration for Ficino's first work, The Platonic Theology, in which he expounded the doctrine of the immortality of the soul. His language is constantly that of the Platonist, 'God is unchanging unity: a single stillness. This, you are aware is clearly the speaking spirit behind the enterprise, and an Introduction. The trans- late from the Latin. we are simply told, are by members of the Language Department... of the School of Economic Science. London. The modesty which has led the producers of these most readable translations to withhold their names is commendable but dis- proportionately great. The book includes a frontispiece of the bust of Marsilio Ficino in Florence Cathedral. At the end there are notes on the Letters, a particularly valuable section of his philosophical and theological.

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Donhead St Andrew Rectory. • John Godfrey Shaftesbury. Dorset.

Florence. There is evidence in the Letters of his attachment to established religion. Thus we come across him molting his... rank. The 'theological prayer to God' (Letter 116). which Ficino says he himself uses every day. is pure spirituality.


Land and sea arc described with a kind of innocent and pristine sense of nature in all its beauty and fearsomeness that... continually with those who encounter them. Every hero with his companions is engaged in playing some part in a... all. There is scope for choice; room for all

These Letters are an insight into a sane and civilised realm, and it is to be hoped that the projected succeeding volumes will not be long in appearing.

I do not propose to describe the contents of Tolkien's long-awaited Sibnarillion—the Edda -literature and saga stories of the Elves of the First and Second Ages of Middle-Earth—but to ask what deeply felt imaginative poet it is that Tolkien's books meet in a generation who probably know almost nothing of any 'real' mythology and legendary literature. No doubt Tolkien's books, meet several very human needs in a world that increasingly seems to be losing its sense of...

There is in Tolkien's works a restitution of a lost norm. In our open and permissive society it is hard to find right from wrong, beauty from the formless, meaning from the meaningless. Nothing of the kind in Tolkien's world—elves and men are beautiful and noble and brave (or fail to be so) and events present themselves which allow the reader no room to doubt the absolute necessity of action, or its absolute importance, one way or the other. Above all survival is not the supreme value; there are things for which those involved are willing to lay down their lives.

In the Lord of the Rings trilogy there is an underlying confidence that despite all the... good will triumph over evil and at least most of the 'good' people in the story will survive their ordeal; even though they do... limp haphazard ever after. The task performed, there is no secure plate for them in Middle-earth...

Tolkien's world is a much more sombre book than The Lord of the Rings. All moves from the pristine beauty of a young creation to the inevitable end. Tolkien, like the rest of us, is oppressed by the realisation of the end...
Monks have little in their lives for a biographer, or even for the writer of an
obituary notice. Their lives are submerged in the monastic family. The routine
generally, little incident. Its interest is in God's eyes. and not for us to tell. Or is
it? No one can write about Father Gabriel without thinking of that: this is some-

Peter Hubert Gordon Gilbey was the eldest son of Gordon Gilbey and his
wife Grace. On the death of his grandfather, the seventh Lord Vaux of Harrow-
den, in 1838 the family peerage was called out of abeyance in favour of his
mother who became Baroness Vaux of Harrowden in her own right in 1938.

I first knew Father Gabriel when in 1923 at the age of eight, he came to
Ladycross. My memory is of a small fat boy, his fist permanently screwed into
his eye, his face purple with grief, and howling his head off. It did not seem to
be a happy time in his life. After two years he was removed to the larger air of
Ampleforth where the atmosphere, if not the climate, was more tender. The
present writer had no such soft option and had to stick it out until 1926 when
they were reunited, and eventually found themselves in the same House, St
Oswald's, and sharing the same inscrutable and unforgettable privilege of
having Father Stephen Marsvood for Housemaster. Peter was a very pious boy—
but solid. Anything less than the lad young aristocrat would have been hard to
imagine. He developed a huge devotion to St Gabriel Possenti, a young Italian
Passionist canonized in 1920. We found this strange, and it prompted not a
westernen. He was a most successful and greatly loved missioner and Parish Priest. Here his.

An obituary notice. Their lives are submerged in the monastic family. The routine
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having Father Stephen Marsvood for Housemaster. Peter was a very pious boy—
but solid. Anything less than the lad young aristocrat would have been hard to
imagine. He developed a huge devotion to St Gabriel Possenti, a young Italian
Passionist canonized in 1920. We found this strange, and it prompted not a
(little). Peter was underdressed, and when he entered the noviciate in 1932
he took the name of Gabriel on receiving the habit. He was rock solid in his
vocation. His mother, a devout and sensible woman, was agast at his decision to become a monk. Peter simply told her to ... noviciate; and it was no surprise to find hint in a suit of brightest chocolate. He was always more robust than refined.

One noviceate overlapped by a year, and then he came up to St Benet's.
Oxford. In 1935, there had been at first some thought of him reading Honour
Moderations, but he was not that kind of man. He ended by reading Pass
Moderations and taking a Pass degree in 1938, and returned to Ampleforth. We
were ordained in the same year, 1940 (another bond bewteenus) and then began
his monastic work at Ampleforth, teaching in the Junior House as Assistant to
Father Peter Granger. He was to remain there for thirteen years. In 1953 he was sent on to the Mission, first to Cardiff and then in 1957 to St
Alban's, Warrington. Here in 1958, on the death of his mother, he succeeded
her as ninth Lord Vaux of Harrowden. He had been a Jesuit novice (of course, in an Elizabethan Catholic context) all the time he was at Ampleforth under Jesuit direction as an amateur monk. The widow of Lord Vaux submitted herself to the Jesuit direction and Vaux's second son (and heir) submitted herself totally to Jesuit direction and Vaux's third son (and heir) submitted herself to the Jesuit direction and Vaux's fourth son (and heir) submitted herself to the Jesuit direction and Vaux's fifth son (and heir) submitted herself to the Jesuit direction and Vaux's sixth son (and heir) submitted herself to the Jesuit direction and Vaux's seventh son (and heir) submitted herself to the Jesuit direction and Vaux's eighth son (and heir) submitted herself to the Jesuit direction and Vaux's ninth son (and heir) submitted herself to the Jesuit direction and Vaux's tenth son (and heir) submitted herself to the Jesuit direction and Vaux's eleventh son (and heir) submitted herself to the Jesuit direction. The widow of Lord Vaux died in 1962, and there she remained until 1976 when increasing ill health led to her retirement. He continued to live at St

Mary's, in and out of hospital, and had the joy of seeing the centenary
celebrations of the Church there. He died peacefully on 1st November 1977 and
was buried at Warrington. Like so many monks Father Gabriel was to find himself most successfully
filled out so much in his teaching (though he was very happy in that but not on
the Mission. There he found the flowering of his monastic family service, and he
was a most successful and greatly loved missioner and Parish Priest. Here his
qualities of simplicity and sympathy found full scope. He felt, as so many
Ampleforth men, the pang of leaving monastery and school. But there can be no
doctrine that he enjoyed the success he found in the new sphere of monastic work
in a parish. It was in Warrington and in his parish that he belonged, and here
his powers came into full play. The manifestations of affection at his funeral
were a just tribute to the way in which he had identified himself with, and
endeared himself to, his parishioners. There lay his gifts, and there his reward.
May he rest in peace. J.F.
Father James Forbes has been at sea once more, this vacation in m.v. Victoria (Chandris Line), pursuing his studies in... Enjoyed it and deepened his knowledge of Tourists at Sea and their strange and sometimes horrifying behaviour patterns.

Indeed, the Vaux story is one of mixed courage and frailty which ought to attract the attention of Graham Greene. J.C.H.A.

PERSONALIA
Cardinal Basil Hume is among those nominated to be made a freeman (freeperson) of the City of London. A spokesman for the City Corporation said disarmingly that there were no longer any privileges attached: 'The ordinary freedom is quite different from the honorary freedom, which is the City's highest honour and is given to such people as former Prime Ministers and the Prince of Wales.' Also nominated was the Metropolitan Police Commissioner, and a BBC television producer whose legs had been the centre of controversy at the time of the nomination (9th October). The Times headline read: CITY HONOUR FOR ANGELA KENNEDY. The Sunday Times colour supplement carried a full front-page photograph of the lady jumping in the air, without a news script. It is hoped that one day the Cardinal and the Policeman will merit honorary freedom too.

Previous to this, Father James Forbes has been engaged in studies at sea, aboard the m.v. Victoria (Chandris Line). His work has led him to pursue his interests in the behavior of tourists at sea, which has significantly deepened his knowledge on the subject.

The Vaux family story is one of mixed courage and frailty, which ought to attract the attention of Graham Greene. J.C.H.A.

ANGELICANS IN GALLIA BENEDICTINA PEREGRINATIO
Living in Ampelforth one has a distinct point of reference for a comparison and appreciation of Benedictine communities. It is interesting, therefore, to visit two Benedictine houses in France this summer.

St Martin's Abbey, Ligugé, is situated about 8 miles south of Poitiers, in the valley of the Clain and can claim with considerable justice to be the oldest monastic foundation in France, being founded by St Martin in 361, succession to the Pope. There was a large number of Catholics in the ship's crew, mostly Goanese and South Korean, and about 150 (visible) Catholics cabin passengers in the forward section were the most alarming shirts who eventually turned out to be three (invisible) young priests.

There was a warm invitation at the Bridge in any time, so that Father James had an escape route and was enabled to pursue his contemplative vocation. There was a warm invitation at the Bridge in any time, so that Father James had an escape route and was enabled to pursue his contemplative vocation. There was a warm invitation at the Bridge in any time, so that Father James had an escape route and was enabled to pursue his contemplative vocation.
The remainder of the Congress came as an anti-climax and the Abbots were ready to disperse at the end of the twelve days. But the value of such a meeting does not lie only or even principally in the business that is transacted. It is the encounter with Abbots of very diverse monasteries, the chance impressions, the mutual understanding and encouragement which makes the long journey worthwhile.

M. A. G.


Abbot Rembert was elected Primate in September 1967, two years after the close of the Second Vatican Council. It was an unexpected election at several levels, but it seems, in retrospect, both well-timed and obvious. He was not only profoundly committed to what emerged from the Council; he was, personally, the embodiment of what it stood for, and he had the ability to communicate its theological vision and, where necessary, to apply it in concrete form. As Abbot Primate, he had an ideal (if sometimes difficult) platform. The Benedictine Primate is above all an ‘animator’ rather than a general: he has influence rather than power. Even in S. Anselmo, Rome, he is only the ‘provisional’ superior of monks already committed to their own monasteries elsewhere, only the nominal Chancellor of a university in which the concrete decisions are taken by others. In the far-flung Benedictine Confederation, he has even less power than the ordinary professed monk, for he has no vote except as Chairman of the Synod of Presidents, and every self-respecting Benedictine knows that the Synod of Presidents is not, in the juridical sense, a very powerful body.

Abbot Rembert judged that the Primate could, particularly in the period of ‘culture shock’ which followed the Council, play an extremely useful role at the level of communities and interpretation. One of the by-products of Benedictine autonomy is a certain isolation and provincialism. This is particularly true of the smaller and more enclosed houses of women. During his ten years as Primate, Abbot Rembert visited over five hundred monasteries. These were seldom merely formal visits. His aim was to get to know the Communities and their special problems, and so let them get to know him. He was especially attentive to the ‘underprivileged’ Communities—frequently those of women, or those suffering from political or economic pressure, burdened by uncertainties about their future. His aim was always to give these Communities a deeper sense of their role within the Benedictine family and the universal Church, and to help them to relate their own problems to the wider ones facing the whole human family. His visit corresponded was the growing proof of the value of these visits, and his prodigious memory and capacity for work ensured that it always remained a personal correspondence: he was increasingly able to visualise the Benedictine Confederation in terms of known faces rather than as statistics in a book, and therefore able to judge and advise within a network of special human contexts.

He was marvellously qualified, by nature and by training, to become in this way a bridge between the centre and the periphery of the institutional Church, a carrier of good news to the local Churches, and, in the same way, a ready listener. His vast correspondence was the grossing proof of the value of these visits, and his prodigious memory and capacity for work ensured that it always remained a personal correspondence: he was increasingly able to visualise the Benedictine Confederation in terms of known faces rather than as statistics in a book, and therefore able to judge and advise within a network of special human contexts.

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manuscripts of Ambrosian chant, he brought also to his study of theology both a respect for complexity and a love of under-lying rhythms, both a keen sense of tradition and a taste for an authentic originality rooted in it. His openness to change, far from being (as was sometimes supposed) a simple preference for things modern, grew out of his understanding, whether of music or of theology, as elements of a living and developing culture. If he was at home with Schen
berg and Karl Rahner, he was equally so with Mozart and Jane Austen. His sense of urgency when he felt the need for radical reforms of structure was balanced by a suspicion of anything resembling iconoclasm. and his doctrine was always scholarly as well as practical. He had a great love for the Rule of St Benedict and for its complex influence on the Christian spirit.

His temperament and his methods reflected and supported his complexity of interests, and helped him in particular to embody in his own style of leadership the concept of ecclesiastical authority represented by Pope John XXIII and by the pastoral ethos of Vatican II. His mild and rather shy manner concealed great consistency and firmness of purpose, but he was quite without self-importance or rigidity. Patient, persuasive and humorous, he had the natural courtesy which conferred on others the sense of being his equals. He was shrewd and tough enough to do more than hold his own in the somewhat specialised kind of dialogue which goes by the name of Vatican diplomacy, and took endless pains to protect the interests of those underprivileged or minority groupings who looked to him, and to his long-standing friend and colleague, Father Pedro Arrupe, General of the Jesuits, as to their natural champions. He was highly competent in controversy and, in a highly controversial decade, had to cope with a good deal of it; but this was never his preferred mode of action, and he always returned with relief to the more humane and pastoral side of his office—his reading, his correspondence, his piano, his pastoral visits. He remained deeply devoted to his mother and family, and to his home at St Vincent, Latrobe; this strong sense of home and of loyalty, together with his deep and unpretentious love of prayer and of the liturgy, was the secret of his extraordinary stamina (not just the stamina of survival but the stamina that was constantly beginning again with renewed freshness) in a very demanding job which, by its nature, often had some of the characteristics of an exile.

In this respect, he was profoundly happy to be able to return to the USA as Archbishop of Milwaukee. After being Abbott and Primate the new responsibilities held no terrors for him, and within a few days of the appointment he was already studying the pastoral problems of the diocese. He was ordained Archbishop by the Apostolic Delegate, Archbishop Jean Jadot, in the presence of a great throng in the Milwaukee Cathedral. The people of Milwaukee clearly sensed that they were going to be happy with their new Archbishop, and the succeeding months have deepened this sense. The diocese has the all the complexity—problems of urbanisation, ethnic groupings, alienation, and so on—which are the lot of the great American cities, and the Archbishop will have his hands full. He will be supported by many Benedictine prayers.

Meanwhile, the new Abbott Primate, Abbott Victor Dammertz, from St Ottilien in Germany, is settling to his task with great skill and good humour, and in the spirit of hard work, openness and lack of prejudice which he has inherited from his predecessor. The mantle of Eliai has fallen on Elisab
S. Anselmo, Rome

Dominic Milroy, O.S.B.

WESTMINSTER ABBEY: 'FOR CHRIST AND CONSCIENCE SAKE'

Ampleforth has a particular dedication to St Edward the Confessor, since it was he who restored alienating Westminster, set in train the building of the abbey church now used for the crowning of monarchs, and finally had himself laid to rest there—where his mortal remains rest even to this day. It was fitting then that monks of Ampleforth should be asked to the Abbey on 13th October this year, the Feast of the Translation of St Edward, to witness an ecumenical act of generosity far surpassing anything that could have been imagined two decades ago.

Indeed on 17th July 1979 Geoffrey Fisher, then Archbishop of Canterbury, wrote in a now celebrated letter: 'I have sometimes said to myself how glorious it would be to combine in a joint memorial of those who lost their lives fighting for or against the Reformation. Some day we shall get to it, but it may be still a long way out of sight.' This letter came to repose with the Dean of Westminster, Edward Carpenter, who wrote the official biography of the 99th Arch-

bishop, and, judging that the 'some day' was no longer so far out of sight, he decided he was in a position to give substance to the Archbishop's hope. The Dean remembered some words written by William Law in 1728 in A Serious Call to a devout & Holy Life, and, recalling the martyrs, was moved by them to act. 'Therefore, God be our good; if there can be no good but in his favour, nor any evil but in departing from him; then it is plain that he who judges it the best thing he can do to please God to the utmost of his power, who worships and adores him with all his heart and soul, who would rather have a pious mind than all the dignities and honours in the world, shows himself to be in the highest state of human wisdom.'

When Abbot Basil Home had been appointed to Westminster, Dean Edward Carpenter had written to him a congratulatory letter in which he spoke of the two sister Queens buried together in the one tomb in the Abbey. On the tomb of Mary and Elizabeth in the north aisle of the Henry VII chapel a Latin inscription tells us: Regno consortes & una mortui dominorum Elisabeth et Maria sorores in spe resurrectionis—'Partners both in throne and grave, here with her, adores him with all her heart and soul, who would rather have a pious mind than all the dignities and honours in the world, shows himself to be in the highest state of human wisdom.'

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Thomas Babington Macaulay described Westminster Abbey as 'this temple of silence and reconciliation where the enmities of a thousand years lie buried'. On a tomb in the north aisle of Henry VII chapel there is a Latin inscription which may be translated: ‘Partners both in throne and grave, here rest we, two sisters. Elizabeth and Mary, in the hope of one Resurrection’. This is reconciliation, not as Macaulay suggests in the coldness of the tomb but in life abundant, life renewed, life resurrected.

Who, I wonder, wrote these eeriest words, placed there in 1665 a year after gunpowder, treason and plot—words seemingly out of character with the spirit of their times. Maybe King James himself, breathing the rarer atmosphere of a more extensive charity and thus transcending the internecine struggles of his age. If so perhaps he was moved by the memory of his own Roman Catholic mother, Mary Queen of Scots, for whom he was to build a tomb in the south aisle. Certainly no such inscription could have gone into the Abbey without his consent. Or was the author some less exalted Englishman who seized the opportunity to graft his comparison to that other country whose ways are ways of gentleness and all her paths are peace.

We shall not today dwell on the bitterness, the misunderstandings, the suspicions which divided Christians when the Reformation that came as a process of gestation, sudden erupted with Luther in Western Europe. Soon each church, each denomination, each sect produced its heroes, the rack, the gallowses and the stakes. Their courage and demeanour gave dignity and grace to scenes of squalor and barbarity. Their words, when they were allowed to utter, proclaimed a victorious faith and a sure trust in God. I think of Thomas More in the tower: ‘Is not this house as nigh heaven as my own?’ or Bishop Hugh Latimer: ‘Be of good cheer Master Ridley, and play the man. We shall this day light such a candle by God’s grace in England as (I trust) shall never be put out’. or John Huss, seeing an old woman hastening with her faggot to feed the flames: ‘O sancti simplicissimi’—‘O holy simplicity’. Not must we only have in our hearts and in their relations with each other we must leave elbow room for a measure of diversity, cultivating that wisdom which could price each. Full and liberating: a unity, full and free, more, in time with the Being of that mysterious God in whom there are real distinctions, analogous at our human level to distinctions between persons yet in him all is held together in the substantial ground of a mutual and sacrificial love. The truth of God must be bigger than all our several insights put together. Sometimes formal inconsistencies between us, if in logic, strictly non-existent, yet represent no more than the limitations involved in the structure of our own thinking. To categorise the nature of God within our own systems. Hence the built-in paradox of our symbolic unveiling—of the truth of God must be bigger than the truth which refused to be broken. Not for them goodness. Their name. Yet when Lady Fisher unveiled the memorial we remembered them.

The moving finger writes and having writ moves on: nor all thy piety nor all thy law shall he 'till it be cast out a line, nor all the team wash out a word of it. The scandal of this violence, inflamed by Christians upon Christians is irreconcilably part of our common history—to our collective shame. Yet equally the martyrs’ triumphant victory to Christ is our collective glory. The words of the Persian poet Omar Khayyam are but half true and it is the other half which is most significant. What man cannot do, God does do. He in his providence redeems our mistake. He brings good out of evil: he makes the wrath of man to turn to his praise. If this were not so we should be, of all men, most miserable.

Yet in condemning the sanguinary and the violence as wholly irreconcilable with a gospel of reconciliation, we must not too easily sit in judgment on our perpetrators. If this were not so we should be, of all men, most miserable.

Yet in condemning the sanguinary and the violence as wholly irreconcilable with a gospel of reconciliation, we must not too easily sit in judgment on our perpetrators. If this were not so we should be, of all men, most miserable.

...
we have learned at long last that for Christians to be divided, suspicions of each other; for Churches in their worship to be closed and hedged in is a treason of the spirit. May we not see, in humility, that the world, in its peril and its remorse, desperately needs all that Christians, through Christ's grace, can offer; and that Christians need for their own souls' health to be immersed in this world—the world for which Christ died.

It were better done together.

THE WESTMINSTER ABBEY/AMPLEFORTH ABBEY CONNEXION

It is no secret to the world that Ampleforth claims direct and unbroken descent from the monks of Westminster, which would make the Community (the claim below, declares the connexion for all to see. When we came to complete our JOURNAL with its crossed keys of St Peter's Abbey, its St Edward the Confessor quartering and its representation of the Thames running sweetly mounted within the words of Isaiah Attendite ad petram undo excisi estis—

For instance, on St Benedict's Day (21st March), 1966 the Benedictines were invited by the then Dean to a Festal Evensong to mark the 900 years since the great ceremonies of the Cathedral (some saying that the simpler monastic Office of Westmonasterium which a former Dean had sent us to be built into our new edifice was re-mounted within the words of Isaiah Attendite ad petram undo excisi estis—

Look to the rock from whence you were hewn.' We have looked and do look, and we are welcomed.

In recent memory we have been invited a number of times to Westminster. For instance, on St Benedict's Day (21st March), 1966 the Benedictines were invited by the then Dean to a Festal Evensong to mark the 900 years since the Abbey was reconstituted. There were representatives from every Benedictine house in Britain there, and particularly from Ampleforth—and they included the titular Abbot of Westminster, who said jocularly 'I have come to see how you are keeping up the place for us!' Very many will naturally recall the day of Archbishop Basil Hume's ordination, when Vespers were sung in the Abbey after the great ceremonies of the Cathedral (some saying that the simpler monastic Office of Westmonastersium which a former Dean had sent us to be built into our new edifice was re-mounted within the words of Isaiah Attendite ad petram undo excisi estis—

... and so forth.

The next morning we all, Canons and monks, shared Holy Communion before breakfast (the monks not communicating, of course) and later attended Martin's (our equivalent being Lunds) in the chapel of St Faith, which all this century since Charles Gore's request has been reserved for prayer. Behind the altar is a wall painting of primitive beauty: a monk kneels to the left in prayer, asking the intercession of the saint in the centre, a martyr wearing a rose mantle— it dates from the time of Henry III's new choir and belongs to the depositions of the monks from before the Reformations. The mid-morning was taken up with a paper by the Archdeacon of Westminster, Bishop Edward Knapp-Fisher, in the Jerusalem Chamber: it was on the work of the Anglican/Roman Catholic International Commission, of which he is a member and signatory of the Agreement Statements. His main comment for our interest was that there are many on both sides who felt that the Venice Statement on Authority had been printed when it was not yet ripe, that it is still the subject of new and definitive comment, requiring a more polished document later on. That in fact may be no bad thing, the interim report clarifying the position to date and eliciting further refinement. It is a way of proceeding. Discussion of all this, and what lies ahead about the ARCIC, was interrupted by the arrival of HM the Queen to open Parliament, which we watched from behind a line of guardsmen.

At this stage the Editor had gone on to Canterbury and Fr Abbot took on the account. During the afternoon Canon John Baker talked to us about the Archbishop's Diocesan Commission, of which he is a member. It was fascinating to see that they had found that the principal divide at the present time, that between radical and conservative, cuts across all denominational boundaries and that the greater difficulty was to find an agreed terminology for the discussion of Christianity. After a break for tea we joined the Dean and Canons for Evening which was sung by the boys of the Abbey Choir School. There was a power cut at the time and so it was sung by candlelight which made it even more moving—there is nothing quite like the sound of a church choir. When we had prayed together we met again to discuss how we could cooperate together in the future. We agreed to pray for each other on a regular basis and to continue a series of visits and shared activities to promote our mutual friendship and understanding.

During a delicious buffet supper we presented to the Dean and Canons in memory of our visit a copy of *The Noble City of York* (THE JOURNAL, AUT 1972, p. 102). It was copy Number I of a specially bound edition which had been given to us for this occasion by Mr Walter Smith, the publisher and one of our Contributors. It had been signed by all the contributors including Dr Coggan, who at that time was Archbishop of York. We were then taken on a delightful tour of the Abbey during which the Canons and their wives drew our attention to all their favourite details and points of special interest. The Shrine of St Edward the Confessor is in a special chapel we sat at a high level behind the main high altar. It was there at about 9.30 pm in the stillness of the empty Abbey that we celebrated the Mass of St Edward in the presence of the Dean, Canons and all their wives. It was a most moving moment; a fitting climax to a most
memorable day. No question of intercommunion here. But in its place deep standing. No more could be hoped for.

The History Committee has now settled to planning an annual meeting of a single day in one of the monasteries of nuns in the accessible Midlands—Talacre; and equidistant from Ampleforth, Downside, Douai and Ealing. The Community of St Mary's Abbey had its roots in seventeenth century Ghent/Staffordshire again this year. near enough to Colwich. Stanbrook, Belmont and Castle. Staffordshire. It moved in 1853 to its present home, the young Pugin fat once building a fine church there in his distinctive Gothic, style, large enough for fifty nuns, with oak flooring and panelling. Today, with the school turned into a retreat centre, it is a Community of twenty who are surprisingly open to nightcap.

Talacre, Teignmouth, Stanbrook and the home Community. Abbot Gregory Freeman of Douai presided. Conventual Mass was said on the morning of the fifty nuns, with oak flooring and panelling. Today, with the school turned into a retreat centre. It was an excellent illustration of Fr Piacl's generalities, reinforcing what he had said more widely.

May I begin with a quotation from Professor David Knowles' Introduction to the Life of Lady Lucy Knatchbull. He compares Dame Gertrude More and Dame Lucy Lucy—she writes—Dame Gertrude More, nourished on the eastern teaching of Father Baker ... (appears) a contrast to Dame Lucy with her warmly coloured meditations and moments of ecstasy and union. The difference is probably in part superficial and temperamental; for the lives of both show a struggle ... and a renunciation of affection ... But so far as there is a real difference of pain, and not merely of grace, it may form a basis for comparison of [the Benedictine] Fr Baker's methods and those of the Jesuit directors who were apes of Carmelite spirituality in the Low Countries. The latter, with Lady Lucy and her Community behind them, could face any such comparison with equanimity.

The Foundresses of our Monastery at Ghent, Lucy Knatchbull, Eugenia Poulton, Magdalen Digby and Mary Roper, were arrivals to continue to enjoy Jesuit direction, which had threatened to be cut off by Archbishop Beaton, no friend to the Jesuits. Lady Mary Percy too, as was well known, was not partial to the Jesuit direction. The Jesuits, and particularly Dr Norton Knatchbull, Lucy Knatchbull's brother, who had been Confessor in the Brussels Monastery in 1616, and had entered the Society of Jesus in 1621, was not partial to the Jesuit direction. As there is a real difference of path, and not merely of grace, it may form a basis for comparison of [the Benedictine] Fr Baker's methods and those of the Jesuit directors who were apes of Carmelite spirituality in the Low Countries. The latter, with Lady Lucy and her Community behind them, could face any such comparison with equanimity.

The conference began with a paper from Fr Placid Speiser, Ampleforth's librarian, on Prayer & Politics among English Benedictines at Brussels in the early Stuart period. His thesis turned on the distinction between Jesuit spirituality, which he described as a community orientation with systems of prayer versus personal orientation with prayer flowing forth from lectio divina. The mixture is still with us, in confrontation, there are many ecclesiological alien in any one congregation, often any one community.

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city. Abbess Lucy therefore without difficulty procured the Jesuits as Extraordinary Confessors and directors for her Community.1) We, being under the Bishop, our ordinary Confessors and Chaplains were Seculars, right down to 1797, when Abbot Clement Fowler became our first Benedictine Chaplain.) In 1632 Fr Norton Knatchbull was himself the third Rector of the Ghent Tertian House. However, by 1632, the Jesuit General, Matteo Vitiello, perhaps envious of the troubles rampant in the Brussels Monastery at that time, had curtailed the Jesuit services to our Monastery, and Abbess Euphemia Poelans wrote to him, explaining about his restrictions. We have his reply, dated 19/2/1633 in our Archives: he writes — "In regard to moderating a little the offices, which our (Brethren) were accustomed to confer on this very religious monastery, more frequently and more freely than many approved of, (this) was done by me... because I thought it incumbent upon me to see that all was done in order and moderation, so that there should be nothing that the malcontent could accuse, or even the Prelate of the Church from excessive..." Curtailment of personal influence perhaps may have resulted, but a long-lasting effect seems to have been the result of these early days. The Exercises, judging from frequent mention in old papers, were often gone through at least individually, and we learn from Foley and the 'Annual Letters' that in 1676 "many English nuns of Ghent made the Spiritual Exercises this year with great fruit." In 1652, Sir Tobie Matthew was living at the Ghent Tertian House and had completed his Life of Lady Lucy Knatchbull begun in 1642, the original of which we possess;2) from the text he was evidently her Director for some time, and to our tradition, a Jesuit, though secretly for political reasons.3) It seems unlikely that Lucy Knatchbull would have, at the time, confided her intimate personal papers to any but a Jesuit. (In passing, it is interesting to note that this Life is the only place known where Sir Tobie is actually named as of the Society of Jesus: that he actually was a member is of course contested by modern Jesuits.)

After the suppression in 1773 the Jesuits of the Ghent Tertian House seem to have joined the staff of the School at Lisse, known as "The English Academy", the future "Stonyhurst", and no doubt from this time our contacts would have been much diminished or even ceased.

Alongside the obvious Jesuit influence on our Community there must also have been a growing Benedictine influence. To make it more easily available, Dame Alexa Gray, in 1632, made a translation of the Holy Rule, aiming to read, as it had been formulated throughout. (I think this was the first printed English edition since the Reformations.) Another source of Benedictine influence came from the great Abbey of St Peter's the Abbots of which exercised a kind of feudal right over our Abbey, being in the domain of St Peter's; each year on the feast of St Peter and Paul a wax candle of 28s weight etc had to be presented in recognition of the Abbots's over-lordship.4) As early as 22nd May 1625 an agreement had been drawn up between the two Monasteries regarding mutual prayers for the departed.5) Very friendly relations with the monks seem to have been maintained until our departure from Ghent in 1794.

We had taken the Brussels Constitutions with us to Ghent. They had been drawn up in 1640 for the better observance of the Rule of O.F.M. St Benedict,6) by Matthaeus Hovius, Archbishop of Mechlin, and, Abbess Neville tells us of many Abbots of learning and sanctity.7) When Father Richard Barlow went to Brussels in 1623 to obtain help for the foundation at Cambrid, he revised our Statutes and gave our constitutions most high praise, and that they were more conforme to the Rule than theirs.8) When Bishop Ullintheus revised these Statutes in 1806 he considered them 'pursuements for their piety and wisdom', he thought much too of the long test which they had stood, and the value of old traditions and experience generally.9) We continued to observe them until about 1947, leaving them aside with regret.

The Community left Ghent in June 1794, via the Duke of York's army wagons and Antwerp.10) In 1795 they reassembled in Preston, "the most Catholic town in England," in a house in Chapel Street, opposite the Church of St Wilfred, which had been opened in 1823 by the ex-Jesuits. Fr Dunn and Morgan,11) there the Community were obliged to go for Mass and the Sacraments until a Chaplain. In the person of Fr Robert Blaco was appointed in 1797 by Dr Gibson, the Vicar Apostolic.12) As far as our records go we seem to have had little or no community contacts with Jesuits after their restoration in 1814 apart from one or two retreats.

In 1811 the Community removed to Caverswall Castle near Stone in Staffordshire and so came under the jurisdiction of Dr Milner. Then Viscount Apostolic of the Midland District; we were, as our Annuals record, "thus provided with an Ecclesiastical Superior, whose personal piety, enlightened wisdom and fatherly kindness were unsurpassed in any of the excellent Prelates under whose jurisdiction it had hitherto flourished." His influence was necessarily a powerful one; he had great zeal for the spiritual and temporal welfare of the Community. We have a number of spiritual directives and commentaries written by him for us, religious books given to members of the Community, he drew up plans even to the minutest details for the Chapel and interested himself in every aspect of our life—even to sending a large roll of blue flannel for petticoats for the cold nuns! Husenbeth, in his Life of Dr Milner says: — He always took a kind and paternal interest in the holiness and religion, and that he had escaped for a while from the turmoil and distractions of the world. He was always said to see Dr Milner in his

4) Brussels Annals. p.140.
7) Oulton Archives. O2.
10) A. M. Matthew. "Life of Tobie Matthew" (1904), pp.18-33.
11) Letters in Archives. Fr Neville. 1922. Fr Chadwick.
14) Ghent State Archives.
15) Letters Oulton Archives. 1843.
16) Abbess Neville. CRS Vol V p.4.
18) Ghent Annals. p.149.
19) Ibid p.90.
red character: one should see him at Oscott or Caverswall. He was free from
reticence, safe from tiradulous observation, and surrounded by friends in
whom he could repose entire confidence. Trum, all the amiability of his real
character came forth and he was easy, cheerful and affable. Bishop Milner
died in 1826: he seems to have had a marked influence on the Community at
this period, and Milner's seems to have been as strong and beneficial as his.

In the early 1840s we came to know Blessed Dominic Barberi C.P., who
acted as our Extraordinary for some time, and gave the Community two
Retreats, one in September 1844 and another in May 1847. Bishop Walsh,
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When in 1876, the German monks were forced, on account of the "Kultur-
kampf," to leave their country, Bishop Ullathorne gave them the church and
property at Erdington: by 1879 he had put us in touch with them. Front
Ecclesiastical Superior, and when obtainable, (which is unfortunately rare!) a
Remnants of Jesuit influence may be seen I think, down to recent times
organisation, academic function and manners. is not historically 'an enduring
focus of identity': it has a life principle, not a law principle, and so it endlessly
fluctuates. The Catholic faith, in those long years, suffered permanent shocks,
arrivals and departures. Converts were drawn in the palm nineteenth
century by many different visions of Catholicism —the medieval -Tory, the Celtic
nationalist, the Tractarian idealist, and so forth. They were mostly disappointed
with the reality, spending the rest of their lives attempting to fit it to their
deads. Newman, for instance, saw it all from 1570 as a swirling mass of incon-
sequences at last becoming, under the Second Spring, a Church with a proper
study of the man and the prelate'. Even the Abbot Primate had a paper to give.
Fr Alberic Stacpoole gave a presentation of J. C. H. Aveling's book, The Hand,
Handle & the Axe to show the conduct of lite of the Catholic recusants in
England from Reformation to Emancipation (1535-1829). the main thesis
intends to persevere, made an oblation to Our Lady: a novena was made for
the: Ascension for a happy death for the next to die. The Abbes (accom-
pounded by Our Lady, according to an old tradition) communicates each
Saturday for the spiritual welfare of the Community. We still keep up these
devotions in a modified manner: our children still recite wearing their rings. I
attended on all the numbers, (rather wrongly!) to Jesus influence, and in our
Community we certainly 'lisped in numbers'. There were Saturdays in honour
of Our Lady's Dolours, 10 Fridays in honour of St Francis Xavier.

Community Notes

A.J.S.

1. Ibid Bk VII p.18.
2. Ibid Bk VII p.10.
8. MS Oulton H.G. p.127.
10. Ibid Bk VII p.29.
11. Ibid Bk VII p.10.
12. Ibid Bk VII p.18.
13. Ibid Bk VII p.29.
15. Ibid Bk VII p.29.
17. Ibid Bk VII p.10.
18. Ibid Bk VII p.29.
20. Ibid Bk VII p.29.
22. Ibid Bk VII p.29.
23. Ibid Bk VII p.10.
24. Ibid Bk VII p.29.
BRITISH COUNCIL OF CHURCHES LOOKS INTO BRITAIN TODAY AND TOMORROW

The autumn 1977 Assembly of the British Council of Churches, held at the admirable conference centre in Swanwick, Derbyshire, from 24th—25th November, was unusual both for devoting the greater part of its time to a single (if complex) project and for inviting a hundred or so persons from many different walks of life to join its 150 regular members for the first part of its work. Your editor, Fr Alberic, was one of these. The BCC, it may be worth recalling here, does not (yet—we say) number the Roman Catholic Church among its members, though at this Assembly it admitted to membership three new Churches, the first additions for several years, namely the Russian Orthodox Patriarchal Diocese in the UK, the Congregational Federation (the largest grouping of those Churches who chose not to join the United Reformed Church in 1972) and the Holy Order of the Cherusbin and Sethophil Church (a mainly Nigerian community with strong congregations in London and Birmingham). Yet there is closer liaison with the Roman Catholic hierarchy at national level, frequent membership of the RC Church in regional or local councils of Churches, and a particular interest among many RC leaders for the project to which this Assembly was chiefly devoted: Britain Today and Tomorrow.

This project was born out of the widespread sense of crisis in 1974—5 about the prospects for our nation, a sense of crisis which has had little settled down since into a dull throb rather than an acute pain, but which has hardly been relieved by anything more decisive than the economic breathing space provided by North Sea oil. It had proved difficult at that time to find any clearly adequate form by which the Churches could 'tackle' that sense of crisis: the Call to the Nation issued by the Archbishops of Canterbury and York in October 1975 came from the same strain, indeed it was the Archbishops of Canterbury at the autumn 1975 Assembly who insisted that the Council must not allow itself more than two years to show that some worthwhile contribution could be made. Assembly delegates had at that point spent some time in talking about the crisis, each with not less than three people present to be of the view that all who had heard those conversations a list of six subjects had emerged as focal points for exploration: some all too familiar—unemployment, violence, Britain's role in the world; others perhaps more suggestive—lower and powerlessness, world economic justice and Britain's priorities, culture, morality and styles of life.

On each of these a group was formed, and a meeting was arranged to discuss in the Council's Division of Ecumenical Affairs, an eighth group was put together consisting of theologians, each working with one of the seven groups but also considering together what had been discussed, the whole point of these groups was to encourage the discussion of the national issues, to encourage debate and to develop a common policy. It was expected that the Assembly would make a report to each group, and to the BCC about further work it could undertake. Among the reports thus landed on the doorstep of those Assembly members who had asked for them all, several with long bibliographies or referring to supporting papers to be available at Swanwick. In fact each member was only expected to be familiar with one. For during its first day the Assembly split into six 'hearings', each of which looked at two of the major topics reports (Culture, Morality and Styles of Life, having proved so much of a catch-all that it had a whole hearing to itself), and it was in these hearings that two of the three 'assessors' drew from different backgrounds, not all of them Christians, shared in the debate with those who had prepared the reports and Assembly members. Later in the meeting reports from each hearing were debated in a plenary session of the Assembly, but between the pressures of time and the voluntariness of many with the written reports these plenary debates proved less stimulating and significant than what had gone before.

A note like this is hardly the place to try and summarise the ten reports, let alone the eleventh (with which I was myself particularly engaged). One of them has already been published—that on employment and unemployment, under the title Work or What? (London: Church Information Office, 75p) and others will be (send a postcard to the BCC at 2 Eaton Gate, London SW1 W 9BL) will ensure that you get details. Moreover it was evident in November that the present reports do little more than begin on a set of the unfolding and postmillennial explorations which must go well beyond the sharing of existing points of view and the writing of reports. But it may be useful to pick out one or two of the common features.

First, the frequent stress on the need to look beyond the 'problem' to the long-term causes and possible long-term reassessments. The report on unemployment warns that we have too easily assumed that full employment is a possible goal and that we shall have to develop a new 'life ethic' which can clarify the ends of economic activity and help us to make sure that the means employed are consistent with them. Similarly the report on violence bids those of us who have little direct experience of the pressures of injustices examine more deeply why violence makes us so anxious and fearful. Second is a stress on the wider international setting as the appropriate framework for our understanding even of domestic issues. It was even said at Swanwick that the whole project may be falsified by being entitled 'Britain Today and Tomorrow' since virtually all our puzzles and woes are common to the industrialised world; not excluding Eastern Europe, and can only be resolved when ways are found into a future that allows adequate room for the peoples of the third world too.

A further tension that appears more than once is that between a stress on the 'given' (and therefore to a large extent fixed, unchanging) and a stress on the need for exploration (and therefore for what is new and different). This tension which can only find acceptable resolution in a more lively and flexible sense of tradition, of a tradition which moves gladly into a different future and knows how to draw on the strengths of the past in order to do so.

The project so far has moved almost exclusively at the national level. One or two of the reports have drawn on the work of local or city groups, but it has not been possible to engage a broad cross-section of British people, even of Church members, in this project. This is for at least two main reasons: one, to do with the strength of the BCC as an instrument, that there simply hasn't been the money, and therefore not the staf time, to pull in much beyond the national groups; and second, more of ideological character, that it does not seem right...
to ask people in A or B to work on issues formulated elsewhere, and that we ought rather to be encouraging people to start from where they are and from the forces as they see them. It is this tension which is now in the forefront as plans are being laid for a conference over the 1978 Spring Bank Holiday weekend, also in Swansea, to which each diocese/district/association etc. (i.e. the local areas of the respective Churches— including the Roman Catholic) is asked to send a representative. The hope is that this project that has largely been confined up to now to relatively ‘expert’ and specialist circles can become a living force much more widely.

From the outset three years ago, those of us closely involved had a constant feeling of biting off more than we can chew. We have set ourselves dangerously grandiose goals, knowing that we could bring only relatively weak resources to bear. The eleven reports presented to the Swansea Assembly are undoubtedly a mixed bag, some considerably more adequate than others. But there has been a lifting of a yet more compelling sense that nothing less will do, that what God is calling for from His Church in our time—better, what He is holding out for His Church to respond to—is a vision of a wholeness of obedience, a sense of purpose that can involve all our fellow-citizens and not just ourselves, a commitment to a struggle for far more than material abundance for those already rich in the world’s goods. The distinctive hope towards which the Christian powers can only be one that promises life and fulfillment to all, and therefore a Britain no longer divided into halves and have sets of us into those with a future and those apparently without, a Britain whose tomorrow can point much more genuinely than our today to the eternal reign of the loving Father and Creator.

Division of Ecumenical Affairs.
The British Council of Churches.
2 Eaton Gate, London SW1W 9BL.

Marvin Conway

THE CAUSE OF THE ENGLISH AND WELSH MARTYRS

It was a great and glorious day for the Church in England when, on 25th October 1970, the Forty Martyrs were canonised (JOURNAL, Spring, 1971, p.84—97). Never had a whole tradition of saints been so graphically blessed as a corporate movement; and such was the joy in many communities in the English Church, that we have been at least to see the many more such martyrs still to be fully recognised. But the Office of the Vice-Pontifical of their Cause, at 144 Mount Street, Mayfair, does not yet have its just due, and it might be well to tell what is in train.

It is hoped that soon a further 84 Venerable Martyrs will be beatified as the Blessed of the universal Church (the last stage before canonisation). These compose 44 seminary priests, 24 layers, 5 Franciscans, 2 Jesuits and a Dominican (and alas no Benedictine). Of these, much the most were executed at Knavegale, York—24, as against 1 at Westminster. Of thou all, 7 were from what is now the diocese of Middlesbrough, 14 from the Leeds diocese, and a further 4 from York (that is 25 from a Yorkshire province which seems a healthy proportion, almost a third). The Middlesbrough diocese martyrs were Martin and Richard Segar (1557), William Fletchins (1591), and Thomas Walkinson (1594); the latter’s name was a benefactor who has renewed our gift subscription for another year.

"It is consoling and inspiring to read by candlelight in the evening time your newspaper. Please get as many as possible to pray for us, especially our defenceless flock, that good may come from this war."

February 1977

A priest writes from Rhodesia

"Kindly convey my deepest thanks to our good friend and benefactor who has renewed our gift subscription for another year.

"It is consoling and inspiring to read by candlelight in the evening time your newspaper. Please get as many as possible to pray for us, especially our defenceless flock, that good may come from this war."

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OLD AMPLEFORDIAN NEWS

OBITUARY

Andrew Peter (E 38) on 10th October 1977—father of Richard, David and John, all in St Hugh’s House.

E. G. Waddilove (C 34) on 22nd September; and Colonel M. C. Waddilove (O 30) on 5th January—both brothers of Fr Denis (O 32).

MARRIAGES

Charles Trever (A 70) to Clairena Hutchings at the Church of the Immaculate Conception, Devizes on 17th September 1977.

Victor Andrew John Maller (C 56) to Carol Jill Alberton at St Mary’s, Chiselhurst, Kent on 8th October 1977.

Paul Hitchen (H 63) to Madeline Fairclough at the Church of the Immaculate Conception, Devizes on 3rd September 1977.

The Hon John Edward Vaughan (W 65) to Catharine Euphan Waterer at the Church of St Peter and St Paul, Weobley, Hereford and Worcester on 17th September 1977.

ENGAGEMENTS

Richard Coghlan (T 60) to Anne Monica Forest.

Ninian Sanders (H 62) to Benita Barlow.

John Kirby (B 54) to Michiko Wada.

Chris Ryan (O 71) to Antonella Zanollo.

BIRTHS

Anne and Martin Bowen Wright (H 64), a son, Matthew Charles.

Janet and James Squire (A 63), a son, Paul Leslie.

Jillian Gawen Ryan (B 66), a son, Philip.

Caroline and Martin Davis (H 61), a son, Leo Charles.

Liz and Richard Goodman (C 65), twin sons, Tom and Jamie.

HONOURS

Major General W. D. Mangham (O 42)—C.B.


BRITISH ASSOCIATION, SOVEREIGN MILITARY ORDER OF MALTA

Of the 173 members a number of them are either Old Amplefordians or Members of the Ampleforth Society; they include the following (in order of precedence in the Sovereign Order)—

Andrew Bertie (one of the two Knights of Justice, with Viscount Farnsfield), the Earl of Gainsborough, John George, the Duke of Norfolk, Lord Mowbray, the Marquess of Lothian, Michael Dormer, Alan Fraser, Peregrine Bertie, Antony Hornby, Jeremy Elves, Lord Michael Fitzalan-Howard, Michael Cadell, J. H. O. Bridgeman, Colonel David Stirling, Ian Fraser, Captain G. M. Salvin, P. de V. Beaufort-Dewar, Sir Richard Care, C. H. J. Wells, Brigadier Lord Lowat, Henry Bedingfeld, Jonathan Elves, A. J. Fraser, Nigel Stourton, Colonel Robert Campbell, Fr James Forbes, Fr Fabian Cowper, Colonel R. C. M. Monteith, Harman Grisewood, Captain Alfonso de Zulueta. (31 names)
The orders (ranks) within the Sovereign Order are of Justice, of Obedience, of Honour & Devotion, of Grace & Devotion, of Magistral Obedience, of Magistral Grace. Each order may contain Bailiffs Grand Cross, Knights Grand Cross, Knights, Dames, Donats, Chaplains.

Fr George Hay (C 49) has been appointed Rector of the Venerable English College. He has been an assistant priest in the west country and Catholic Chaplain to the priesthood at the Venerabile. gaining an STL at the Gregorian University. He is now at the hands of a young Sarawak priest. He is now at a long established mission of St. Mary's Cathedral, Sarawak, Malaysia after five happy years at Simanggang. He is now in the name of the Bishop of Sibu, Sarawak.

M. H. M. Bingham, M. H. M. (B 50) is now on the staff of the Ecumenical Institute of Protestant Studies. He has been a student at the Institute since 1964. He is now in the hands of a young Sarawak priest. He is now at a long established mission of St. Mary's Cathedral, Sarawak, Malaysia after five happy years at Simanggang. He is now in the name of the Bishop of Sibu, Sarawak.

Martin Davis (H 61) is now Chairman of the Cheltenham Council of Churches. He has carried out geopolitical studies of most parts of the world, excluding Greenland and Antarctica. He has been appointed Military Assistant to the Deputy Commander-in-Chief of UK Land Forces, which promises a lot of European travel, though based on Wilton.

Nigel Harris (H 64) of The Queen's Regiment is on this year's Staff College course. He has been appointed Military Assistant to the Deputy Commander-in-Chief of UK Land Forces, which promises a lot of European travel, though based on Wilton.

Lieut N. P. Wright, RN (T 68) is now on the Staff College course. He has been appointed Military Assistant to the Deputy Commander-in-Chief of UK Land Forces, which promises a lot of European travel, though based on Wilton.

Robert Edmunds (E 75) has joined a leading rock group called 'The Damned', as was reported in the New Musical Express of 13th August.

Nicholas Mostyn (A 75) has joined a leading rock group called 'The Damned', as was reported in the New Musical Express of 13th August.

Martin Kevill (O 44) has. for health reasons, had to sell his 'Royal Umpire Museum' at Crosson, near Chorley. He collected, over a dozen years from 1952, the largest collection of horse-drawn vehicles open to the British public. As he bought in, so he restored, tabulated and brought to exhibit standard. His collection ranged from rare carriages to farm vehicles and implements. Centrepiece was the road coach that gave the museum its name, a Royal Mail coach that took passengers between Liverpool and London. Others included Lord Derby's formal postillion landau, used occasionally by Queen Victoria; and two of the legendary 'Yellow Earl' (Lord Lonsdale)'s coaches, a barouche and a spider phantom. Others also included carriages, broughams, broughams and a variety of private driving' vehicles. Children came in school parties to see the collection, and when they grew up they in turn brought their own children. Now, at the height of a great driving revival, the dispersal sale presented a golden opportunity for collectors and enthusiasts, but it is sad to see the museum go.

Thomas Mroczkowski has recently been awarded a D. Phil (Econ) at the University of Crakow, Poland.

Mark Girodard (C 49) has written another book, Sweetness and Light: the 'Queen Anne' Movement, 1860-1900, (OUP, £15). Presumably it stems from an amalgamation of his former interests. Victorian country houses and London pubs. The need was there for such a book, and the Listener review tells us that 'Mark Girodard has done it quite to perfection,' with supreme efficiency and to suitable substitute for religion. It thrives, as expected, more in Cambridge than Arnold's Oxford, more in London than both. The sweetness was to dissolve the ugliness of dirty buildings; the search for light led the Movement to 'agitate for education and sometimes votes for women and the working class; found schools, museums, college extension courses, hospitals and swimming baths; to preach the need for health, temperance, welfare. Sunday opening, free libraries, pubs without beer, Churches without organs and clothes without corsets. Pictures of life to put with the bricks that remain to us.

H. A. V. Bulleid (A 30) has written two books recently. The first is a railway biography of his father, Bulleid of the Southern (Ian Allen, £2). The second is a set of short stories about management in industry, Brief Cases (Mechanical Engineering Phil Ltd). There are a dozen cases, all introducing 'the personal idiosyncrasies and twists of fate which always are in life' in management, for managers do not always remain 'well balanced executives' under pressure. Anthony Bulleid writes from experience; he was Chief Engineer and Production Director for British Nylon Spinners and ICI Fibres—and the book appears to be mildly autobiographical, and full of realism. It has a fast pace, like its subjects.
The orders (ranks) within the Sovereign Order are of Justice, of Obedience, of Honour & Devotion, of Magistral Obedience, of Magistral Grace. Each order may contain Bailiffs Grand Cross, Knights Grand Cross, Dames, Donats, Chaplains.

Fr George Hay (C 49) has been appointed Rector of the Venerable English College, Rome in succession to the new Bishop of Arundel and Brighton. He read History at Oxford, did his National Service in the Navy and studied for the priesthood at the Venerable, gaining an STE at the Gregorian University. He has been an assistant priest in the west country and Catholic Chaplain to the University of Exeter. Founded in 1578, the Venerable trained missionary priests for England during the penal times, forty of them being martyred, closed during the Napoleonic occupation, it was reopened by Nicholas Wiseman. Other rectors who subsequently became Archbishops of Westminster were Cardinals Hinsley and Godfrey.

Fr David Bingham, M.H.M. (B 50) is now at the Church of Christ the King, Binatang, Sarawak, Malaysia after five happy years at Simanggang, now in the hands of a young Sarawak priest. He is now at a long established mission of about 8,000 Catholics, with many Indians coming for instruction as converts. Catholicism lives side by side with the omens, magic and witchcraft of local paganism, though that is fast dying in face of civilization. Again he asks for contributions to pay for local catechists needed for his expanding parish. His last appeal was most rewarding to Simanggang.

Martin Davis (H 61) is now Chairman of the Cheltenham Council of Churches.

THE ARMED FORCES

Lieut N. P. Wright, RN (T 68) is now on the staff of Lt Gen P. J. Whiteley, RM, Alverstoke, Osprey.

Michael Goldschmidt (A 60) spent the year at Staff College—we have carried out geopolitical studies of most parts of the world, excluding Greenland and Antarctica. He has been appointed Military Assistant to the Deputy Commander-in-Chief of UK Land Forces, which promises a lot of European travel, based on Wilton.

Nigel Harris (H 64) of The Queen's Regiment is on this year's Staff College course at Camberley.

BOOKS

Mark Girouard (C 49) has written another book, Sweetness and Light: the 'Queen Anne' Movement, 1660-1900, (OUP, £15). Presumably it stems from an amalgam of his former interests, Victorian country houses and London pubs. The need was there for such a book, and the Listener review tells us that 'Mark Girouard has done it quite to perfection', in spite of supreme efficiencye and over-worrisome standard. The message of the Movement (more than merely a style) was Matthew Arnold's gospel of culture—hence the title, perhaps a suitable substitute for religion. It throws, as expected, more in Cambridge than Arnold's Oxford, more in London than both. The sweetness was to dissolve the ugliness of city buildings; the search for light led the Movement to 'align' education and sometimes votes for women and the working class; found schools, museums, university extension courses, hospitals and swimming baths; to preach the need for health, temperance, welfare, Sunday opening, free libraries, pubs without beer, Churches without dogma and clothes without corsets. Pictures of life to put with the bricks that remain to us.

H. A. V. Bulfield (A 36) has written two books recently, the first is a railway biography of his father, Bulfield of the Southern (Ian Allan, £2). The second is a set of short stories about management in industry, Brief Cases (Mechanical Engineering Phil Ltd). There are a dozen cases, all introducing 'the personal idiosyncrasies and twists of fate which always obstruct in real life management, for managers do not always remain 'well balanced executives' under pressure. Anthony Bulfield writes from experience; he was Chief Engineer and Production Director for British Nixen Spinners and IG Fibres—and the book appears to be mildly autobiographical, and full of realism. It has a fast pace, like its subject.

GENERAL NEWS

Robert Edmunds (E 75) has joined a leading rock group called 'The Damned', as was reported in the New Musical Express of 13th August.

Richard Goodman (E 75) is now resident manager for Madley Ltd in Jordan (PO Box 373), Saudi Arabia.

Cyril Kindly (E 71) has been promoted from publicity manager to Asst. Dir. of the Palace Theatre, Watford. He is writing for Rin magazine, for which he procured an interview with Peter Brook.

Nicholas Mostyn (A 75), in a team of two from Bristol University, came second in 24 teams from 16 universities in the Lloyds Bank Competition, also coming second in the individual competition (to the secretary of the Oxford Union). He and his pair won the Sheffield Inter-Varsity Competition. He joined Edward Stourton (H 75) and James Stourton (O 75), both now at Cambridge, as co-editor contributors (with others) of a student issue of Punch (12th Generation) earlier this year.

Thomas Mroczkowski has recently been awarded a DPhil (Econ) at the University of Crakow, Poland.

Martin Kevill (O 44) has, for health reasons, had to sell his 'Royal Umpire Museum' at Croston, near Chorley. He collected, over a dozen years from 1952, the largest collection of horse-drawn vehicles open to the British public. As he bought in, so he restored, tubalised and brought to exhibit standard. His collection ranged from rare carriages to farm vehicles and implements. Centrepiece was the road coach that gave the museum its name, a Royal Mail coach that took passengers between Liverpool and London. Others included Lord Derby's formost peelition landau, used occasionally by Queen Victoria, and two of the legendary 'Yellow Earl' (Lord Lonsdale)'s coaches, a barouche and a spider phaeton. Others also included omnibuses, broughams, hearses and a variety of 'private driving' vehicles. Children came in school parties to see the collection, and when they grew up they in turn brought their own children. Now, at the beginning of a great driving revival, the disposal sale presented a golden opportunity for collectors and enthusiasts, but it is said to see the museum go.

OA Notes are being supplemented at a more informal level by the House-
There is no doubt that the redeeming feature of an otherwise poor season was our success in the
win over the Wykehamists in the first round to be followed by a not so surprising win over Downside
 Whilst the Cup side added to some good results in May the middle of the season sagged badly. We
lost to Uppingham. Douai Society and Free Foresters. the latter two partly because the Cup
side took away a number of key players. Let it be said. however. that the Club put up a very credi-
table performance against a strong Foresters XI. Excellent game. again against Haileybury
 Marlborough. River in sharp form and bowing out the Toonners (the 125 gave us the
plumpest of prizes). for an hour or so—which was blunted when we loaded ourselves out for 10.
Three chances to the Club’s perhaps not now so specialist gully might have been the margin of
our defeat! There was an element of redemption when the Eton Ramblers were scuppered by 8
wickets in the last game of the season.

The OWs have over the years come to rely heavily (and with justification) on their bowling
mark but at 105/6 there was little comfort for the tensed up spectators. It was Hamilton Dalrymple
recovery. so that at 53/3 we were level pegging. Fittherbert (18) and Spencer (15) continued the good
sixes and his fearless attitude towards the fast bowlers in the gathering gloom finally turned the
game our way. It was indeed a memorable victory.
SCHOOL STAFF: SEPTEMBER 1977

Dom Patrick Barry, M.A., Headmaster.
Dom Edmund Hatton, M.A., Second Master.
Dom Simon Triford, M.A., Headmaster, St Aidan’s House.
Dom Felix Stephen, M.A., Headmaster, St Bede’s House.
Dom Walter Maxwell-Stuart, M.A., Headmaster, St Cuthbert’s House.
Dom Leo Chamberlain, M.A., Housemaster, St Dunstan’s House (Head of History).
Dom Edward Corbould, M.A., Housemaster, St Edward’s House (Head of History).
Dom Astred Burrows, M.A., Housemaster, St Hugh’s House.
Dom Benet Perceval, M.A., Housemaster, St John’s House.
Dom Adrian Convery, M.A., Housemaster, St Oswald’s House.
Dom Andrew Brock, M.A., Housemaster, St Wilfred’s House.
Dom Cyril Brooks, M.A., Housemaster, Junior House.
Dom Anthony Almington, T.D., M.A.
Dom Cuthbert Habnett, M.A.
Dom Barnabas Sandeman, M.A.
Dom Martin Haigh, T.D., M.A.
Dom Edmund Hutton, M.A.
(Head of Economics).
Dom Brendan Sullivan, M.A.
Dom Julian Rockford, M.A.
Dom Germaine Knowles, B.D.S.
Dom Charles Macaulay, M.A.
Dom Michael Phillips, M.A.
(Head of Physics).
Dom Dunstan Adams, M.A.
Dom Oliver Ballinger, M.A.

W. H. Shewring, M.A.
J. H. Maxmillian B.S.
B. Richardson, B.A.
J. E. Pickin, M.A.
G. T. Heath, B.A.
P. O’R. Smiley, M.A.
(Head of Classics).
J. E. Wright, B.S.C.
W. A. Davidson, M.A.
B. Vazquez, B.A.
J. McDonnell, M.A., B.LITT.
(Head of Modern Languages).
J. B. Macleod, M.A.
D. K. Criddle, M.A.
(Head of Modern Languages).
G. A. Forrytho, B.S.C.

D. M. Griffiths, M.A.
(Head of English).
E. G. H. Moreton, M.A.
E. S. R. Damugun, M.A.
E. G. Boulton, M.A.
(Head of Geography).
G. J. Sasso, M.A.
(Head of General Studies).
J. B. Davies, M.A., B.S.C.
(Head of Biology).
J. G. Willett, B.A.
(Games Master).
T. L. Newton, M.A.
A. D. J. Stewart, B.S.C.
R. E. Gilliard, M.A.
H. R. Finlow, M.A.

SCHOOL OFFICIALS

Head Monitors: S. Durkin, E. A. Beek, D. J. Barton, J. D. Page, S. Hyde.
J. Dicks, J. B. Horsley, N. J. Gaimon, C. Howard, A. H. Fraser.

Captain of Rugby: N. J. Hely.

Captain of Swimming: P. B. Miller.

Captain of Squash: R. N. Guthrie.

Captain of Boxing: P. A. Day.

Captain of Shooting: T. M. May.

Master of Hounds: A. H. Fraser.

Captain of Fencing: C. M. Lamberti.


P. V. F. D. Gardwell, P. Fletcher, M. Salter.

C. Howard, R. Hudson, C. C. Coomber, C. Cooper, P. Sheehy, J. Bunting.

R. V. W. Murphy, R. P. Burford.

P. Sheehy, J. Bunting.

R. N. Guthrie.

P. B. Miller.

P. A. Day.

T. M. May.

A. H. Fraser.

C. M. Lamberti.


P. V. F. D. Gardwell, P. Fletcher, M. Salter.

P. Moore, N. Parker, E. Troughton, C. A. Pope, P. Waters.
C. Howard, R. Hudson, C. C. Coomber, C. Cooper, P. Sheehy, J. Bunting.
The following boys joined the School in September 1977:

HVK Bromage (E), Al Brown (B), TP Coady (H), PJ Cronin (O), AR Cubin (C), MRCC Dormer (O), El. DC Pilkington (E), PCH Plowden (C), CW Rapinet (H), PG Ruane (1), HJ Sachs (H), JG Sharp (W), JGA Smith (D), JAD Symington (T), MT Vardon (O), UJ Walsh (O), JIP Weiner (E).

From Junior House: JB Ainscough (C), IM Barton (W), PAL Beck (D), JG Beveridge (T), A PH (O), LP Ness (H), FH Nicoll (O), MA O'Malley (D), DHM Porter (W), RHT Salem (T), PT Scan. (W), RI Micklethwait (O), RC Morris (A), MB Morrissey (A), PG Moss (A), RD Nelson (O), IA Wauchop (C), GT Worthington (H), M Young (A).

From Gimblett: MR Ambury (H), AD Anderson (H), MI Barrington (O), CB Scantry (W), TW Cornish (O), DC Dobbins (A), NH Duffield (A), AL Ely (O), WJ Everett (O), PI Kem (O), JC Jackson (C), JH Jenkins-Francis (C), CM Macdonald (O), DJ Moley (T), MH Pickard (O), MG Powles (W), EMG Will (O), RT Thomson (O), C Runcorn (O), VJ van den Brug (O), CG Wynne (T).

The following boys left the School in December 1977:

St Cuthbert's: PE Hay.


Si Edward's: CWI Hamel, BD Hooke, PA Quigley.

St Dunstan's: WA Nixon, NC Tillbrook, FTC Walters.

St Wilfrid's: AHl Fraser, AIC Fraser, WF Hoven.

We welcome Timothy Vessey to the Mathematics department. Mr Vessey has been teaching for the last seven years at Ladies' Manors' School, Bakewell, Derbyshire. We hope that he and his wife and children will be very happy here at Ampleforth. We also welcome Joe Pickin, a former pupil of the College, who has joined the staff after graduating at St Luke's College, Exeter.
England; he detested any notion of British nationality, decrying it as a modern vulgarity, and looked forward to the day on which the United Kingdom would be dissolved. However well-read in English literature he may have been, much of his intellectual sustenance came from Welsh. He lived in Wales only for a short time and could never have been mistaken for a native, yet he did rebuild the bridge to the past which his forebears had hoped to see restored. The historian was not to allow the past to be in his own family.

The family was his third great loyalty. Indeed, his concern with Wales was, for him, very much a matter of family. He was not always good at the practical side of family life, but he could convey to his children those things that he and his wife, Imelda, held dear. He could uphold high standards and could make a child respond sympathetically to an idea. He himself had passionate loyalties and hid them beneath humour and an occasionally stilted manner. But one knew and felt what those loyalties were. He had a soft, ascetic voice, in that aspect of family life which mattered to him most: the passing on of ideas and values, of disciplines and sympathies from one generation to the next—the backbone of tradition.

Yet the survival of a whole civilized tradition requires an elaborate institutional framework: the family alone cannot pass on the full range of ideas and values. What his family could not give, Tom Charles Edwards found in Shrewsbury School and Keble College, Oxford. This was his fourth great loyalty: the associated institutions of school and university. His affection for Shrewsbury was open and deep: the deficiencies of Ampleforth were often underlined by comparison with the Shrewsbury of his youth. Yet he did not take Shrewsbury immediately; certainly the teaching was not always good—or his. His love for Keble came later, out of his study of Latin. At Oxford he developed by leaps and bounds. One of his tutors was the late J. E. A. Joffe, one of the most intelligent and enterprising medievalists then teaching in Oxford. At Keble he laid the main foundations of his understanding of history and enjoyed himself profoundly.

Yet these fundamental loyalties did not always combine stoutly together. Wales, Catholicism, English education—these were separate and often uncomprehending worlds. Welsh-speaking Catholics were then, and are now, rare birds. Wales and the Anglican Church were separate and often uncomprehending worlds. Catholic Church had, by and large, remained strangers since the sixteenth century. Yet this was a matter of crucial importance, a point on which he would insist. Catholic education in the Catholic Church have, by and large, remained strangers since the sixteenth century. Yet these worlds were only the elements of his strength. The truth is that he was one of those rare men who have great grace or charm of mind. What are all too bare facts in the hands of some were given life and substance in his hands. He insisted upon correct use of the English language. Honest simplicity, even where it extended to an incapacity to construct a paragraph, was welcome, recalcitrant barbarism anathema. There were certain necessary requirements before someone might be admitted to civilized discussion and friendship; but if a boy failed to meet these requirements he was not to be treated as an adult. Yet all these things were only the framework: the family alone cannot pass on the full range of ideas and values. What his family could not give, Tom Charles Edwards found in Shrewsbury School and Keble College, Oxford. This was his fourth great loyalty: the associated institutions of school and university. His affection for Shrewsbury was open and deep: the deficiencies of Ampleforth were often underlined by comparison with the Shrewsbury of his youth. Yet he did not take Shrewsbury immediately; certainly the teaching was not always good—or his. His love for Keble came later, out of his study of Latin. At Oxford he developed by leaps and bounds. One of his tutors was the late J. E. A. Joffe, one of the most intelligent and enterprising medievalists then teaching in Oxford. At Keble he laid the main foundations of his understanding of history and enjoyed himself profoundly.

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Tom Charles Edwards's appointment to the post of assistant master at Ampleforth, consequent upon that meeting with Fr Paul yoked firmly together the love of England and it worked. The patient subsequently proceeded up to Oxford. That meeting with Fr Paul was, then, outstandingly fortunate. He had soon drifted away from Anglicanism and it worked. The patient subsequently proceeded up to Oxford. That meeting with Fr Paul was, then, outstandingly fortunate. He had soon drifted away from Anglicanism and it worked.
removed without full expression, and much had been recovered of the tradition broken
by his father's early death. The book he was reading before he died was H. E. Butler's
The Autobiography of Cardinal Newman. Naturally, Pope had been
fond of Newman for some time. After that comes the
more of them that he would ever have expected, and they were fulfilled to overflowing.

At his funeral on 28th May, the following address was given by the Headmaster, Fr
Patrick Barry.

When he came to Ampleforth forty-seven years ago Tom Charles Edwards was a
recent convert to Catholicism. A distinguished career as a University don might well
have been predicted for him. His exceptional gifts for teaching were already manifest for
those who knew him, and it would have been natural enough for him to stay for a few
years and then move on. In fact he stayed and devoted his whole life to teaching gener-
ations of boys here. As we who knew him look back on that life we can only be filled with
proud gratitude and admiration for his achievement and for the style in which he
accomplished it.

The Ampleforth to which he came in 1931 was a very much smaller place than now.
The combined Upper School and Junior House numbered 250 boys and the scope for
progress, whether in teaching or anything else, would have seemed very limited. I wonder what the prospects must have
looked like to him. The world was in the throes of financial crisis and depression. There
was no established tradition of academic achievement on which to build. Everything had
yet to be done. He needed a small number of dedicated men who, under the leadership of
Fr Paul Nevill, endured as much in those years that those who came later have always
been very proud of the foundation on which they built.

Tom paid in that achievement was the creation of a tradition of history teaching in the
school. One can measure his success by counting the number of awards he won at
Oxford and Cambridge; he began with his first success in 1930 and before the end of 1932
award winners had been taught by him. Merely to look at that statistically would be to
miss the real point and to undervalue his achievement. It was not because he was good at getting scholarships that so many —including those who never
were taught by him —look back with such affection and appreciation on the experience of
being taught by Tom. Occasionally memoirs and memories are published: more often
they are spoken or written privately as the middle-aged and not so middle-aged look
back on their schooldays. I have read and heard quite a lot and have always been struck
by the simple but astounding fact that the boys who were taught by Tom in those days
never forgot it and always treasured the memory with gratitude. What better epitaph for
him than that?

It is better than a list of University awards. But what is special about
the really interesting thing, which tells us most about Tom, is that you never knew
whether he was talking to an individual, not so much about what he
was teaching as about how he taught it. He never failed to
point out books to the boy, talking about them and pointing out passages
from which they should be familiar. The list of books he brought to the class was
never longer and longer. You might wonder how many of them would in fact he
read but one thing you could be certain of. After that session with Tom there was one boy
who had a better appreciation of the work of the Church and of what it
really meant than he had ever had before. That is the way Tom taught, and
there was never any doubt about it. It is better than a list of University awards. but
what is special about him?

We are here to thank God for what he gave to Tom in his life and through Tom to so
many others. We shall do that but I must add that there is
more to say. Twenty years ago I found an inscription which brought Tom and his family
very much to mind. It went like this:

"When loyalty and the Church fainted. he lay' down and died."

"My son, fear the Lord and the King and meddle not with them that are
given to change."

The date was 1664. He was delighted with it. but you couldn't get the heater of Tom on a thing like that. I got a card ... day with an epitaph of the same period ream north Hinksty in Oxford. It was fora don °TS:John's College, Oxford and it

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The President of the Italian Republic has conferred on Walter Shewring the rank of Cavaliere Ufficiale dell'Ordine al Merito della Repubblica Italiana. This honour recognizes not only his long years of distinguished teaching at Ampleforth but also his work for the Cambridge Italian Dictionary, his Italian Prose Usage (also from the Cambridge University Press), and his many other services to Italian letters and musicology.

We congratulate R. A. Robinson (T), who has been awarded an Army Scholarship.

We were glad to welcome again Mr Desmond Barnard who spoke to the Fourth Form about a Civil Engineering project in which he took part. By speaking to the boys in groups of about 25 he was able to talk informally and to ask questions at every stage. Those of us who sat in on the talks were full of admiration for his skill. The aim of "Opening Windows on Engineering"—the scheme which he arranged—was to interest boys in this age group in their profession. Whether such talks actually influence boys when they come to select their A levels and university courses obviously cannot be established, but we have no doubt that their immediate impact is considerable. Here it is worth mentioning that the general swing towards engineering which can now be seen in the country as a whole is reflected in the School; many more boys doing maths and science apply for engineering courses than for pure sciences.

As in the past this presentation was extremely well received. If only more boys were so fortunate in being able to attend such talks on engineering before making their subject choices. Mr Higham urged his listeners to take a good look at themselves—their personalities, abilities, aims and attainments—and see how far these matched up to the requirements of a possible job. The result of such a systematic approach should clarify objectives, and, unless a candidate, whether for a job or a university place, has a clear idea of his aims, he will show up badly at interview. The talk was followed by a series of interviews to show the contrast between the prepared and the unprepared candidate. As in the past this presentation was extremely well received. If only more boys had the opportunity of attending such talks on engineering before making their subject choices.

Mr Higham, assisted by Mr Frank Preen, presented "Choosing a Career" in front of a large audience. Mr Higham urged his listeners to take what is sometimes called the "good look at themselves"—their personalities, abilities, aims and attainments—and see how far these matched up to the requirements of a possible job. The result of such a systematic approach should clarify objectives, and, unless a candidate, whether for a job or a university place, has a clear idea of his aims, he will show up badly at interview. The talk was followed by a series of interviews to show the contrast between the prepared and the unprepared candidate. As in the past this presentation was extremely well received. If only more boys had the opportunity of attending such talks on engineering before making their subject choices.

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words, this piece draws every Englishman again to his feet—perhaps a combi-
nation of a stiff upper lip and hind legs. It is of course the anthem of that
English Mafia, the Women's Institute.

Trouble is, as an old member said to me once at a village meeting, 'nobody
can play an accompaniment.' It was a glorious evening.

Stonegrave. M. R.

THE CHRISTMAS ORATORIO

The Christmas Oratorio by J. S. Bach is a long work in six parts based on the
reports of the birth of Jesus, the Shepherds' experiences, the chrismening and the
visit of the Magi contained in the New Testament. It is accompanied by hymns and
poetic commentaries by an unknown author. For obvious practical reasons
the time required for a complete rendering being one hour the performance in the
Abbey Church on 11th December was limited to the first four parts, thereby
omitting the story of the Wise Men. There were one or two alterations and cuts
in the third and fourth parts: the opening and closing movements of the fourth
part were abandoned and the chorus 'Herrschere des Himmels,' which ought to
have been repeated at the end of the third part, was instead substituted for the
Chorale which should have ended the fourth. The beautiful alto aria 'Schlafe,
mein Liebster' was also omitted from the second part.

Although the alterations did not seem to be arbitrary, this much abbre-
viated version of the Oratorio was not entirely satisfying; the most awkward
moment came at the return of 'Herrscher des Himmels,' involving an uncharac-
teristic wrench from the tonality of the preceding tenor aria. But then, only the
complete version would have been completely satisfying; and the quality of the
performance was more than satisfactory. The Schola Cantorum sang well
throughout, particularly in 'Eire sei Gott' where the articulation was remark-
able. The monumental opening chorus 'Jauchzet, frohlocket!', a tower of
Baroque exuberance, was also performed creditably. The orchestra was, as
always, hindered by the acoustics of the building, yet managed admirably in the
face of this difficulty. That the rapid string scales of the first movement were not
lost in a haze of sound reflects well on those players; and the pastoral Sinfonia of
the second part was played with great sensitivity. There was also some very
competent solo work in the arias, most notably in 'Frohe Hirten', 'Klisst, mein
Heiland', and the trumpet solo in 'Grosser Herr'.

In many ways 'Grosser Herr' was the most impressive of all the arias.
Although the alterations did not seem to be arbitrary, this much abbre-
viated version of the Oratorio was not entirely satisfying; the most awkward
moment came at the return of 'Herrscher des Himmels,' involving an uncharac-
teristic wrench from the tonality of the preceding tenor aria. But then, only the
complete version would have been completely satisfying; and the quality of the
performance was more than satisfactory. The Schola Cantorum sang well
throughout, particularly in 'Eire sei Gott' where the articulation was remark-
able. The monumental opening chorus 'Jauchzet, frohlocket!', a tower of
Baroque exuberance, was also performed creditably. The orchestra was, as
always, hindered by the acoustics of the building, yet managed admirably in the
face of this difficulty. That the rapid string scales of the first movement were not
lost in a haze of sound reflects well on those players; and the pastoral Sinfonia of
the second part was played with great sensitivity. There was also some very
competent solo work in the arias, most notably in 'Frohe Hirten', 'Klisst, mein
Heiland', and the trumpet solo in 'Grosser Herr'.

Patrick McCullogh, the bass soloist, resisted what must be a strong temptation
to sing too loudly, concentrating instead on producing a warm, pleasing tone
which blended excellently with that of the accompanying instruments. At no
point in the evening was there even a suggestion of harshness in Mr McGuigan's
singing. The tenor, Dennis O'Neill, also sang with a warm, rich tone, which was
not perhaps entirely appropriate to the cemmination of rapid recitative. And his
tempo in 'Frohe Hirten' seemed all too literal a representation of 'haste, oh
haste'. Two boys sang the treble and alto arias with considerable competence.

At the Theatre Royal, the term began with a dreadful, hideous production of The Mating Game, then gave us three fine outings. In the term when Trevor-
Rattigan died, a large audience from the lower school enjoyed his West End
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In many ways 'Grosser Herr' was the most impressive of all the arias.

David Bowman's interpretation of the work left little to be desired: the
ornamentation was stylish; and the orchestral and choral colourings were well
watched. The continuo playing was accurate and, in Simon Wright's case,
emphatically that there were others in the cast: I'm afraid I had eyes for no one else. Bernard Vazquez


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YOUTH TO THE HIMALAYAS

The conquest of Kolahoi on 21st July 1977 by the First School expedition to
attempt the Himalayan peak was an almost Arnoldian triumph of leadership and
teamwork, and everyone connected with Ampleforth was thrilled and relieved
by the success of the Equipe Gilbert. On 18th November Richard Gilbert at last
presented the fruits of eighteen months' hard labour in an illustrated lecture,
repeated on the 21st, to large and warmly appreciative audiences.

The very style of his talk supplied his listeners with the main reason for the
success—the exceptionally likeable and cohesive team he had assembled, and
deserved. The present writer remembers how enjoyable it was to climb with
them in Wales, and knows he would have entrusted his life and temper to them at 17,000 feet after a 4 am breakfast of five-day-old chuppaties.

gujar children and families, and of course the regrettably but understandably particularly enjoyed the approach march through the Lidder valley, the shots of countryside, which was treated as an integral part of the journey rather than as a hasty backdrop to the rape of a peak. Here, however, reality fell short of the expedition and resulting slide-show was the interest shown in the Indian intention. In the famous quip —'Did you like the Himalayas?' Liked hint, hated her —'her' became Mother India: a hive of filth, beggars and incompetence. This reaction has not been a marked feature of previous Himalayan expeditions (although Whymper does not mince his words about Savoy). Perhaps things have become worse since the Raj was run down, as was suggested by the Equipe's stay at Srinagar. Perhaps, on the other hand, a period of cultural acclimatization is also necessary before late-twentieth century schoolboys and their masters can hope to come to terms with Indian realities. At all events, a diet of cash and curry significantly failed to bridge the gap.

ciation of the marvellous spirit, hard work, and courage of Richard Gilbert and their masters can hope to come to terms with Indian realities. At all events, a
diagram of the marvellous spirit, hard work, and courage of Richard Gilbert and his wonderfully successful Company.

Stephan Dammann

On 26th October we were privileged to hear one of the leading jazz quintets in this country. Graham Hearn played acoustic and electric pianos, accompanied by saxophones, trumpet and flugel horn. Fender electric jazz bass, and a Gretsch drum kit. The acoustics front the pit of the theatre are not good, and so the sound tended to be fairly poor at times and unfortunately did not do justice to the playing. The Quintet did not play traditional jazz, which was what a large proportion of the audience was expecting, but a combination of modern jazz and what is popularly called jazz rock. They played several of their own compositions, which seemed to be influenced by John Coltrane and Stan Tracey. They also did tracks by Thelonious Monk, Stanley Clarke, and Chick Corea. The front few rows seemed to want to join in, rather than just sit and listen, and their comments provoked witticisms from Graham Hearn, which added to the enjoyment of the evening, and our appre- cognition of the marvellous spirit, hard work, and courage of Richard Gilbert and his wonderfully successful Company.

The concert given by the Brighouse and Rastrick Brass Band, judged by audience reaction, was an undoubted success. Judged by its appeal to boys in the Junior House and Gilling were proportionately more responsive —22 from each. Those who came undoubtedly enjoyed the experience —had the Band's success failed: it was —an impressive achievement in one term for the four directors of these plays (William Hutchison, Peter Phillips, Guy Salter and Stephen Unwin) not only to have produced them so competently in the limited time at their disposal, but to have taken major parts at the end of the term in a performance of Joe Orton's Loot. The outstanding actor in the latter play, Guy Salter, took on the impossible task of coaxing life into the dead material of A. P. Herbert's very unfunny joke, but this sort of thing needed a far defter touch than these players could bring to it. George succeeded where The Two Gentlemen

J. Bleekinsopp

BRASS BAND CONCERT

The concert given by the Brightbeach and Brastrick Brass Band, judged by audience reaction, was an undoubted success. Judged by its appeal to boys in the School it was somewhat disappointing —in spite of vigorous efforts by House representatives, fewer than ninety boys were tempted to come. Bets in the Junior House and Gilling were proportionately more responsive —22 from each. Those who came undoubtedly enjoyed the experience —had the Band's success in the 'Charts' with their record of The Floral Dance become known before the concert instead of during the following week, no doubt many more would have rallied round! The main support, however, came from adults and those mainly from outside, including quite a number who were connected to one way or another with bands of the locality and those, in particular, must have felt well rewarded, for anyone who loves brass music could tell how very accomplished the members of this band are.

The programme was attractive and varied—a nice mixture of traditional brass band pieces with some interesting contemporary compositions. The band's performance was clearly of a high technical order. The Band and its conductor, Derek Broadbent, have not neglected the arts of showmanship, which added gaiety to the occasion—particularly when as a final act, the conductor stepped down from the rostrum leaving the band playing on with great elan, much to the amusement and approval of the audience—and the conductor!

St Chad's Lodge, Aumil Lane

JUNIOR PLAYS

ALBERT'S BRIDGE by Tom Stoppard

Directed by Stephen Unwin and Peter Phillips.


TWO GENTLEMEN OF SOHO by A. P. Herbert

FLUM —Hugh Sachs; LADY LARTITIA —Edward Thlimson; LORD WITMERS—Hanish Maclay; TOPSY—Philip Proctor; DUCHESS —Tom Howard; HUBERT—Fergus Nicoll; WAITER —Tim O'Kelly; SNEAK —Tim Jelley. Directed by Guy Salter.

Directed by William Macbain.

FRIDAY —Hugh Sachs; LADY LARTITIA —Edward Thlimson; LORD WITMERS—Hanish Maclay; TOPSY—Philip Proctor; DUCHESS —Tom Howard; HUBERT—Fergus Nicoll; WAITER —Tim O'Kelly; SNEAK —Tim Jelley. Directed by Guy Salter.


It's an impressive achievement in one term for the four directors of these plays (William Hutchison, Peter Phillips, Guy Salter and Stephen Unwin) not only to have produced them so competently in the limited time at their disposal, but to have taken major parts at the end of the term in a performance of Joe Orton's Loot. The outstanding actor in the latter play, Guy Salter, took on the impossible task of coaxing life into the dead material of A. P. Herbert's very unfunny joke, but this sort of thing needed a far defter touch than these players could bring to it. George succeeded where The Two Gentlemen

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breaking up the four-squareness of the stage, and cleverly lit against a black
dropcloth by Charles Pickthall, it was an ambitious choice. Tim Tarleton's
Albert was competent, but his voice was monotonously unvaried in rhythm.

Three plays of such length in one evening performed by junior boys is some-
ting of a test of an audience's endurance. This audience, I must say, endured it
with great good-will and enthusiasm. What I think is needed now at Shakes-
peare is less dependence on the purely dramatic talents of these boys, and more use made of
their musical talents employed, as they are at the moment, only in concert
performances in the St Alban Centre and the Abbey Church. It's a long time
since Fr Henry directed Noxye's Flood so successfully here, with young boys
not only from the lower school but also from Juniant House as well. Operatic
work done by many another school in the country is increasingly leaving Ample-
forth behind. Please bring back the excitement of music drama into our School
theatre soon! Bernard Vazquez

LOOT
by Joe Orton
The Cast

McFAY—William Hutchinson; FAY—William Bruce-Jones; HAL—Peter Phillips; DENNIS—
Stephen Unwin; TRUSCOTT—Guy Salter; MEADOW—Eden Troughton

Production
Stage Manager—Stephen Grove; Assistants—Andrew Moncrieff, Guy Henderson, Mark
O'Kelly, Ian Buchanans, Tim Blandale, Mike von den Berg, Greg Sawyer, John McKewan;
Lighting—Charles Pickthall, Andrew Twenty--sound—Dick Collin, Costumes—Peter Griffiths,
Hugh Sachs; Make-up—Hugh Gaudier, Mark Martin; Pasties—EmiR Rodzianko; Pro-lragn—
Richard Murphy; Props-—Peter Bergen; Director—Justin Price

'Loot' is a serious play... A director who imagines that the only object is to get a
laugh is not for me.'

Despite Orton's claim, I can see little alternative for a director today than
to present 'Loot' as a farce, Certainly, the performance given in the Theatre on
9th December benefited from this approach. Some of the offensive references
had been expunged, and a few of the more garish—like obsessions toned down
for a school audience. It still took some time for the house to warm to this type
of humour, with the result that some parts of Act One were lost. Gradually, however, our resistance was overcome by the expertise of some of the
characters.

As Hal, Peter Phillips' delivery was convincing and his movements very
natural. Stephen Unwin portrayed aptly the villain Dennis. Unfortunately his
overall performance was often marred by weak delivery, but his use of the stage
was extremely good. I was disappointed with William Bruce—Jones' Fay. I ex-
pected a promiscuous, money—grabbing murderess to be played as a much more
devious and calculating character. William Hutchison struggled manfully with
the role of McLeavy, whose tiresome probity makes this an extremely difficult
character to bring together. John Wheldon together gathering up and sorting out the two packs by the earth

THE BEAGLES

One again the Puppy Show fell on a fine day at the end of April and again
there was a good attendance. Colonel Crossley, Master of the Derwent, and
Mark Savage, who is hunting the Dunsmore this season, were the judges. Mr J.
Jackson of Kirbymoorside had the winning dog, Mr Smith of Bown Woods the
best bitch, and Mr Hodgson of Grosvenor walked the winners of the couples
class. The day ended as usual with a parade of the pack and tea in the pavilion
at which prizes were presented and Anthony Fraser, the Master, thanked the
walkers and others to whom we are indebted.

Later in the term advantage was taken of the Exhibition to advertise the
attempt to form a Supporters Club to consist of all who contribute directly or
through fund raising efforts. Zuid among the officials to make a success of this
and not miss possible study of this study unless retain their efficiency and as swipes—ink
when the pack was parading during tea on the match ground, some of its more
independent members slipping off to help themselves.

The Great Yorkshire Show was one of the most successful we have had. A
Championship and Reserve three firsts, two seconds, three thirds, and three
fourths made it a memorable occasion. As so often happens this was followed by
an almost complete lack of success at Peterborough with judges favouring a
lighter type of hound. Hounds were shown also at the Saltersgate Farmers show
at Newton—on—Rawcliffe and at Rydal. Several prizes were won.

The new season started with Anthony Fraser as master, T.M. May and
C.S. Harwood whippers—ins and J. Ferguson and E. Faber sharing the work of
field—master.

Following the opening meet at Beadlam Rigg the first part of the season
went well with good scenting days, few at first, becoming more common.
Weatherwise conditions were good, though exceptionally cold days at North
Ghyll, Farndale, and Wether Cote, Bilsdale, will be not readily forgotten.
Memorable also on other grounds was the day from Shaw Rigg when we met up
with the Farndale hounds, and there was the unusual sight of Jeft and Harry
Wheldon together gathering up and setting out the two packs by the earth
where there too had got in. A more complete account of sport generally will
appear in the next number at the end of the season.

Christopher Wilding

THE VENTURE SCOUTS

The term offered a variety of activities. Climbing was a feature of the first half
of term, with two trips to Peak Scar, one to Amselcliff and culminating in the
North Wales weekend. Only a little climbing was done in Wales, owing to a
shortage of leaders, but perfect weather conditions enabled those who were not
climbing to enjoy scrambling and walking. Coal force whereas changed a
sailing/canoeing trip to Whitley into a canoeing only trip, relatively calm
surfing conditions were enjoyed in the shelter of the cliffs but we were disappointed not to be able to sail the new Wineglass, which so far has only been used on the lake.

Half-term was devoted entirely to canoeing. A number of the unit took part in a joint Sea Scout—Venture Scout expedition to the river Tweed, which was at its highest since 1953, and, consequently, provided extremely entertaining and often amusing sections of white water. Our sincere thanks go to Br Basil who masterminded the trip.

Two caving trips took place after half-term, one to Browgill, the other to Low Eglin’s Hole. Both were wet and cold but immensely enjoyable. For walking enthusiasts there was a ‘Mad Dash’ to the fells of the Eastern Lake District on the penultimate weekend of term. Rather than a hasty last fling at the mountains, it turned out to be a pleasant Sunday walk. A few hikers camping in sub-zero conditions, we enjoyed a clear blue sky and marvellous views which made even the biting wind worthwhile.

The term ended with the acceptance of an invitation to the Ampleforth College Christmas Ball which was at the Old School Hall. Apart from the River Tweed cruise there was no major expedition. Early in the term we enjoyed a very successful joint camp at the Lake with the Norton scouts, who are also coming over for canoe training in the St Alban Centre. This was closely followed by the Annual Inspection for which the level of interest and standard of achievement was very high with notable contributions from N. A. Brown (laying an anchor) and Simon Allen (communications).

At half-term five members of the troop, Jason Vessey, James Duthie, Ed Ward, John Greenan, and Nic Brown, joined four members of the Venture Unit on a very successful canoeing camp on the Tweed. Owing to high water we were able to make the most of the rapids including the three sections of Makerstoun which made es-en the biting wind worthwhile.

THE SEA SCOUTS

This was a term of new faces in the troop: a new SPL, Edmund Ward; a new Quartermaster, James Duthie; two dozen new members (taking the total to well over 50) and a new Stokers Canoe Mould.

The battles, which drew the crowds, seemed to be a mixture of ‘Samson and Delilah’, ‘David and Goliath’, and ‘Joshua and the walls of Jericho’. The singing of Delilah, the diminutive size of David and the total destruction of Jericho, though used many years ago, did not lose their point of tactics in our modern-day audience. Mr Smith in full flight was truly a sight to see, where he produced a firm base for the argument on which his fellow speakers could elaborate. Mr Smith’s main arguments to their extremes and so ridiculed the Opposition. But Mr Nixon was always ready to take up the gauntlet, even though the Opposition victories were at an away game debate and at the first debate at which Mr Troughton led the Opposition, Mr Nixon fought nobly and bravely against a somewhat effervescent Mr Smith.

Mr Vice-President spoke quite regularly and forthrightly, bringing back memories of past glory. With usual regularity did Mr Smith jump up and click his heels and tell us with a certain amount of panache what he believed. Mr Wortley too, the object of most of Mr Smith’s insults, spoke most persuasive-ly to Mr Chanceller, in his rather sharp manner, not only provided the house with amusement in creating various nicknames (from which Mr Smith was not exempt) but he also provided some very creditable arguments—though falling slightly in the fifth debate, as acting Opposition Leader. Other speakers showing themselves able were Mr Pickthall, the Junior Teller, and Mr Rodzianko. Mr Bruce-Jones was witty, but totally off the point—following his brother’s example.

In our dress debate, Mr Weaver, in our chamber for the first time, led and spoke on the Government bench with true vigour and life, in his most rational and vivacious way. Mr Unwin, in our gentle debate at Richmond, showed great alacrity and skill in speaking and won himself his first victory. Other speakers did a worthy job, notably Mr Wright, Mr Arkwright, Mr Mostyn (whose elder brother was a guest at our first debate), Mr Tate, Mr Slater, and Mr Hyde (our resident abstentionist). Many members ventured forward for a maiden speech and some very commendable efforts were made.

As usual, debates with the Mount School and Richmond Convent took place, both away from Ampleforth. Our penultimate debate, it was decided, should be a dress debate. No less than 63 members were present. The motion was introduced by a member of the staff, Mr Smith, and Mr Wilfrid Nixon led the Opposition. Mr Jonathan Page continued as Vice-President, though declining to lead a bench.

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"This House holds that Rationalism and Romanticism are incompatible."

Ayes 12; Noes 55; Abstentions 13. (Mount School; Guest Debate.)

"This House considers that, especially with current events in mind, love comes out of the barrel of a gun."

Ayes 23; Noes 22; Abstentions 7.

"This House believes that, especially with current events in mind, love comes out of the barrel of a gun."

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no unreasoning pluralist. As for Hitler, Fr Leo left us in no doubt on which side his bread was buttered: to the diplomats of Munich he was too alien to be comprehensible, and hence combinable. The Historical Bench's consistent success owes most to the hard work of the President. I would also like to thank the Chairman, and the Treasurer, Charles Dunn.

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This term has suffered the fate of Br Cyprian, who was rather debilitated next day after having braved our usual tea and cakes provided for the speaker and committee after the lecture.

John O'Connell, Hon Sec

INTERNATIONAL CLUB

This term the International Club held two more multi-lingual soirees in St Alban's Hall. They were again highly successful and much appreciated by the many who came — and not only because of the excellent catering.

In between these soirees we held a series of weekly play readings, which this term were concerned with Ionesco's 'Le Roi Se Meurt'. Again these were great fun, punctuated with the occasional lapses in concentration and pronunciation. Attendance was most encouraging, and it is hoped to record the readings on tape next term.

Our thanks again to Mr Hawksworth for his kind hospitality at various times during the term; without his support this Society would not be able to function.

Peter Griffiths, Hon Sec

JUDO CLUB

A healthy response to a letter circulated to all Housemasters led to very satisfactory results. Out of a total of some thirty-five new members who joined the Junior and Senior sections, it is gratifying to report that on average no less than twenty-four attended all the sessions on Tuesday evenings.

We extend our thanks to Mr Alvin Harrison, of the Ryedale Judo Club, who is our new tutor. A commendable measure of success was attained in a mini-contest against Ryedale Judo Juniors on 22nd November, which gave our members some valuable and much-needed contest experience; they were commended for putting up a keen and enthusiastic display against a more talented team.

Certificate Grading Class was held on 29th November and 6th December. Our Junior Section results were particularly good, and nineteen boys attained their first and second grades (Mons 1 and 2) certificates, giving them a foothold on the ladder towards the higher grades.

Amongst the Senior Division gradings, we must congratulate our Club Captain, J. A. Raynar, for his keen and reliable leadership, and also on attaining the excellent grade of Green Belt, no mean achievement. Other Senior results were: 2 Yellow, 1 Orange and 2 Green Belts, for which all are to be congratulated. Altogether, a very successful term.

C. P. C.

NATURAL HISTORY SOCIETY

The Society had four meetings during the term after a preliminary business meeting. The President spoke on a university underwater expedition to Greece in which he took part some years ago, illustrated with slides. Jonathan Cowaty, in 'Instinct and Intelligence' outlined some of his own interests in psychology. Two videotape films were shown: 'Behaviour' and 'Natural Selection'. In the last meeting, the Secretary, under the title 'Earth before Man', surveyed some of the extinct forms of life, especially reptiles, with the help of slides lent by Mr John Davies.

Jonathan Harwood, Hon Sec

THE SYMPOSIUM

The Symposium met twice this term. Both meetings were of a very high standard and both, in their own way, surprising and novel.

Paul Smith, having gained an unconditional offer to read History at Oxford, graced the Society with a learned and very lively paper on Heriots, fairy-tale writer extraordinare. He insisted, however, that Miss Potter was much more than a fairy-tale writer and, using his Debating Society style of eloquence and wit, he demonstrated her social and literary importance and relevance. We were persuaded that 'The Tale of Pigling Bland' was Miss Potter's magnum opus, the speaker on several occasions imitating the greens and squeals of the delightful Pigling with great ability and energy. The audience was enthralled.

The second meeting occurred after half-term when the Director of the Arts Centre, Mr Ossie Heppel, and his wife Jeanne, conducted an extremely lively, fascinating discussion on the German playwright, Bertolt Brecht. The speakers were extremely learned on the subject; Mr Heppel having directed several of Brecht's plays, including the production of 'Bremer Furioso'. A number of the Society had seen at the Arts Centre. Mr Heppel emphasized his own personal attraction to Brecht, explaining the methods of audience alienation used by the Berliner Ensemble, and demonstrated both Brecht's social and humanitarian message.

The Society is also indebted to the President and his wife for their charming hospitality.

Stephen Unwin, Hon Sec

THE TIMES SOCIETY

In the second half of this term new society was born: the brainchild of Christopher Wortley. A committee was founded from Charles Wright, John Ward, Anthony Barling and Charles Pickthall with Christopher Wortley as Chairman.

There were two meetings in the term. The first one was arranged with only one or two days' notice but all the same Fr Alberic, the President, produced a magnificent advertisement which was spread over every space in the establishment. Mrs Caroline Miles, a member of the National Enterprise Board and the Monopolies and Mergers Commission, opened the first meeting with a talk on 'Government Participation in Industry — Beneficence or Interference?'. With reference to recent troubles in British Leyland Motors Ltd, Mrs Miles dealt with two points, how British Leyland got into its present situation, and whether the Government's intervention has been beneficent interfering, productive or counter-productive. Mrs Miles spoke on background history to the present problem involving the merger of Austin, Morris, Jaguar, Triumph and Rover to form British Leyland. The idea was to make a big, super company similar to the vast American companies. On paper Leyland seemed big but it was very disorganized and still split into its original groups. The bankruptcy situation arose and the Government decided to buy the company. Only ninety per cent of the shares were bought, four per cent retaining a private voice at the AGM. Mrs Miles expressed her personal displeasure with the over politicization of the company with such actions as the Ryder plan, which needed an Act of Parliament to approve it.

Mrs Miles said it was right that the company was saved and that it was not nationalized, but it was wrong that the company was not made more of a team. She believed that the appointment of a new professional chairman, Michael Edwards, one of her NBG colleagues till appointed, was the beginning of a new...
turn for the better, and she approved the participation of fair Trade Union members on the NEB. About thirty-five people attended the first meeting.

The second meeting was of a totally different kind. We were pleased to welcome an Old Amplefordian. David Lewis (D 54), to the society. Mr Lewis is a former Conservative Candidate for Rotherham and Leicester East constituencies. Mr Lewis gave a short address on the political history of the last thirty years and then answered questions fired by the rather small body of those who attended.

It is hoped that the society will flourish during the next few years and more members of the school will take an active interest in current Affairs.

Charles Wright, Hon Sec

AMPLEFORTH COLLEGE KINEMA

It has been a term of spectacles—Ben Hur, Barry Lyndon, Where Eagles Dare, The Message, examples from the 1950s, 60s and 70s. Interestingly, Ben Hur held up quite well despite the throbbing heavenly choir which no longer swells up at religious moments. To many, Barry Lyndon was a great film, perhaps one of the greatest, and it certainly towered above the other films of the term. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema. The Go-Between and Aces High were two literary based scripts and were appreciated by different audiences. Walter Matthau's jewelled presence, and his deadbeat humour was displayed in Sunshine Boys and Bad News Bears— they were not to everyone's taste but their bitter-sweetness brought them into a class of special comedy. Many were surprised by how much they enjoyed Zeffirelli's Brother Sun, Sister Moon which its sunshine photography, its pala melodic music (Donovan) and its sweetness which never dies, is a minor masterpiece. Three Days of the Condor, Miracle Worker, Farewell My Lovely made little impact, though Sky King hung sliding and brisk direction was an above average, and well timed thriller. The cinema Box under Alex Rattrie, and James Brookdick worked smoothly with only occasional hitches.

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RUGBY FOOTBALL

that the players would do anything for both or either. Apart from being a great prop and organiser on the field (particularly in the lineout) Healy was fast to the ball and very effective when he got there. He knew just what was wanted at every situation and could play smartly. The fact that it seemed all great fun throughout the term in spite of the various absents of many injuries speaks volumes for his leadership.


Also played: J. Copping, J. Horsley, J. Tate, M. Gargan, M. Sankey.

The Captain awarded colours to: C. Treneman, D. Dundas, E. Roane, P. D. Berton.

N. J. Healy and E. A. Beck played for Middlesex and Surrey Under 19s respectively, and P. K. Corkery and D. H. Dundas were reserves for Durham and Yorkshire respectively.


The Old Boys brought a talented back division to face the School and they were soon testing the School defence with a baffling series of attacks and counter attacks. But the School defence in which and in depth held them at bay, and limited the Old Boys to a try and 10<br>“That’s no real pressure for several minutes, but two dreadful mistakes in as many minutes saw the Old Boys add ten points and when the captain, N. Healy, had to leave the field as well with a knee injury, the match, in all intents and purposes, was over. For the remaining quarters, the spotted hand had equalled the Old Boys explained their numerical superiority. Tries were added and the final score fairly gave an accurate picture of the courage and tenacity with which the pack had played and of the determined tackling of the whole side.

Lost 12-27

v. MOUNT ST MARY’S (at Ampleforth 1st October)

Without the Captain and Vice-Captain, both injured in the previous week, the XV had to face a confident and able Mount side in a gale force wind. The bad luck with injuries was in continuation for the whole side. Gargan had to go off with a shoulder injury. Prior to this exchange, an early exchange of penalties was all that could be offered in the fierce wind although the School pack did seem to beginning the better of the opposition. and just before half-time, they engineered a good try by B. Moody. Leading 10-6 until playing down the wind the School outplayed the Mount and capitalised on the excellent form and found the slope and pressure too much for Mount. A dropped pass by Mount, a quick ruck by the School and Beck score in the corner.

Won 14-6.

v. DURHAM (at Ampleforth 5th October)

Conditions were a great deal more pleasant and the XV with the breeze behind them played some good rugby to peg Durham in their own 22 for long periods. A good ruck won by Webber produced the first try for Beck on ten minutes and this seemed to wake them from their slumber. Though they dominated play and had some unconverted kicks of goal in the possession, they were not scoring with fire and cohesion and would only gain one more try through Beck and a penalty by Dundas before half-time. It was much the same story in the second half: the line would not score as mistakes were made at the first opportunity, and indeed tries by Beck and Frewen and a lovely drop goal by Lovegrove were the only points the School could muster. It was however good to see the Captain back and playing so well, and the pack were altogether too good for Durham. D. Webber being particularly in evidence.

Won 22-3.

v. GIGGLESWICK (at Giggleswick 8th October)

The School were given a flying start by Giggleswick who first knocked it out of their own line and then had a charging kick cleared down the fringe by the Griggleswick flanker who converted himself at all the first minute. Better followed 20 minutes later when a wild Gigglewick pass was caught by Frewen who galloped up for Dundas to score. A penalty in the middle gave Dundas a good to 15 points and though Giggleswick got three points back just before the half finished, they could not have been happy to be 20 behind. The second half started with some very good but the Gigglewick side still pushed the momentum attack and on the School line came under trying and continuous pressure and Gigglewick pressed on a stream of good breakaways from all phases but their attacks became more and more frantic as time

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THE FIRST FIFTEEN

Standing Left to Right: J. READ, N. CARR, E. J. RUANE, W. FREWEN, H. DUNN, R. C. TRENEMAN.
Seated Left to Right: D. M. WEBBER, B. S. MOODY, P. K. CORKERY, N. J. HEALY (Capt.), E. A. BECK, S. J. KENNEALLY, P. D. BERTON.
Front Row: R. LOVEGROVE, D. H. DUNDAS.
...the School's turn to look worried. Nevertheless the School were glad to depart the field with a victory over the Giggleswick side.

Sedbergh put the School under heavy pressure in the first fifteen minutes, nearly scoring from the kick-off and were aided by a penalty and a try in that period. Tremendous tackling by the School in a patch of poor form some forwards engineered several overlaps but the backs, still in poor form, were tooed to prevent make-up to, and Sedbergh's tackling, never less than very good, was unable to stall on those threats. In the second half the School dominated play territorially and it was Sedbergh's turn to defend as the School's backs took advantage of impossible four minutes from the end. Webster who had played brilliantly hadn't had to off with a shoulder injury and Sedberghs were able to return to the offensive believing that the game was won. But the School battled on and were able to keep Sedberghs at bay and, indeed, led Dundas scored an attack on their own half.

DENTONSH. (At Sedbergh 14th October)
The XV started despite a shaky start and looked for quarter of an hour as if they had made the journey and not Dentonsh. At that time, just as on the previous Saturday they were a try and a penalty behind. On this occasion, however, they made no mistake. First Dundas kicked an easy penalty and then Corker, with a shoulder injury and Sedbergh were able to return to the offensive knowing that the game was won. The School started with fire and pinned Leeds in their 25 for long periods. The pressure soon told. Conditions were good for this game and the XV staved with fire and purpose pushing Stonyhurst in the scrums and gaining some good possession from the forwards where Kennedy was unusually dominant. There were several times in the pressure was allowed off and both Webber and Beck were more or less in the left corner. Despite the pressure halftime was approaching before the very good Stonyhurst tackiling was broken down in a momentary burst in the right which ended with Webber pushing back in on the left. Stonyhurst now scored to make it 13-0 and in the final minutes before halftime it was Ampleforth's turn to turn to a score as the XV sensing this increased their own effort to open up the game and not Denstone. In that time, just as on the previous Saturday they were a try and a penalties

...made at a line-out right on the Arnpleforth line. They stretched this lead in the final ten minutes, some noble work by Treneman and some high climbing to seal the victory. A score of 18-12 was rather scant reward for scoring 4 tries to none.

V. STONYHURST (At Ampleforth 26th October)
AnISTRYJ. (At Ampleforth 1st November)
On the previous Saturday they were a try and a penalty behind. On this occasion, however, they made no mistake. First Dundas kicked an easy penalty and then Corker, with a throw in, scored a third marvellous try which he himself converted. The XV continued to play some flowing attacking football until the finish and easily outmatches Stonyhurst with only one penalty. All in all this was a fine display by forwards and backs alike.

V. COLERANE ACADEMICAL INSTITUTE (At Ampleforth 1st November)
An easterly gale greeted the visitors from Colerane who immediately showed that they meant business by not allowing the XV to kick the ball for fifteen minutes. Conditions this match meant Gordon's try in the last minutes and the XV sensing this increased their own effort to open up the game and not Denstone. In that time, just as on the previous Saturday they were a try and a penalties...
The second fifteen

Right from the start of the season this year's second fifteen looked a very promising side. Most of the skills were there and it looked as though it was only a matter of putting it all together. Unfortunately it took a long time to come together and only in the second half of the season did they begin to live up to their potential. At this stage the pack lacked force and a fierce determination to get their hands on the ball at all costs; the backs, when faced with opposition, lacked the urgency to scam. Their skills were there and it looked as though it was only a matter of time before they would tackle anything. On the open side C. Danvers came on slowly. Although fast to the ball, he was slow to get his hands on it. On the blind side I. Tate was a late discovery who had all the gifts but lacked the experience.

The backs were admirably served by N. Tillbrook at scrum half who was given little clean ball in the first half of the game. At fly half the ball was not good: In the line-out, M. Kennedy hooked well and got more than his fair share of the ball. The lock J. Neely and E. Beale combined well with the front row to provide a tremendous shove in the tight. Possession of the ball in the tight was not a problem. In the line-out, throwing in was the problem, but their willingness to accept the demands of regular training Organisation and discipline were insuperable and the final record made dismal reading.

The following played for the second fifteen.


The third fifteen

The third fifteen had the advantage of good weather. It was not so easy for the parents to score, and more impressively, scored 35 points to only 14 against them. This broke the record set by last year's side which scored 33-11. It was powerful and well balanced side which was always playing fast rugby attack. Only against Leeds was the side tried, and this produced a really splendid game.

P. R. Moore, half back, was an outstanding captain and always kept the team playing excellent rugby. At centre M. Sankey and M. Duthie were the outstanding forwards, but the others were not far behind in style and certainly not in determination N. J. Gaynor (a. c., R. A. Anderson) attacking full back with M. Murray Brown at half back and the line-out moving smoothly T. B. P. Hubbard, R. S. Q. Rhys Evans and M. L. Duthie still looked good centre, and the great number of times scored by the two wingers, M. F. J. G. Mostyn and P. A. Sewell, speaks for them. At full back T. B. P. Hubbard looked to be a sound all round player, but his normal role was at an extra centre. The team closely sustained their rugby and many of them should go on to higher honours.

It should be remembered that the third XV also won unbeaten in the three matches they played.

The following regularly in the third XV and were awarded their Colours:


Under sixteen colts

The ideal qualities of pace and power were eagerly lacking in this year's team and there was no desire on the part of the players to take any risks. Organisation and discipline were slow to appear and, in the early games particularly, the team showed a devastating ability to come off the ball quickly and smoothly to his wings. He was always trying and generally tackled well, but he must find some pace. Lawson gam neatness to the line but provided little punch. He has a lot more to learn in the tight scrummaging and Blocking well in the line-out was the problem. But his determination to run hard for the earner flag at every opportunity.

His ability in the line-out was outstanding and once he had developed the necessary fitness he would tackle anything. On the open side C. Danvers came on slowly. Although fast to the ball, he was slow to get his hands on it. On the blind side I. Tate was a late discovery who had all the gifts but lacked the experience.

The Corky C. Danvers was an excellent forward, and in the line-out, M. Kennedy hooked well and got more than his fair share of the ball. The lock M. Sankey and E. Beale combined well with the front row to provide a tremendous shove in the tight. Possession of the ball in the tight was not a problem. In the line-out, throwing in was the problem, but their willingness to accept the demands of regular training Organisation and discipline were insuperable and the final record made dismal reading.

The two wing three-quarters were never conclusive in their approach. Farrell had speed but his tendency to let the ball go behind him was a large problem. On the blind side I. Tate was a late discovery who had all the gifts but lacked the experience.

The following played for the second fifteen.


The three fifteenth had the advantage of good weather. It was not so easy for the parents to score, and more impressively, scored 35 points to only 14 against them. This broke the record set by last year's side which scored 33-11. It was powerful and well balanced side which was always playing fast rugby attack. Only against Leeds was the side tried, and this produced a really splendid game.

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The following regularly in the third XV and were awarded their Colours:


In terms of enjoyable rugby this term must rank among the best for some years. Not only the team has shown an increased interest but there has been an improvement in the standard of the matches played. This was, in fact, reflected in the performance of the players. The forwards could be both crushingly powerful and inept. In some ways it is the most powerful pack of recent years but an absence of understanding of how to utilize their size. Oulton who captained the side with solidity and a keen sense of responsibility became a fine blind-side wing. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service that allowed the backs to build up a head of steam. The three key players were the half-backs and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter
converted. Sir Bede surprised us with some poems and attacks. Hearty and Worsley in the van and then a boat off the field. Holy made a singing change and Durham scored the try. Sir Edward in response with some humorous running efforts from their own half, often triggered by Lowry. The team had by now achieved a 凶猛 domination sufficient to keep them on the attack until the end. A good half-phased game:

GOLF

The course improving year by year was again well used this term, and the School want demonstrated their growing confidence by giving a strong Old Boys' side a good match at Garton when the latter emerged victorious by four matches to one.

SQUASH Rackets

The term's squash activity reached a climax with the inter-house competition. The final was contested enthusiastically.

JUNIOR HOUSE

The Junior final, also switched to a lesser pitch, was a rather scrupy and disappointing affair in which Sir Bede achieved a notable double by winning 11-0. Bond, Murray, Steven and Barrett did as much as anyone for the visitors, but Sir Bede's admirable level of support by his two seconds was outstanding.

SQUASH Rackets

The term's squash activity reached a climax with the inter-house competition. The final was contested enthusiastically.

FENCING

There has been much development in our standard of fencing this term. This is due to Mr Millar, who has been persuasive in his standards and extended their horizons. Quite a number are to be congratulated in having achieved the standard of a Junior fencer. Many in their first term got bronze, and I must mention a group from Junior House who are already ensuring by their interest and ability that we shall have depth in our fencing during the coming years.

RETRIEVE TO DANNES

For many our retentive proved to be the highlight of the term. Gill Johnston hosted an evening of reruns. The concert in St Paul's was an opportunity for all the hard work we have put in.

GRAND PATRIOTIC WARRING AND CONCERT

This happened on 27th November and is reported to be a hit of the year. Half of the Junior House had signed up. The concert went well, with most of the audience singing along. The concert finished with a rousing rendition of 'Land of Our Fathers', which brought down the house.
The House monitors were: Philip Evans (head room): Hadyn Cunningham and Robbie Graham. Julian Cunningham (piano). Julian Cunningham (piano). Jonathan Goodman (internal postman); Peter Wood and Shaun Caryl!! (book room): Jonathan Goodman (internal postman); Peter Wood and Shaun Caryl!! (book room): Jonathan Goodman (internal postman); Peter Wood and Shaun Caryl!! (book

The first form was not admitted to the houses.

The following were confirmed by the Bishop of Middlesbrough: Michael Codd, Shaun Caryl, John Hartwell and Piers Murray (sacristans: R1 Kerr-Smiley, PH Corbally Stourton. Art Room: CDJackson, MJ Almon.
himself into the part of Robert with imaginative sensibility and William Morland made an admirable Mrs Crantell. Amongst the smaller parts, Caroline Jackson stole the show with her rendering of Henry Bardon. The crowd scenes took a lot of rehearsal on our tiny stage but came off effectively, as did the mime between Mr Finley and the Frenchman (Antony Green). Kerr. Mr Finchley. Laurence Hume (Richard Gilbey) and the Frenchwoman (Alison Green). Kerr-Smylie’s song accompanied by Adam Badgen (pianoforte) and Marcel Rruicka (trombone) was also much appreciated. With a cast of 34 one cannot single out everyone for comment but the following also took part: A. Macaulay, J. Farrar, M. Gloucester, W. Hamilton-Dalrymple, D. Moreland, M. Somerville, Roberts, D. Cunningham, J. Day, N. Elliot, C. Leech, P. Howard, J. Tighe. F. Johnson-Ferguson. J. Boyd, M. Cunningham, M. Amos, W. Angell-Sparring, E. Gilmartin, J. Bannen, D. Greer, M. Johnson-Ferguson, D. Mitchell, R. Coudert, A. Braun, P. Corlissi, Stuart, S. Minter. The lighting was done by R. Stokes-Rees. Ivan den Berg.) Duckworth. 1. Mr Macaulay created the admirable props. At the end of term Mrs Hogarth managed to find costumes for an entire cast which looked just right, and Mrs Sasso made them up effectively. Mrs Macaulay rescued the admirable props.

The Chess season started with a match against Howsham which was won by 4 games to 2. We then played St Martin’s and won by 5 ½ to 3. Later in the term we played St Martin’s again and drew 3 games all.

CHESS

The Chess season started with a match against Tintern which was won by 4 games to 2. We then played St Martin’s and won by 5 ½ to 3. Later in the term we played St Martin’s again with a younger team and drew 3 games all. Meanwhile J Tighe and J Howard were having outstanding success in all open tournaments at St Albans’ Centre on Wednesday evenings and SA Budgen and W. Gilby also took part. The following placed in School matches: P. Tighe, WA Gilby, SA Budgen, A. Bannen, J. Dickinow, J. Bannen, M. Cunningham, A. Bannen, T. Maxwell, A. Fairclough and H. Umney.

RUGBY

The First XV developed into a good side, but were often rather unlucky in their matches. An early defeat by Howsham was followed by victory against a good Malsis 2nd XV, and then a 9-8 defeat by the Junior House in which we lost by 2 points against a try and two superb drop kicks. Our captain, J. Tighe, was injured, and his forceful running and sound tackling in the centre were seriously missed till the final minutes of the season. During his absence M. Bradley captained the side. He had developed into a very good forward, and gave the team in the line three very worthwhile results.

S. Martin’s and Howsham continued to be stronger this term, and we lost a close game at the Read School. However, we won against Howsham by 4 games to 2. Meanwhile 1. Tighe and J. Howard were having outstanding success in all open tournaments at St Albans’ Centre on Wednesday evenings and SA Budgen and W. Gilby also took part. The following placed in School matches: P. Tighe, WA Gilby, SA Budgen, A. Bannen, J. Dickinow, J. Bannen, M. Cunningham, A. Bannen, T. Maxwell, A. Fairclough and H. Umney.

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Literary communications should be sent to the Editor,
Rev A. J. Stapaole, O.S.B., M.A.

Business communications should be sent to the Secretary,
Rev T. F. Dobson, O.S.B., F.C.A.

Old News communications should be sent to the Secretary,
The Ampleforth Society.

School Notes communications should be sent to the School Sub-Editor,
T. F. Newton, M.A.
EDITORIAL: NEW JOURNALS

Throughout the history of the Congregation, cooperation has been important as a means of strength and unity. In this way we shall be able to play a proper part according to the mind of the Second Vatican Council in the life of the Church and in our own contribution to the mission of the Church. This is the biblical and theological, liturgical and pastoral, missiological and social fields.

Constitutions of the English Benedictine Confederation, 26.

Change has long been held to be the mark of life, and response to the exigencies of contemporary existence the mark of successful survival. The JOURNAL has undergone many changes in its existence, and is faced with one now more radical than it has so far had to countenance in its eighty years of publication. All 'house' publications have had to face radical reappraisal in the recent years of severe inflation, when not only printing and postal costs have risen enormously, but the readership has been rethinking their own priorities and allegiances.

Before we explain the changes, it may be well to review the history of the JOURNAL and its forebears from our valley. It is only recently that the scope of vision of the Constitutions themselves recently redrafted has been honoured; but the outreach has been there from a very early time.

School magazines are always revealing. Those produced at Ampleforth in the last century seem to derive from a narrow domestic context within which remarkable inventiveness and creativity was shown by a large proportion of the pupils. Nothing ever quite matched the first magazines, edited by Dom (later Bishop) Augustine Baines, which appeared in manuscript in the years 1813-1815. The very first article was on the pronunciation of Paracletus, and the second on Hebrew orthography, and they maintained this level of self-consciously clever literary essay, interspersed with accounts of the more intellectual of the School events, each week for two years. These were the years when the School was struggling to establish itself, and when some very talented young men like Baines had control of it. After the rupture of 1830, when the men who were already running the School in 1815 left to join Baines in founding a new school at Prior Park near Bath, the School at Ampleforth sank back into obscurity.

Magazines in manuscript began to appear again in the late 1840s, first The Collegians in 1846-7 and then The Mowbray Echo in about 1849: the style that these established was continued for the next thirty years with twenty or more different magazines being produced, often several running in the School simultaneously with such splendid names as the Pentathlon, the Tyro, or the Polydorus. The School was then organised in forms according to years, rather than

1 In January 1978 (the latest date for which Treasury information is available), £1.250 had internal purchasing power approximately equivalent to that of £150 in 1918. Over the same period the internal purchasing power of the pound fell by approximately 81 per cent.

In the years from 1960 to 1977, the percentage of total tax revenue contributed by taxes on personal incomes and capital gains tax has risen from 79.7 per cent to 85 per cent.
by houses; and the different forms produced their magazines, each surviving for only a few years, but their character and content remained similar. They were not reviews of school life, and lacked the reports of activities and achievements now taken to be a standard part of every school magazine: they were rather a vehicle for the literary endeavours, usually modest and never scholarly in the manner of the Baines ones, of a large number of boys. Only once did the School produce a printed magazine in these years, during the ambitious priorship of Wilfrid Cooper who built the new college, the library, big passage and big study. It was entitled The Student: A Journal of Miscellaneous Essays, written for self-culture and mutual improvement by the several schools of St Lawrence's College, Ampleforth. It is a pity that it was so short-lived for it was a five-scale literary effort, with long and intelligent articles on the nature of monasticism and the monastic school, but all in a rhetorical style even then old-fashioned.

In 1888 there appeared the rudiments of what was later to be The Ampleforth Diary, a broadsheet that initially kept to its name. By the 1890s it had expanded to include articles and poems. In 1902, a literary supplement was appended and in 1903 photographs (of the Abbot in Rome) and etchings were added to illustrate articles. Then in 1895 Bishop Hedley wrote to Prior Burke proposing a "breakthrough" to a superior magazine, where the literary and artistic part was to be given pride of place. Don't let the JOURNAL be parochial, he wrote; "to be parochial means to be little and insignificant, even if it brings you a good popularity." Then he added this: "Above all, avoid self-puffadon as far as possible; a little of it is unavoidable ... the JOURNAL will help the College better by its high standing and value than by making it a shop-window for our goods: He wrote the first article himself, on "Seven Monks, an Earl and a Knight", beginning thus: A Decree, long looked for by English Benedictines, was signed by Pope Leo XIII on 7th May. We are now able to honour as beatif heady at last for the supremacy of the Holy See." In so writing, Bishop Hedley at once set a standard by taking an act of the universal Church that was contemporary and relevant to English Catholicism in particular, adumbrating it at length (in 16 pages). In the next issue he gave 15 pages to the life of St Francis de Sales, and other scholarly articles began to appear. Since then the JOURNAL has been a real aid to our preaching of the Gospel, by speaking of the generosity of Old Amplefordians, whose support of their Society and through it the JOURNAL has been a real aid to our preaching of the Gospel.

We would be delighted to receive any comments, criticisms or suggestions related to these proposals which our readers may wish to make.

Ambrose Griffiths, O.S.B.

Some data concerning the JOURNAL

Under the title of Editorial Apologia, an analysis of proportions given to items over the years 1932-72 at five year intervals was set out in the Spring issue, 1973. To bring that up to date, here are the figures for 1977 —

**Under the title of The Ampleforth Review: Will be virtually identical with the present Articles and Reviews section of the Journal. It will contain articles and book reviews as at present, together with some Community Notes. It will be about 400 pages long.**

**The Ampleforth Journal will be supplied to all members of the Ampleforth Society and will be on sale to the School and the general public as a present.**

We hope that these proposals will make the Journal and the Review more interesting to the majority of those who read them and that other new proposals, which our readers may wish to make, will help to ensure their continued interest in the future. We intend to set up a Management Committee of people with special experience to ensure that the publications achieve their aims with the greatest efficiency and economy. We would be delighted to receive any comments, criticisms or suggestions related to these proposals which our readers may wish to make.

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**NEW JOURNALS**

1. The Ampleforth Journal will be designed primarily for parents, boys and Old Boys. It will contain Community news. Old Amplefordian news and a larger School section which will attempt not only to record events, but also to explain the more general aims and developments in the School, together with the ideas and hopes which lie behind them. In addition, it will contain four articles (about 5 pages each) on spiritual, religious and contemporary religious questions which will aim at being within the capacity of the Sixth Form but still of interest and support to their parents. There will also be a brief guide to contemporary religious books on place of longer book reviews. The whole will be approximately 90 pages long.

2. The Ampleforth Review will be virtually identical with the present Articles and Reviews section of the Journal. It will contain articles and book reviews as at present, together with some Community Notes. It will be about 400 pages long.

The Ampleforth Journal will be supplied to all members of the Ampleforth Society and will be on sale to the School and the general public as a present.

The Journal of the kind that we have been used to since the early 1960s.

A Proposal for the future of The Ampleforth Journal

The rising cost of the Journal has led us to question the present combination of articles and book reviews as at present. Together with some Community Notes. It will be about 400 pages long.

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Some data concerning the JOURNAL
DOGMA & RELIGIOUS TRUTH

A REVIEW ARTICLE

by

REV DR RODERICK STRANGE, S.T.L., D.Phil.

Dogma can be described as a symbol communicating a divinely revealed truth about reality. Dogma can never wholly express reality and there must ever be a 'tension' between the reality, its attempted expression and the critical theology which assesses that expression and searches for more expressive dogmas. By such a search, and by the creative acceptance of such a 'tension', truth progresses as a more adequate utterance of reality for each successive age, as each knows more and knows differently.

Upon this subject two scholars in particular have been at work of late. Professor Maurice Wiles of Oxford and Dr Stephen Prickett of Cambridge. Here their work is appraised and the debate is carried forward by a Catholic priest-scholar who has been recently appointed from parish work to the Oxford chaplaincy. He completed his doctoral thesis at Oxford on 'Newman's understanding of Christ and his personal presence in the believer'. He has been appointed to the editorial board of The Clergy Review.

In the autumn of 1975 two articles of mine were published in this JOURNAL under the general title, 'Liberal Theology and the Dogmatic Principle'. Much of the discussion they contained examined the work of Dr Maurice Wiles, Regius Professor of Divinity at Oxford, and after their publication Dr Wiles wrote me a long and appreciative letter, commenting upon what he saw as the main issues. Early in that letter he observed: 'Clearly there can be espousal of a dogmatic position or of an indifferentist one that is not seriously concerned with "truth". I don't think that applies to the issues in debate here. Insistence that we cannot with certainty know the truth can go hand in hand with a passionate concern to come as near to it as possible. The issue is how truth can be approached in such matters of faith.' That is precisely the issue and the purpose of the present article is to examine it more closely. Two quite recent books can help with the inquiry. The first, Working Papers in Doctrine, was written by Dr Wiles.

I

When a collection of articles appears in book form, there can sometimes be a suspicion that it stands in place of the book proper which the author did not have the energy to write. Now Dr Wiles' volume is in fact a collection of a number of his articles, but no such suspicion should be attached to it. These pages are far more valuable as they stand than any rewritten synthesis of their contents could be, for they supply evidence of the groundwork which gave rise to the Hulsean Lectures, The Remaking of Christian Doctrine, which many found so alarming.

In this volume, from the start, it is plain how directly Wiles is keen to test traditional formulations of doctrine. The first article does not set out to present a contemporary account of revealed trinitarian doctrine; instead it intends 'to look at the activity of God to see if it is of such unquestionably threefold character that we are forced, in order to explain it rationally, to postulate a threefold character in God himself'.

The paper on the eternal generation of the Son is composed to illustrate how the course of doctrinal development has been rougher and more circuitous than is often supposed. Arius is defended against Gwatkin's well-known accusation that his system was 'utterly illogical and unprihal', and St Cyril is challenged on the soundness of his theological influence. And a number of papers query cumulatively as well as individually what it is appropriate to affirm about Jesus of Nazareth. Paul is found with the later patristic tendency to attribute absolute authority to early formulations, as these then restricted too greatly the room for manoeuvre available to theologians.

The famous axiom that 'the unassisted is the enchanted' is judged after analysis to point rather towards the same kind of God-man relationship in Christ as that enjoyed by the rest of mankind, and so away from the absolutely unique character of that relationship which traditional theology has affirmed.

A further paper takes note of the connections in Christian teaching between creation, the fall and the doctrine of Christ, on the one hand, and the present recognition that neither creation nor the fall are so specific as was once believed, on the other. To complete the parallel, it then asks boldly whether the full divine character of redemption in Christ needs to depend upon the act and the person of the redeemer being divine in any direct and special sense. In other words, might Christology rest on a mistake? And Wiles reinforces this line of thought further by suggesting that the soteriological argument which Athanasius used so effectively against the Arians and which understands man's salvation as divinization, is also flawed. As redeemed man's state is to be one of grace only, why should his redeemer need to be divine by nature?

Each of these queries, and there are others, has been put forward in order to stimulate debate. That has begun to happen. Professor Peter Baez has continued the discussion about Christology by suggesting that the mistake might be a deliberate one, and at the Oxford Patristic Conference in 1975 I myself read a short paper called 'Athenasius on Divinization', which argued that there might be more life in the soteriological argument than Wiles has been prepared to allow. But there are still matters which call for detailed, individual treatment. There is not space to provide such treatment here. For the present it will be more profitable to attend to the conclusions which arise from these investigations.

Two of the pages included in this volume are inaugural lectures. The first, 'Looking into the Sun', Wiles delivered on his appointment to the Chair of Christian Doctrine at London University in 1968 and the second, 'Jerusalem, Athens and Oxford', he delivered in Oxford three years later after becoming Regius Professor of Divinity there. Both pieces are concerned with the nature of doctrinal criticism. In the first, attention is drawn to the way the Church has character that we are forced, in order to explain it rationally, to postulate a threefold character in God himself'.

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Iv accessorily slight disturbance which the adjustments involved have caused, can be
come to terms with the critical study of the Bible. Wiles concludes that the
attributed primarily to 'the existence of a basic outline of doctrine, related, of
course, to the Scriptures but existing now in its own right in practical
independence of them'. He continues: 'In the bath of Nicea and Chalcedon,
believed in God the Father, the Incarnation and saving work of the Son, the reality
of the Holy Spirit's presence in Church and sacraments and Christian believer,
the substance of the Church's faith seemed able to dwell secure and unacathed,
whatever the scholars might discover in the course of their critical investigations
of the Bible.' But, he affirms, the proper task of a Professor of Christian
Doctrine in an open, secular university is to bring to the doctrinal framework
'the same rigorous spirit of critical assessment' which formerly has been
reserved for the Bible.' Again, at Oxford in 1971, prompted by his predeces-
'stor's question, 'what is the essence of orthodoxy?', he is led away from the
notion that it might imply 'some visible inner core' as a necessary component
part of all valid judgments. At the heart of his opinion there remains the possi-
bility that 'genuine continuity of life and conviction may be compatible with a
transformation of all the isolable elements which go to make up that living
entity or the articulated form of that conviction which'. Thus the theologian's aim 'is
not simply to talk about the past in the idiom of the present, but to interpret the
present in the light of the past.' In both lectures, the plea is for the abandon-
ment of hallowed positions. The dogmatic standpoints of the past are straight-
jackets to be cast aside.

II

Prickett's book is an account of an English literary and theological
tradition which stems from the work of Coleridge and Wordsworth, and
which may be said to include such men as Hare, Bebbie, Maurice Wiles, and
Newman. It is distinguished by three main characteristics: an awareness of ambiguity
in human experience; a linguistic tradition which sees language as expressing this
ambiguity; and the association of these first two notions with ideas of creativity
and development. At the heart of the tradition, however, is its understanding of
human language as no different from any other kind of language. Human
words are always limited and so can never express fully the truths they wish to
communicate; rather there is a tension between the words used and the truth in
view. They are both focus points and, held in tension, they bring about what is
called stereoscopic vision. Consequently, on account of the tension between
them, a deeper perception of the truth becomes available, because the words
express not only their own meaning, but are symbolic of the truth in view as
well. Language generally behaves like this, it is 'openly symbolic, tensional, and
stereoscopic.' The tension between words and truth gives the words a symbolic
quality and also sets up the stereoscopic vision which brings about perception
of the truth. It is important to understand the idea of symbol as exactly as possible.

It is notoriously difficult to state categorically what Coleridge himself
meant by the concept of symbol. Scholars bandy texts. But in a famous passage
he declared that 'a symbol... is characterised by a translucence of the special in
the individual, or of the general in the special, or of the universal in the general;
above all by the translucence of the eternal in and through the temporal. It
always partakes of the reality which it readers intelligible; and while it encun-
ates the whole....'  (20)

What so often arouses opposition to dogmas in their apparent claim
to exclusively divine origin. In the same letter, Dr. Wiles quoted Newman's remark
that '...it is notoriously difficult to state categorically what Coleridge himself
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Keeping with much of his published work, he noted that 'the so-called
'dogmas' seem to have arised in much the same way as the theologies and
demanded the same kind of assessment.' And he went on to observe that my
comparison of adherence to dogmas with commitment to a strictly judged choice
and my description of it as the discovery of some truth introduced 'the human
dimension which other talk of "divinely revealed truths" tends to overlook'.

And he drew the conclusion: 'But if one does allow that [i.e. the human
dimension] (and I don't see how one can avoid it), then the absolute (though
not the relative) significance of dogmas seems to me to be inseparably un-
derstood.' But is that necessarily true? Granted that nothing which includes the
human can be strictly absolute, may it still not be proper to attribute to dogmas
a far more durable significance than the description of them as relative would
normally indicate? The second book to be considered here, Dr. Stephen
Prickett's Romanticism and Religion; suggests that this might be so, not despite
their human origin, but on account of them.  (21)

Ibid. p.38.

Maurice Wiles to R. S., 2 January 1976. Newman's remark can be found in Parochial and Plain
Sermons, 2nd series, ser. LXXXII, p.620: see ibid., p.288.  (19)

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quoted in Stephen Prickett, Coleridge and Wordsworth: the Poetry of Growth, (Cambridge Uni-
In other words, a symbol is not a generalization, but a specific part of a greater whole which implies the whole. Like a lens, it can bring into focus the greater reality in which it shares; the reality can shine through it. For Coleridge, the biblical narratives provided the natural example. The limited, particular words of Scripture are symbols, holding in tension the temporal and the eternal; they are parts which imply the whole, a lens through which is perceived the living Word of God. Moreover, Prickett, for his part, does not regard this viewpoint as something of historical interest alone. Elsewhere he has championed the use of these ideas in connection with the reform of the curriculum in higher and further education.

So far, so good. The question here is whether it has a contribution to make to the perception of doctrinal truth. At first sight, such a proposal may well appear unlikely.

Although a reference may still be accorded to the Bible after demythologization as the literature of a living community, dogmatic statements can hardly expect such sympathetic treatment. Indeed, as Coleridge illustrated his view by reference to the Bible and not dogma, the very question may appear improper. All the same, Prickett encourages it by stating his opinion that "if we wish to understand the implications of many of Coleridge's philosophical and religious insights, it is to the older Newman that we must look. These are his dogmas and their symbolic quality is all the more evident when the nature of the Church is recognized; in Newman's words, as poet.

He spoke of it in this way in his 1846 essay on Kabin. There he declared that "The Church herself is the most sacred and august of poets. Her very being is poetry. It was his natural way of describing the richness of historical tradition, of language and of emotional association which is so rich in the organic life of the Catholic Church. Dogmas are indeed the symbols of this poetic Church. In Prickett's words, 'they are a necessary part of the total poetic nature of the Church—analogs, perhaps, to the conscious apprehension of the poet—not it can only be a putting into philosophic language of what is inarticulately felt by the whole body'. Although Prickett does not refer to it, the key passage in Newman's writings is perhaps the one which occurs in the last of his university sermons. It is in striking accord with the Coleridgean tradition.

Newman has been insisting that the mysteries of faith, like the Trinity and the Incarnation, are 'the unchangeable principles of truth, which are necessary to every healthy and independent soul'; he regards dogmas as symbols in that context is another matter altogether, for naturally this is not the Church familiar to the Ultramontane exultation of 1870. It is rather a living community whose life is displayed especially in her knowledge of herself and her life and self-knowledge is an essential sign of that life. Accordingly, if the Church is truly alive, she will be seeking to know herself. Both dogmas and theology play their part in that effort of self-understanding; indeed, they have common origins there. Nevertheless, they can eventually be distinguished.

What will give the symbol its natural and judged theological, will arise from the recognition accorded to it by the Church, for the Church, if she is alive, must at times recognize similar theologies vital truths upon which she will set her seal as crucial to her understanding of herself. These truths may at length be superceded, as self-knowledge becomes gradually more perfect, but they could never simply be reversed, discarded, or denied. Thus some other way might be found for expressing the ordo consubstantialitas with the Father, but that perception itself could never be abandoned as simply mistaken. To do so would be to invite loss of identity. The point can be illustrated quite briefly: in his autobiography, a man will write, for example, about the books which have influenced him vitally and made him the man he is. It may well be a long time since he last read some of those books, but were he to deny any of them their significance for himself, he would lose something of his identity. Similarly the Church cannot discard the perceptions which are essential to her knowledge of herself without paying the same price. When she has recognized these truths, they become indispensable. Then, he will, in his view, and their symbolic quality is all the more evident when the nature of the Church is recognized; in Newman's words, as poet.

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reveal some outdated method of inquiry involving axioms beyond question or criticism; to say it again, dogmas and theologies have common origins. It is simply to affirm the Church's capability to achieve the self-knowledge which is essential for her remaining alive. But there is one obvious objection which demands comment.

Many will regard such a claim for dogmas as quite inadmissible. Their human character, temporal nature and historical conditioning will forbid significance of this kind being attached to them.

By contrast, however, the Coleridgean tradition sets great store by those very features, looking upon them as indispensable to the tension which makes the symbolizing process effective. For example, although a dogma's linguistic formulation particularly has often been used in evidence against it, Prickett's study, by demonstrating the interdependence of theology and literary criticism, makes it impossible to dismiss language as so obvious a handicap any longer. According to this tradition, 'form and content were essentially indivisible. Thus it was not possible to describe the "meaning" of the Ancient Mariner in other terms than those of the poem—just as it was not possible for Kierkegaard in Fear and Trembling that Abraham and Isaac could be told in other words than those of Genesis.' And once again, for Prickett, this is a matter of more than historical interest, as his criticism of the Good News Bible made plain. In a letter to the Guardian he castigated the translators' aim 'to use language that is natural, clear, simple, and unambiguous'. If they really believe religious experience consists of such things, he wrote, 'then surely they do not know the basics of their own calling as theologians.' The underlying assumption is taken from this tradition, namely that what is ambiguous is nonetheless elusive, but they are not, therefore, entirely beyond reach. Between a dogma and the divine reality it seeks to communicate, there exists a patient of linguistic expression.

To sum up. It is to be expected that divinely revealed truths will often prove elusive, but they are not, therefore, entirely beyond reach. Between a dogma which is a symbol, and the divine reality it seeks to communicate, there exists a vital tension. Because of that tension, dogmas make possible some genuine perception of the reality. In this way the truth can be known in matters of faith, even if imperfectly, and dogmas play an essential part in the process. Plainly, to discard them on account of their admitted limitations and imperfections is not only to misunderstand their essentially symbolic nature; it is also to suffer a handicap in the search for religious truth which is too severe to be overcome.

**IV**

It has not been the purpose of this article to present the value of dogmas at the expense of theology. There have been times when some people have suffered the expense of theology. There have been times when some people have suffered

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**CAN WE LEARN FROM EASTERN RELIGIONS?**

*by* 

**DOM AELRED GRAHAM**

Dom Aelred now feels that he has said in print all that he is called upon to say. and so he has prefixed last to his pen with this last article. He continues, however, to Toon of the Vedas, but it is a question that interests the Hindu religious mind. Suffice it that the authority of the Vedas does not depend on anything external, they are self-authenticating: they convey knowledge of the Supreme, which is Brahman, the Godhead. The Vedic texts are admittedly only a pale reflection of the inexpressible divine Truth, but this truth is verifiable, so it is claimed, by any spiritual aspirant, in transcendental consciousness. In his book Dr Panikkar aims at leading his readers to something of this experience, but for one of them at least with little success.

An obvious correlate of Veda is 'Vedanta'. This word means, literally, the end of the Vedas, with specific reference to the Upanishads, the last portion or the essential part of each of the four Vedas. By extension Vedanta is often taken to mean the goal or purpose of the Vedas, the ultimate reason for their existence, the central message, their culminating wisdom. The literal meaning of 'Upanishad' is 'sitting near devotedly, the picture is that of an earnest disciple teaching' —not secret, as in itself mysterious or hidden. But of a kind that can only be assimilated by those who are spiritually ready to receive it and profit by it. India's most outstanding theologian Shankara, who flourished in the first quarter of the ninth century AD, interprets 'Upanishad' simply as 'knowledge of God'. Here is how the Brihadaranyaka Upanishad expresses its own message: 'The breath of the Eternal. As smoke and sparks arise from a lighted fire kindled with damp fuel, even so have been breathed forth from the Eternal all knowledge and all wisdom—what we know as the Rig Veda, the Yajur Veda, and the rest. They are the breath of the Eternal.'

No discussion of Indian religion, however elementary, would be complete without mention of the Bhagavadgita, 'The Song of God'. Though not considered inspired scripture, like the Vedas, the Gita ranks first in popularity among all religious works in India, and it is probably the best known reworked. It is a part of a great epic, the Mahabharata, and according to S. Radhakrishnan, 'The original work arose about 200 BC: it was worked into its present form by some follower of the Vedanta in the second century AD.' In substance, 'The Song of God' consists of a dialogue between Krishna, who has been called the Christ of India, and his friend and disciple, Arjuna. Krishna is the Divine One, 'the Lord who abides within the heart of all beings. In one form or another this conception of the abiding Lord is the basis of Indian religious thought. The whole of existence is a manifestation of God, and God exists in all beings as their innermost Self.'

**CAN WE LEARN FROM EASTERN RELIGIONS?**
The Bhagavadgita amounts to a compendium of Vedic doctrine plus the Upanishads, and is thus a unique expression of the Vedanta. Here it should be remembered that the Vedanta is an undogmatic, experimental approach to truth. Shankara, for example, does not tell us that we must accept the existence of Brahman as a dogma before we can enter upon the spiritual life. No—he invites us to find out for ourselves. (What teacher in a Catholic religious class, with respect to the knowledge of God, is thus different from the transendent Brahman—a position for which Indian thinkers will not accept such western descriptive terms as monoism and pantheism. It was pointed out to me at the Hindu University in Benares that this terminology is no more than a naive attempt to impose upon the refinements of Hindu and Buddhist thought under categories derived from Greek philosophy.) To be preferred is the Sanskrit word advaita, 'non-dualism'—implicating a spiritual insight which sees ultimate reality as neither singular nor plural, neither monistic nor dualistic. At this intuitive level the merely quantitative problem of the one and the many, about which the dialectical reason is exercised, has no bearing. What is being referred to is not a philosophical concept but an experience, which can only remotely be verbalized, as for instance in the Katha Upanishad: 'What is within is also without, What is without is also within. He who sees difference between what is within and what is without goes nowhere from death to death.' Or again: 'The wise man sees him revealed in his own soul, to him belongs eternal peace to none else.'

This brings us to the culminating point alike of the Hindu Vedanta and Mahayana Buddhism. (The Mahayana, be it noted in passing, is not a school but a movement, the movement for the sake of the unenlightened, the movement for the saving of the world. Western descriptive terms as monism and pantheism are not applicable to this category of Indian thought. The term Sanyasa, for example, which we often use to mean 'renunciation', is inappropriate. The Mahayana Buddhism holds itself as not for the sake of the enlightened, for the sake of the self-enlightened, as not for the sake of the men who in their own souls have realized the teaching of Buddha. The Mahayana Buddhism holds itself as for the sake of the world, for the sake of the ignorance, for the sake of the unenlightened. Hence the term nirvana is not applicable to this movement. By the way, the term samsara, which is usually translated by 'world', is quite inappropriate. The samsara of the Vedanta is the world of appearances, and the samsara of the Mahayana Buddhism is the world of suffering, the world of pain, the world of existence. Hence the term nirvana is quite inappropriate.) The Mahayana, then, is not nirvana; the Mahayana is the movement for the sake of the world.
void, which is the Buddhist peak experience. Here we are poles apart from the
inhibition of western existentialists: what is indicated is the incapacity of the
mind to conceptualize the language to express the intuition of ultimate reality.
It words are to be used, 'sunyata' could just as well be described as 'fulness',
since it is the heart of the unchanging, transcending the antithesis between the
static and the dynamic.

Fittingly we may quote here an extract from a basic Mahayana text, The
Heart Sutra. A striking contrast to Hebrew psalmody, it nevertheless merits the
description, 'one of the greatest scriptures in the world'. As the Shingo it can
be heard recited daily in countless Buddhist monasteries in Japan. Here is
Edward Conze's translation:

Homage to the Perfection of Wisdom, the lovely, the holy! Avalokita, the holy
Lord and Bodhisatta, was moving in the deep ease of the wisdom which
has gone beyond. He looked down from on high, he beheld five heaps,
and he saw that in their own-being they were empty.

Here, O Saiputra, form is emptiness, and the very emptiness is form; emptiness
does not differ from form, form does not differ from emptiness: whatever
is emptiness, whatever is form, is form. The same is true of feelings, perceptions,
impulses, and consciousness.

Therefore, O Saiputra, it is because of his indifference to any kind of per-
sonal attainment that a Bodhisatta, through having relied on the perfection of
wisdom, dwells without thought-coverings. In the absence of thought-
coverings, he has not been made to tremble; he has overcome what can upset,
and in the end he attains to Nirvana.

Therefore, one should know the Prajaparamita as the great spell, the spell of
great knowledge, the utmost spell, the unequalled spell, the alayer of all
suffering, in truth—for what could one do wrong? By the Prajaparamita has the
spell been delivered. It runs like this: Gone, Gone, Gone beyond, Gone al-
together beyond, O what an awakening, O All Hall!

It will be observed that Buddhism tends to express negatively in terms of
'emptiness', what the Hindu Vedanta tries to affirm positively, namely the
equality of Atman and Brahman; though even here the Upadhyaya explicitly
states that at this level we are 'beyond name and form', contrasted by that
before which words recall. If anything has to be said it is 'nhet., nnett, 'not so,
not so'. Thus it would seem that Indian religious thought, at least as we have
it, is apophatic in nature. The other world, the unknown world, the world
apart, is the ultimate goal of religious aspiration. To quote the implications of
St Thomas Aquinas, in Eckhart's 'Why do you prate about God? Nothing you say of him is true'—which is no more than an unduly provocative way of expressing the Church's official teaching: that God "is ineffable.'

The Mahayana Bodhisattva ideal here referred to, which no religion
proposes anything more selfless, is the negation of one's own will. The concept is
that of the liberated individual entitled to enter final nirvana, but postponing entry into that paradise until all humanity, and in fact the whole of animate creation, is released from pain and reaches full-
ishment. We are confronted by the heart-searching questions:

Can there be bliss when all that lives must suffer?

Shall thou be saved and hear the whole world cry?

The Mahayana Bodhisattva ideal here referred to is that of the perfected
Bodhisattva, one who has attained to a state of compassion for mankind and
to show others the way of life. This would have been the
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traditional and that majority who live outside it and within other streams of religious life.

It is by Jesus alone that men can be saved, and solely by their response to him that they can appropriate salvation. Professor Hick goes on, 'then the only doorway to eternal life is Christian faith.' From this it would follow that:

indeed of the rather needless agitation stirred up in certain Christian circles by

equated with the legendary, still less with what is untrue. Maurice Wiles. Regius Professor of Divinity at Oxford, in his discussion 'Myth in Theology', endorses readily or so forcefully in any other way.' His own position is indicated by the sentence: 'The Christian myth does not ... that 'These rather artificial theories are all attempts to square an inadequate theology with the facts of God's world.'

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up to this point I have been trying to write as objectively as these matters permit. No doubt what has so far been said reflects to some extent the individual's position—a position which, I believe, though modified and enriched by reading and experience, has not undergone any radical change over the past forty years. I still have my own lengthy period of living in the uniquely liberating climate of the United States; still to make some acquaintance with Hindu and Buddhist cultures that are still to spend the better part of a year studying in India (including several weeks at Vrindavan on the Ganges) and the Far East; still to learn, for example, that three centuries before St Paul wrote of the 'fruit of the Spirit' (Galatians 5: 22-3), the Buddhist emperor of India, Ashoka (270-230 BC) had caused to be carved on rock pillars the marks of the Buddhist way: compassion, liberality, truth, gentleness, peace, joyousness, self-control.

Even so, in my first book published in 1939, The Love of God, I fancy that there may still be seen the seeds of what way to follow. Referring to the Sutta, which has at least so much to India as the Indian has to India, I wrote: 'Although the explicit articles of the Christian revelation may not have been added to the category of the non-Christian, there are two principal truths of the supreme order which I have added to make their act of faith in the rest' (Longman's original edition, p 229). The two truths referred to are.

expressed in Hebrews 11:6: 'For without faith it is impossible to please him.' I believe, perhaps, the

experiences just mentioned could hardly fail to give to the pattern of my own spiritual life a rhythm different from that of most of my monastic brethren; and it is surely a tribute to the Ampleforth community that I should find myself, after long absence, treated with something rather more heart-warming than amiable tolerance.

What is now to be said depicts in the main a personal viewpoint, though there is no to no conscious concern other than to state the truth as it appears to one observer. It is time to ask why precisely eastern religion attracts so many westerners, though unfamiliar with Indian culture, especially among the more open-minded youth, even to the point of preferring it to the Christian tradition in which they have been brought up. The answer to this question, I believe, is threefold. First, the religious approaches we have been discussing do not insist, in the manner of orthodox Christianity, on the acceptance of creeds and dogmas; they offer a vision and above all an experience; they are not an authori-
tative handout but a challenge to investigate for oneself. Secondly, for those who see little value in tradition for its own sake, eastern religion attracts by its

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expressed in Hebrews 11:6: 'For without faith it is impossible to please him.' I believe, perhaps, the
And then the family—now regarded in many quarters as mandatory, by which the mental repose needful for true prayer is once more disturbed. Here several points call for notice. First, it has been established statistically that the clergy as a body are much more eager to preach sermons than their congregation are to listen to them—a human factor worth reflecting on these days of emptying churches. Secondly, it appears gratuitous to assume every sermon of scripture assigned to be read in church provides suitable material for commentary to the faithful today. Thirdly, if anything needs to be said, and the need is by no means always apparent, it should surely be addressed to the condition of the hearers in their own situation. To accommodate this will often demand gifts different from those required merely to expound the meaning of a scriptural passage. If these points have any validity, the conclusion should follow that silence is not seldom preferable to speech.

It may be of interest to note, in the context of these pages, that a Buddhist priest (bhikkhu), when discussing publicly to the faithful, would not talk about why we live, but how to live. He would speak no doubt of the Buddha’s eightfold path—i.e., right views, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, right contemplation—but his real aim, rather a stilling of the mind, directed to the clearing away of illusions and the uncovering of truth. I was blind; now I see; the aim is to release our potential for complete openness to God, to realize a relationship (or religion basically is neither morality nor ritual, but relationship) with other people, in terms of perfect understanding and total compassion. As he self-regarding petitionary prayer, Christians might do worse than adapt to their own tradition an ancient saying from the east: ‘He who is intent on truth only does not need to pray, the gods will protect him.’

Where then do we go from here? What, to speak generally, can be done about it all? I see little point in organised dialogue between representatives of the Christian Church on the one hand and Hindu and Buddhist experts on the other. Few of the former have the preliminary knowledge necessary to achieve a meeting of minds, and it is doubtful whether the latter would find current preachings on Christianity (Terhild de Charbon, be it said in all kindness, has already found his level; and one questions the lasting appeal of either Rahner or King) sufficiently stimulating to be worth further study. Mahatma Gandhi was confessedly influenced by parts of the New Testament, but his characteristic affirmations were more Hindu than Christian. ‘Have no fear. He who fears loses. Break your sword and throw it away. So shall fear not touch you. I have been delivered from fear and desire in such a way that I knew the power of God.’

—No—the solution to the problems we have been discussing—suggests—is at once exceedingly simple and enormously difficult. It is contained in the familiar axioms: ‘Be what you are’, the ancient Socratic dictum. ‘Be what you would like to seem,’ This applies to the Church’s collectives and to each of its members. The Church claims to be the People of God; but this claim cannot be substantiated by self-serving declarations. It can only be shown. Hence the Church needs to lose its obesiveness to self-language and rediscover its priorities. We believe in God first of all. God is the centre of all the Church. Instead of remaining outside a prayer of the official creeds. The Church is the centre of all the Church, instead of being a distant giver of abstract conditions. We have no assurance. We are not at ease. We cannot be comforted.

We should seek a way of praying that will bring us nearer to reality, which may never involve inclusion only into one creed or another. This was the genuine childhood of God. Our prayer must never be a withdrawal into the protective shell of some private personal devotion, lingering in the immaturity of childhood, perhaps, as distinct from the spiritual relation by which, whatever our age, we maintain touch with genuine children of God. We need to clarify the mind, remove the barriers of illusion that block our awareness of the God of truth. He is with an, already, could we but sense it, calling only to be realized. What should we do to realizing in all its worth the God of truth? We could be self-consumed in all its innocence are God. Distractions hardly matter; if noticed and then left pass, they will dissipate themselves. Here are the impediments—any form of self-importance, pretentiousness, over-sincerity, aversions, avarice, irrational preconceptions, inherited or acquired dogmas—treated as absolutes; including possibly our understanding of the traditional creeds, which though not always wrong, yet require to be seen through, since faith there ultimately not upon creed formulas but on that to which the formulas relate, as Aquinas was careful to point out. Following this path, despite its obstacles, we could be brought, in the phrase of St John of the Cross, into ‘the night more lovely than the dawn.’ So purified, one might hope to stand before God, empty, naked, wholly receptive, possessed only of the love which has cast out fear.

The best eastern tradition thinks of prayer as a meditative exercise, or rather a stilling of the mind, directed to the clearing away of illusions and the uncovering of truth. ‘I was blind; now I see.’ The aim is to release our potential for complete openness to God, to realize a relationship (for religion basically is neither morality nor ritual, but relationship) with other people, in terms of perfect understanding and total compassion. As he self-regarding petitionary prayer, Christians might do worse than adapt to their own tradition an ancient saying from the east: ‘Be what you are’; the ancient Socratic dictum. ‘Be what you would like to seem.’ This applies to the Church’s collectives and to each of its members. The Church claims to be the People of God; but this claim cannot be substantiated by self-serving declarations. It can only be shown. Hence the Church needs to lose its obesiveness to self-language and rediscover its priorities. We believe in God first of all. God is the centre of all the Church, instead of being a distant giver of abstract conditions. We have no assurance. We are not at ease. We cannot be comforted.
the Incarnation of our Lord and Saviour Jesus Christ, who is 'the way which has had its vogue among academics eager to be persuaded by their own fancies—to the reduction to absurdity of a line of thought about Jesus which once claimed a long, and even respectable, history. God is conceivable without Christ, but never Christ without God.

So, according to what appear to be our earliest sources, he proclaimed God and his kingdom, deprecating among his followers any concern with him personally that might distract attention from his message. 'And Jesus said to him, "Why do you call me good? No one is good but God alone"' (Mark 10:18). 'Whoever does the will of God is my brother, and sister, and mother' (Mark 3:35).

It may be helpful to collect sometimes on how little we really knew of the career of Jesus of Nazareth. He grew from infancy to boyhood, through adolescence to manhood, over a space of thirty years; yet it has been computed (by the Anglican scholar B. H. Streeter) that, apart from the forty days and nights in the wilderness (of which we are told virtually nothing), everything expected to have been said and done by Jesus in all four gospels would have occupied roughly three weeks; which obviously leaves the overwhelmingly greater part of his sayings and deeds throughout his life unrecorded. Thus R. H. Lightfoot's well-known verdict of over forty years ago still has point—the form of the earthly ministry of the heavenly Christ is for the most part hidden from us.

There should be nothing disturbing about this; only it may make us a little more hesitant than we sometimes are to say what the following of Christ actually amounts to, or for that matter, what Christianity really is. As I understand such evidence as we have, I believe that Jesus was at once a man of the world and a transcendent to the human—in some way it is possible for a human being to be—for in him the whole fulness of the deity dwelt bodily' (Colossians 2:9). I believe that his sole preoccupation was to be faithful to the will of God his Father. He was entirely taken up with his vocation, which was to act as a medium of God's love for the world. He was concerned beyond measure for those whom he saw ready to enter the kingdom of heaven (of which we are told virtually nothing), everything expected to have been said and done by Jesus in all four gospels would have occupied roughly three weeks; which obviously leaves the overwhelmingly greater part of his sayings and deeds throughout his life unrecorded. Thus R. H. Lightfoot's well-known verdict of over forty years ago still has point—the form of the earthly ministry of the heavenly Christ is for the most part hidden from us.

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KATHLEEN RAINE, POET
AND SCHOLAR
14th June 1908-1978

Nihil est, quia sine signum apud Deum

We have among us, after her fashion, a Christian poet so subsumed into Neo-Platonic symbolism and Jungian religious thought that she cannot see how others can fail to see all human existence in sacramental terms. Her journey has taken her through strange ways towards the conclusion she might have learned had she lived her life in the entourage of St Teresa of Avila. In a private letter, she said, "In my seventieth year, I resolved, perhaps unexpectedly, to live the whole of my life, and all that visions of love should be both sensual and platonic. Perhaps we have not yet learned the meaning of sacraments, but in the spiritual world the transmutation of something into the natural world, One just cannot have both. The price of being a poet is the transmutation of an equivalent in the living of one's natural life: platonic love, the transmutation of bodily passion. This is a law of nature — mainly of human life.

She sees her life as the vocation of the poet, who as an imperative must answer the call of what she has named down the years 'my daimon'. She wrote: 'I have no choices: I have no relationships that can take the place, nor was this ever so... for I have tried to have everything on all levels... In truth, we all carry some shadow which we must cloth.' Here has been, as much in theme as in verse, the vocation of the sacramental poet who was, like her Blake, the world in a grain of sand — for everything that lives is holy, she delights in life. So it was that in her lifetime Kathleen Raine gravitated towards traditional metaphysics in all its branches, principally the western Neo-Platonic tradition and symbolism, and to such poet-philosophers as Coleridge and Thomas Taylor, Watts and Hopkins, St John of the Cross, and David Jones. Yeats and Eliot admired her work, and with whom she shares the fundamental insight that 'All Religions are One' — God is self-revealed to all mankind in all the ages of the world, and their degree of development.

'The language of longing' is for her, the language of the soul, the greatest of it being inspired by the universal imagination. As holds that in materialist notions, a decline of the arts is inevitable: for when the soul is denied life, the soul is no longer any true art. Hence in the language longing for that which is denied. Collected here below are some representative poems in all the branches of her work, to provide an ecclesiastical portrait of the poetess in the range of her work. A curriculum vitae is unnecessary, since she has herself written three volumes of her own life's work, and with it a check-list of her principal writings up to the end of 1977. Kathleen Raine's own work is shown here to effect in a short essay on Blake to be compared, perhaps, with her essay in The Thames (on Christmases, both of them touching, through Blake, the universality of true religion), and in two reviews concerning modern poets of her own time.

WHAT KIND OF CHRISTIAN WAS BLAKE?

There are many of us — an ever-growing number — who see William Blake as something more than a poet, more than a painter, more than the creator of illuminated books worthy, as examples of religious art, to be set beside the illuminated missals and Gospels of the Christian Middle Ages. We see him — and he saw himself — as a prophet; the one prophet of the English nation... the poet of the New Testament, he and the city of London. Some perhaps think of prophets as belonging to a primitive past, with the shamans and the witch-doctor. Blake did not, he spoke as the prophet of a new age, of the modern world to which we ourselves belong. He knew that he was speaking to a future generation, to whom his words, unheeded and barely understood by his contemporaries, would carry the truth he saw, and there are many at this time, and above all among the...
Immo 4g Muspralt
Springtide.
Cambridge

KATHLEEN RAINÉ, D.Litt.
Autumn time.
Paulton’s Square
young who speak of the 'Age of Aquarius' into which the world is entering, who feel that Blake's message is addressed especially to them. And they are right.

We must also remember that he was a supporter of Catholic emancipation; that he is remembered as saying that no subjects on earth were as happy as those of the Pope. He meant, of course, that of all forms of religion, the politics of eternity; his concern, to denounce, in the light of eternity. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. He could never have been a Marxist, for he believed the politics of time. His last great work was his unfinished series of illustrations to Dante's Divine Comedy.

A prophet is not just an old name for a political agitator. As Blake understood prophecy, it is separation, inspired by God —by the 'Divine Humanity, or 'Jesus, the Imagination.' He was a... 'visions' are not to be found in this world, he wrote a letter, in which he answers the charge of being unworldly:

'I have seen many in this time. God had become the remote creator of a vast machine was regarded with abject awe; man reduced to the insignificance of the "mortal worm", helpless as an inscrutable universe of which duration and extension are the measure; a "reign of quantity"... Blake's 'Satanic Mill' are those laws of nature, the Newtonian universe conceived as a great inhuman machine. The idealism which the Deists extol to be indeed built in the likeness of that mechanism, by a society which conceived the universe in terms of a materialist science; for we are for ever building our human world in the image of our dreams and our ideologies. But Blake was not overawed by vastness; for he knew that eternity is not to be found in space, and that the Kingdom of Heaven is 'within'.

I feel that a man may be happy in this world, he wrote. And I know that this world is a world of imagination and vision. I see everything I paint in this world, but everybody does not see alike. To the eyes of a miser a guinea is more beautiful than the sea, and a bug worn with the use of money has more beautiful proportions than a vine filled with grapes. The tree which moves some to tears of joy is in the eyes of others only a green thing that stands in the way. Some see nature all ridiculous as "one great beast's dewy bed"; the bird from whose heart comes song, the flowers of thyme and meadow-sweet from whose minnie center comes sweetness. To man he restored the dignity and centrality in his own universe of which scientific materialism with its idolatrous worship of magnitude had for a time deprived us. He turned the universe inside out, and taught

that the visions of fancy are not to be found in this world. To me this world is all one continued vision of fancy or imagination. There are certainly many today for whom a guinea is more beautiful than the sun, or who see the sun lagging behind Blakes? as a round disk of fire, somewhat like a guinea. But Blake did not see it so. "Oh no, no, I see an immemorial company of the heavenly host and crying, 'Holy, holy, holy is the Lord God Almighty'."
as did Jesus, that 'what is above is within'; that 'every natural effect has a spiritual
cause and not a natural. Natural cause only seems.'

It may well be that the greatest revolution of this century may prove to have
been not the political upheavals motivated by a desire only for a redistribution
of wealth and power, but a change of the premises of civilization. To the sci-
entific age, matter has seemed the undeniable basis of all reality; a view scarcely
believed, in the discovery that God is not outside but within us.

Blake was for the first time published; the first edition of his Prophetic Books was edited by
Edwin J. Ellis and by William Butler Yeats, the greatest poet of this century and
himself a voice of the New Age. For Blake, there was no need to go to India for
the true religion; all religions, he believed, were one, all are grounded in the
oldest faiths which he was, for him, Jesus Christ. The religion of Jesus', long misunderstood, was about to be revealed, so Blake
believed, in the discovery that God is not outside but within us.

A diarist of the day, Henry Crabb Robinson, a friend of Wordsworth and of
Coleridge, was much exercised over Blake's orthodoxy .. and put to him bluntly
'And so am I, and so are you.'

John Robinson  IN EXTREMITY: A STUDY OF GERARD MANLEY HOPKINS

Books of criticism are in our own time what volumes of sermons were a hundred
years ago, and likely to suffer the same fate. That is not to deny their usefulness; there is the practical use, in both cases, of publication.

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Perhaps that on a Sunday one or two among the tethered Victorian congre-
gation found some of the curate's reflections helpful. for people are of their place, thinking about similar ... seeking perfection in a puritanical age aspired to virtues of self-denial which must have puzzled many fellow -members

Cf K. Rainc. 'Premises & Poetry'. Sophia Perennis 01. 2009. 54-64.

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entific age, matter has seemed the undeniable basis of all reality; a view scarcely
believed, in the discovery that God is not outside but within us.
Hopkins knew Yeats's early friend the poetess Katharine Tynan. and had met Yeats in Dublin for lack of congenial companionship of the mind. in that very city was positively diabolical. If he was in advance of his generation in technique, he also as making known something other than themselves, that is to say as signs. And the thing signified can also, in its turn, be a sign, and the more the artefact is charged with significance, the vaster and richer and higher will be the possibility of delight and beauty. (Art et scholasuque.)

For David, rooted as he was in this 'creativity', this 'international' world, the signs belong in the first place to nature, to human history and pre-history; for divine revelation is not (for hint) through dreams and visions but through nature and through history. All in this world is sacramental or capable of becoming so. Perhaps it is not even true that dreams and visions are excluded—Sergeant Otter's Dream begins that; but David Jones remained relatively untouched by all that opening of the inner worlds (Preud. Jung. Psychical Research. Yeats) which has so radically changed the experience of this century; I cannot find anywhere in his writings a single reference, for example, to Yeats; though Joyce was the modern writer he supremely admired. It is as if he is at the other side of a watershed of a transformation of consciousness many have undergone in this generation; or perhaps it is rather a matter of psychological types, the eternal divergence between Platonist and Aristotelian. As a Platonist myself I find it a privilege to be able, through the works of David Jones, to enter into an experience as other than the Platonic, which in his poetry becomes valid in a way no argument can ever make it.

He is a most concrete artist, without for an instant being a materialist. Like Blake he worked with more justice, David could have claimed. I see everything I paint in this World . . . I to the this-world is one continued vision of fancy or imagination.

What is astonishing to modern readers unaccustomed to looking in 'the material universe' for a depth or dimension of significance beyond the little (the fact man is in power) is the discovery of how much we share—a public, universal experience of the significant and the sacred. We have become accustomed to regarding our experiences of a religious kind—or indeed our responses to music, painting and poetry—as private experiences; we think of the poet as one who shares a private, personal experience with us. Not so David Jones who, on the contrary, puts into our fingers clays, slenderates but certain guides to those elements in our shared world and common inheritance which he wishes to bring to our minds, not from his private experience but from our own.

Because his material is of this historical and objective kind it can be discovered by, in principle, any well educated person with a taste for Roman and British history, prehistory, theology, language and its roots, and those other fields of knowledge from which David Jones drew his material. Mr Hague does not rely merely upon what his friend had told him over the years—although certainly that is a valuable element in his commentary; but he also draws on his own extensive knowledge in fields of shared interest. Indeed the exchange has not
all been in one direction. for David certainly borrowed also from Rene Hague, of whom he always spoke with great respect; an obvious example is the use he made in In Parenthesis of Mr Hague's translation of the Song of Roland. One might almost say that the fund of knowledge from which The Anathemata arose is shared knowledge and wisdom of his immediate friends; and beyond that circle, the collective experience of all his ancestors, and our own.

Beyond the particular his religious beliefs were not private or individual; he was ever at pains to ensure that the meanings he assigned to word or symbol corresponded with the universal teaching of the Church. In this he was altogether exceptional among writers of our century; his work is an allegory closer in spirit to The Dream of the Rood than it is to any Romantic work, or even to Joyce who played with his traditional material in a non-traditional manner.

Mr Hague's commentary seems like an extension of David's own fascinating foreshadowings. David himself saw the early sections, and corresponded with Mr Hague about those fine points they both so much enjoyed. The extracts from David's letters and unpublished manuscripts form a valuable part of the book; an indispensable aid to all future students of The Anathemata. A good (though not exhaustive) bibliography also gives an authoritative list of source-books not likely to be well known to the general or the academic reader.

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Mr Hague was above all close to David in his religious thought; he shared his experience of the neo-Thomist theology and the Tridentine Mass, as it was understood in the last decades before the present movement (deplored so bitterly by David) of liturgical change. To David it was the Mass that 'made sense of everything.' In The Anathemata he presents the Mass as the meeting-point of the time and the timeless, present and past history, the meeting-place where the living and the dead and the still unborn are contemporaneous, not in another world but in this world of times and places, of which the liturgy is the centre. Mr Hague gives no purchase to those critics who would like to claim understanding of David Jones the writer as distinct from David the Catholic Christian. To David Jones indeed all art is in its nature sacramental: 'the body glorified in the heavens, is in the Eucharist the sacrament of that mystical Body which is made up of Christ and of us.' It is this conviction in the poet's mind, and filling his whole being, which is the real key to the secret of his intellectual and artistic powers.'

The reviewer is the author of a study of David Jones entitled 'Solitary Perfectionist' (Gogonooza Press, 1975); and 'David Jones and the Actually Low,' and Known' (Ibid. forthcoming).
he might demand her love and loyalty while renouncing her carnality; and of a woman whose womanhood desired to possess what she had been given only as a poet. They evoke the judgment of Traherne that "no creature was ever loved too much, but some in the wrong way, and all in too short a measure". She never at heart accepted his homosexuality, supposing that some day she could physically change her man; and he comes to see her as a spider, a female devourer, a destroyer of parents, husband, children and now himself if he would let her. Their child, focus of their mutual love, was an otter, too frail a creature to carry for long the love between them —"we met at last in the heart of an otter" —and its death precipitates the death of the love between them.

Class adds to the complexity. Kathleen Raine has taken pains in the earlier volumes to paint her impoverished past in Ilford, her climb to some status through her cultural gifts, her acceptance among the aesthetic elite, who judge her not by personal but rather than talent. She who became her thought and her prayer. Her who was known for her power to accept him for what he was.

For the other the naturalist Sir Herbert Maxwell —who would have been proud of a grandson able to write Ring of Bright Water and Raven Seek Their Brother. Each was a peer in the other's area of expertise, and the other was all too willing to give him some of her best of her life. She found in it only a sort of poetic justice: she had hoped for human love and eternity mingling till they coalesced, but it had not been so. Now came the bitterness of her sufferings, when she dared to ask Gavin in his last years, with success at last behind him as a writer, to read her pages.

What folly. Gavin hardly recognized the map of their joint years, and denied the interpretation. "In those times and places in which I had been happy because I had thought myself invisibly companioned, I had been alone." Gavin disowned a relationship presumed mutual: to him an episode almost forgotten. To me the forever-written story of my book of life . . . my only place in any book or the literature of my generation. My only place in any book of Gavin was at the woman who had laid a curse on him. And yet, dying of cancer, when in 1971, I was asked to accompany him in his last days and this she did, laying in his grave a bunch of rowan-berries from their tree.

What remains of it all? Two things: exquisite, the spirit purged of despair, the heart rejoiced in the victory of poetry. First fruits of it, after Gavin's death, was a long fifty-page poem. On a Deserted Shore. Of her poetic power. Kathleen Raine wrote once in her inner journal of her youth:

"Long ago I thought you young, bright daimon, whisperer in my ear, of springs of water, leaves and song of birds. By all time younger. Older by eternity than I, who, my hair gray, see how old you were. Whose messenger you are, Old age. And to the young and to the old, ancient of days."

Alberic Stacpoole, O.S.B.
In the checklist which follows, which is preliminary only, I have omitted first printings of poems which were later included in the author's regular volumes of poetry, whether originally published in little magazines, periodicals or in anthologies. However, poems which are known to be uncollected have been included.

Kathleen Raine has written many book reviews but I have included only those which seem to bear upon her main preoccupations.

Kathleen Raine has written many book reviews but I have included only those which seem to bear upon her main preoccupations.

The complete list of the shortcomings of this checklist he offers in addition in favour of a gifted writer and a friend.

Enithannon Press,
22 Huntingdon Road,
E. Finchley, London N2 9DU.

'Rod of the B.V.M.' (a poem) in Experiment no 3 (May). 22

'Chloris whenas I woo' (a poem) in Experiment no 2 (February). 36

'Attalus •' (a poem) in Experiment no 6 (October). 50

'Miserarum est . . .' in Portrait. 'Mad song for Aphrodite' in An Anthology

'The Smile' in The Year's Poetry (John Lane). 126.

'Reversion'. 'Outlaw'. 'Nostos'. 'Figurhead' in Poems of Tomorrow (an anthology of contemporary verse chosen from The Listener by Janet Adam Smith (Charlton and Windus). 37-90.

'The Smite' in The Year's Poetry (John Lane). 125.


'She's and the Island Song' in Poetry Manchester (Autumn). 21.


'Shells' and 'The Island Song' in Poetry Manchester (Autumn). 21.


'How are poets to live in The Author vol LX no 1 (Autumn). 9-12.

'Easter Poem' in The Year's Poetry (John Lane). 90

'How arc poets to live in The Author vol LX no 1 (Autumn). 9-12.

'Oddes', 'Passion' and 'Easter Poem' in The Year's Poetry (John Lane). 90

'The Unborn' (a poem) in Focus Two edited by B. Rajan and A. Pearce (Denis Dobson). 48-52.

'A Comment on Kubla' in Poems One edited by B. Rajan and A. Pearce (Denis Dobson). 44-45.

John Donne and the Baroque Debut' in Bacons no 6 (June). 371-90.
1956


1957


1958


1959


1960


1961


1962

"Blake's Debt to Antiquity" in The Times Literary Supplement (18 December). 342-43.

1963


1964


1965


1966

"Blake's Debt to Antiquity" in The Times Literary Supplement (18 December). 342-43.

1967


1968

INTENT ON INTERCOMMUNION

by

ALBERIC STACPLOOLE, O.S.B.

Scripture says: 'Everyone who has faith in him will be saved from shame,' for the same Lord is lord of all, and is rich enough for the need of all who invoke him. For everyone, as it says again —'everyone who invokes the name of the Lord will be saved'.

St Paul, Ep. Romans 10:11-13

Intercommunion between those who are not in full communion is not wrong because it is forbidden. It is forbidden because it is false. RR Langton Fox, Bishop of Menevia

Soldiers in the War, the Korean War and other recent active service were wont to say: 'we may die together, but we may not together pray for our dead.' On such as Armistice Day denominations paraded on the one square, but marched off to their separate services. The thought that they might all participate in the greatest service possible to commemorate their joint fallen comrades, a Requiem Mass, was beyond thinking. Some of them felt bitter about it, especially fervent Anglicans; and voiced their bitterness, especially to righteous Catholics—experte credo. (This example is given because the Armed Forces are an illustratively cohesive society, closed and sharing high ideals, even unto the forfeiture of their lives. See Appendix 1).

A silver jubilee's length of time ago in Britain, Catholicism was regarded—not without cause—as a five-per-cent minority group, singularly Irish in its culture or tradition—orientated to a past formally dispelled by the 1829 Emancipation Act, an exclusive, self-conscious group (these being the tendencies of a sect), dependent on utterances emanating either from the Vatican or from French/German theology, and lacking 'style' or robustness of mind, though not tenacity. By contrast the Anglican Church was established, strong in numbers and robust (spiritually under Temple, organisationally under Fisher). Now, after the passing of these years, to see the 101st Archbishop of Canterbury pleading in Westminster Cathedral for intercommunion as a matter of urgency and pastoral necessity, using strong evangelical arguments for it; while a monk listens from the episcopal throne —both of them friends from former offices and long consultation —is to rub one's eyes at what may come about under the prompting of the Holy Spirit.

The first step was taken towards intercommunion, i.e. sharing the Eucharist by mutual communion at the altar of the other Church, when a decade ago the signatories of the Malta Report (JOURNAL, Spring 1974, 5-7) built their programme around the concept of unity by stages, moving from partial to full communion, deepening relationships by mutual work and worship and so creating a fellowship susceptible to growth. As the Holy Father has generously been able to say to the Orthodox Church that he is in 'almost full communion' with Constantinople, so should it come to be with Canterbury. So the Malta signatories felt compelled, on the same principle, to raise the possibility of 'some measure of sacramental intercommunion apart from full visible unity: placing that issue on the table of discussion as a matter of urgency whose consideration could no longer be avoided. The main obstacle to it, no agreed theology of the Eucharist and no agreed understanding of the intentions and function of the ordained ministry, will both have been removed by the work of the body that superseded the Malta Report group, the Anglican/Roman Catholic International Commission (ARCI), when it is officially accepted.

Since the New Year of 1968, much private, unofficial and unconditioned intercommunion has taken place in Britain and Australia: and on the Continent and in its America Anglican clergy have been welcomed to the unreserved liturgy of Catholics. Barriers have steadily been broken down, scandal giving way to anticipation; but officially no further moves were taken. (Indeed the Vatican, until it was leaked to the press, had intended to keep the Malta Report secret: its publication through the press might create the impression that the Report represents more than the report of a preparatory commission.).

To say 'officially no further moves were taken' is not exactly right. We should remember the Holy Father’s initiative in inviting Fr T. M. Heasig of Notre Dame University, Indiana to establish the Ecumenical Institute for Advanced Theological Studies outside Jerusalem at Tantur in September 1972. Its inception had the strong support of Professor Skjødt Andersen of Copenhagen and Professor Cullman of Strasbourg: and its aim has been to enable scholars to practise a real ecumenism of living and studying in a community formed around their common interests. Twenty scholars began that community in 1973, Catholics, Protestants and an Orthodox, Spanish, German, French, English, priests, monks, Crall members, laymen with and without their families. The following names from both traditions included Père Bénédikt OP, Oscar Cullman, Pierre Duprey, men aware not only of the Christian ecclesiastical dimension but of Israel and Islam in whose midst they had very deliberately founded their Institute. Studies included the Scriptures, the Mosaic Law, the Greek Scrolls, the Syrian Fathers. The question, for our purposes, is did this community go so far as intercommunion? A description of the Sunday eucharistic assembly has been given by David and Sullivan, and with other evidence it strongly suggests that the answer is 'yes.' All or nearly all are invited to serve, in turn, as celebrant. The celebrant conducts the service according to his own tradition, announcing beforehand the terms on which he will invite the members to communicate. With openness to the Spirit, each participant strives to respect the freedom and to honour the conscience of all the rest. This ecumenical Freundshaus has been a powerful influence in bringing the community together in unity, yet face to face with the sharp reality of the divided Church, in division even at the Lord's table. (Tabiici, 20 Jan 73, p.549). Tantur became, with the EACH aspect of the Holy Father, a community of shared prayer, shared study and shared communion—unique in the world at that or perhaps any time.

The subject was precipitated by Archbishop Coggan in his visit to the Holy Father in April 1977, when he appealed to Rome for recognition that the time has arrived when 'a relationship of shared communion can be encouraged by the leadership of both our Churches', that is to say 'our joint participation in the sacrament of Christ's body and blood.' The response from Rome was not warm, for the Vatican felt that the Primate was storming the citadel, rather than negotiating the stages. However the 'storming' process has continued this year. On New Year's Day, at Matins in Westminster Abbey, Fr Adrian Hastings, himself a Malta signatory, looked back across the ten years; he appealed for sacramental intercommunion based on the mutual recognition of the full validity of each other's ministry in its particularity; this must involve the Catholic recognition of Anglican ordinated ministry as such. These two he called 'a mighty step forward towards the unity of our two foldings upon the one side those Christians who have adhered to the communion of the see of Augustine, upon the other those who have adhered to the communion of the see that sent Augustine.'
WESTMINSTER CATHEDRAL, 25th January
Cardinal Basil Hume welcomes Dr. Donald Coggan, Archbishop of Canterbury, during Christian Unity Week.

Then at the conclusion of the Week of Prayer for Christian Unity this year, Dr. Coggan was invited to preach a sermon in Westminster Cathedral at an ecumenical service on 25th January, and he turned it into an impassioned plea for intercommunication. "We are united in our common baptism into the Triune Name. We are united in our love for the Lord who loved us and gave himself up for us. We are united in our membership of his Church. It is a wonderful measure of unity."

But why, he asked, did we hear such witness, why was our shared vision blurred? Can the reason be that we are divided at the deepest point of unity, the sacrament of the Body and Blood of Christ? Is this God's judgment on us for failing to grasp this entity? We recognize our unity in baptism, we persist in disparity at the Eucharist. So we go to our mission week, where we should be strong and invigorated by joint participation in the Supper of the Lord."

The Primate went on to say: "Throughout the world, men and women ordained and lay, in both our communions, are working to overcome the barriers to which Christ intended to be the sacrament of unity. Roman Catholics, receiving at Anglican hands the token of Christ's passion, and vice versa. I have keen this happen, and taken part in it, and been deeply moved by it, in Australia and in other places beyond these islands. Order within the Church matters, and encouragement must not be given to the breaking of rules."

The response to Archbishop Coggan's initiative went two ways. There were those who were immensely encouraged by his seeking to find a short cut to Christian unity by outflanking both theologians and lawyers in eliciting a single surge of popular feeling—what The Times described as "this headline approach". His approach missjudged the measured watchfulness of the Catholics, with their deeply ingrained views on the nature of the Church and their long-tested policy about guarding the sacrament, he certainly did not misjudge the warmth of sentiment on the part of many Anglicans. The Sub-Dean of Westminster and Dean designate of Norwich, Canon David Edwards, for instance, wrote in the Church Times an open letter to the Cardinal, then about to address General Synod. In it he reviewed the difficulties that separated Rome from Canterbury and attributed many of them to an intransigent Roman style of action, a traditional rigidity that contrasted with the Cardinal's personal humility. He wrote: "Your Eminence, when you come down to meet us as our brother Christian, our hearts rise up to acclaim you as a great priest—and to acclaim the Holy Father as the Universal Pastor. To conquer our Protestant and comprehensive hearts, your Church has only to stoop."

A leading ecumenical specialist in Canon Edwards' Church judged that he had exactly caught the mood of the moment. As The Times put it, "a tidal wave of emotion seems to have swept up almost from nowhere to engulf the Anglican leadership at a vulnerable time, as if some subconscious craving had suddenly been brought into the open." Addressing his diocesan synod, for instance, Dr. Mervyn Stockwood, Bishop of Southwark, spoke of Dr. Coggan's "wonderful and courageous lead", saying that he endorsed every word that had been said.

There were harsher reactions, especially from those whose profession was to guard the tradition of their own faith. They wondered what the Archbishop's "joint participation" might mean and lead to. For them, unofficial intercommunion was acceptable, but when it became official—as the Principal of Trinity College, Bristol wrote—"it entails each Church's formal recognition of the other, as professing the truth of the gospel, and here the old problems arise. Has Trent's doctrine of the offering of the transubstantiated elements as a propitiatory sacrifice for sins been amended? Does the ARCIC agreement on the eucharist, in any way change it? Has the Roman Catholic axiom that saving grace is ordinarily given through the sacraments to which faith admits us, rather than through the faith which, whereas graces promote which the sacraments make visible, been modified? Can Churches, which are historically continuing communities, responsible for their doctrinal heritage, by which their public identity is defined? If these questions be unanswered, "no", the Archbishop's generous and visionary suggestion must be judged unrealistic and impracticable at present." Such warnings tempered the euphoria, reminding us that there were other principles at stake, and that the Catholic response would have to be a polite negative till other ground was covered.

When on 1st February Cardinal Basil Hume came to address the 1978 General Synod at Church House at the invitation of the two Archbishops of Canterbury and York (it was a quite unique occasion: see Appendix II, speaking not for Rome or his archdiocese but, for himself, he faced the problem and expanded the principle that allowed the Anglicans to ask, and forced the Catholics..."
to refuse intercommunion at this stage. The Roman Catholic Church holds, as you know, that for one Church to share in Holy Communion at the altar of another Church is the sign and expression of that full unity which the Eucharist of its nature signifies and should not be "regarded as a means to be used to full ecclesial communion" (SPDU, note of Oct 1979). We believe that this sharing presupposes not only the same belief in the reality of Christ's presence at the sacred sacrifice, but also a common faith in general. I do not question for one moment that the desire so many have to share the same Eucharist is a gift from God, a gift which impels us now to work all the harder for the resolution of our difficulties.

The Cardinal referred to the Malta Report's proposal of a coming together, in effect, "in stages", working out together what is involved in the growth of communion between Churches seeking to overcome their separations—so that relations corresponding to theological concepts of what must occur do grow in practice. He felt that there was still lacking an agreed theology of Church, of its nature and function, including the relationship of communion (koinonia). That theology needs to take account of the historical origins and subsequent developments in our different communions at home and abroad as well as the theological principles drawn from Scripture and tradition. And so together, but together in love so that the Spirit may be sharing life and in so doing, he was always with the Archbishop, who had said as much a few days earlier in Westminster Cathedral.

How was this received? The Cardinal had, as expected of him, given a very polite but to the Archbishop, and to the Archbishops of York, it had made two, not simply for your office, but for what you do, but for what you are. What was taken up most hopefully in the Cardinal's words was this phrase: 'We recognize that there are other questions to be resolved before we can, as Churches, approach the altar of the Lord together.' The Times, in its leading article of the following day (2nd Feb) entitled ALTARS APART, suggested that this possibly leaves the way open for limited pastoral exceptions to the corporate discouragement of intercommunion. This may just be turned to a drowning man, but it was published out that there are already permissions from Rome, subject to local interpretation, for non-Catholics to receive communion at Mass in places where the ministering of their own clergy are not available. Many would likewise see that exception extended to cover married and required Masses, expressly inter-denominational occasions, and the joint celebration of the sacrament by husband and wife. The Second Vatican Council had in fact explicitly accepted and in some ways recommended the sharing of the Eucharist between those not in full communion. (Cf Decree on Ecumenism, sec. 15; Decree on the Eastern Catholic Churches, sec. 26-29). That policy of acceptance had been further extended by the Roman Ecumenical Directory and the additional institution of June 1973, which spoke of 'grave spiritual need' as sufficient reason for admitting non-Catholics to the Eucharist, and bishops all over the world had availed themselves of this as a principle. Where constitutes 'grave spiritual need' is interpretable more or less strictly according to temperament and tradition. It is clear that the Archbishop of Canterbury regards the current state of Christianity in Britain, Catholic and Anglican, as constituting 'grave spiritual need', and there are many in both Churches who would agree with him. They are for a brotherhood and concerted action against a world grown coldly secular and lost to the vision of God. For them, the niceties of tidy stage-bystage ecclesial unification are a luxury that can no longer be afforded if Christianity is to prosper in Britain.

It was pointed out in ALTARS APART (and virtually nowhere else), that great emphasis is laid by the restrictionists on the presence of 'congruence of doctrine and community of faith' as a precondition for intercommunion. It may be that those who make that requirement are expecting that there should exist between Churches a state of affairs which cannot any longer be discerned even within their own Church, and which they are powerless to command or call forth even there. Distinctions of thought as to doctrine and the demands of the Christian life, and differences of liturgical practice are just as obtrusively prevalent within the main Christian denominations as between each of them. It may even be argued that the most fundamental disagreements and identities now intersect denominational lines. Moreover, where differences of belief or of emphasis are found within a Christian Church, it has become fruitless to search for some authoritative text in resolution to settle the matter for official purposes, as encapsulating 'the formal mind of the Church': for that kind of authority has largely lost its force, even among Roman Catholics.

Thereafter, there issued a spate of correspondence in The Times and The Tablet that widened the issue from intercommunion to the manifold criteria of Church union, ultimately or by stages. Perhaps the best single contribution was made by Fr Robert Murray S.J. of Heythrop College (University of London) in The Tablet of 11th February, p. 126-8, and in his article, 'Intercommunion: a turning point?', from
his observation that both Archbishops suggested that we stand at a turning-point which may prove to be historic. Huge areas of common faith were recognised publicly, areas of common concern and scope for joint witness in action. Both called for the authoritative evaluation of the Agreed Statements quickly (and it may be said that this JOURNAL has played its part in that field). Both spoke of the Holy Spirit making new challenges and calling for new responses. The Primate, stressing our shared baptism and love of the Lord, made an unprecedented public acknowledgement of guilt and plea for forgiveness on behalf of the Anglican Church, before asking with strong reason for the official practice of what had become unofficially normal intercommunion.

Fr Murray asks, in his analysis of the problem, 'what thought models are the speakers using?' The fear is that they are using different and complementary models, thereby by-passing one another. Models may pull us into a particular focus, obscuring the fact that they may be expressing parts of a greater whole which is a harmony of truth. (Here he has in mind Fr Avery Dulles S.J., Models of the Church, Gill & Macmillan 1976). The Cardinal's model is the orthodox principle that ecclesial communion and eucharistic communion are the proper expression of each other, and cannot be so divorced even though certain exceptions are allowed without prejudice to the principle. This is the plane of the Church's order expressed in regulations, which the Archbishop's model accepts. The Church is as institution, but with a structure and legal system that is blessed but changeable. Sacraments are given to us to draw us to as well as to discipline us, given to us where we are—in all the wilderness and unfaithfulness of the human condition. The sacrament of unity exists in a world where true Christians, baptised and living by faith in the living Lord, are not extensive and visible. The Church's structure has found and is finding salvation in other forms. Unlikely conformity is to be imposed, any model of Church, based though it may be on the Creeds, should have a large measure of pluralism which is too dynamic to be thus reduced. We should be warned against tidy solutions; and equally against insistence upon too high a sufficient agreement before intercommunion may follow.

Another dichotomy of models came from John Whale in the Sunday Times (5th February). He thought that the division between principles derived from elders (or 'Elders') and those self evolved, between guidance from Scripture and tradition, and the opposite is the case. "I believe the "Mass"—he would reject the word—"is a memorial meal and there is no between principles derived from elders (or 'Elders') and those self evolved, between guidance from Scripture and tradition, and the opposite is the case. "I believe the "Mass"—he would reject the word—"is a memorial meal and there is no
presence of Christ in the bread and wine but only in the heart of the believer. The same opposite opinions would be true of the infallibility of Scripture, the need to go to confession, prayers for the dead, the invocation of the saints, Mariolatry, and much more. Even so we coexist, with few exceptions, as a happy family intent on doing the Lord's work as we understand it.' This is a truly bald statement of what comprehensiveness means in the Anglican Church; and Dr Mervyn Stockwood follows it up with the charge that virtually the same diversity of belief pertains among Catholics: 'I have for instance taken part in many conferences with Roman Catholics where there have been head-on collisions [between Catholics] with regard to birth control, papal infallibility, the Immaculate Conception, purgatory, the celibate priesthood, compulsory confession, the validity of Anglican ordination, and much more!' So saying, the Anglican bishop has loosely applied the thoughts of comprehensiveness (which presupposes official condonation) to situations that carry no formal authoritative acceptance in another Church. Moreover all of those subjects fall into a place in the hierarchy of truth certainly below the sacrament of the priesthood and the action of the Mass, and in all cases have is a specific Church teaching in one direction that carries the backing of those who are recognized as exercising the magisterium. The two sets of examples of variant opinion are different, not only in degree but in kind: the first springs from formal acceptance, the second from frustration with formal doctrine. The Anglicans are indeed comprehensive, in a way that illustrates Catholic; while Rome is 'unified' in a way perturbing to Anglican interpretation of free conscience, and perhaps the free flow of the Spirit.

It is time perhaps to desert the chronological spin of the argument and to try to gather it into a single focus. Theology presents difficulties whenever one comes in at the end of what must be seen as a total thought process of a mass of mutual dependencies. For instance, all we say of the Blessed Virgin presupposes a full understanding of the divinity and humanity of her Son; so it was that the Christological heresies were fought out before the doctrine of Theotokos or Dei Genitrix could emerge. So also is it with intercommunion; it necessarily comes at the term of a long series of agreements (as we have seen). They might illustratively be set out in the following order -

1. What is the Church of Christ, where is it and who composes it?
2. What constitutes absolute membership, Christian baptism, or less, or more?
3. What is its proper mission in the world — the mission of shepherds to protect, or fishermen to draw in, or both; and are these ever in conflict?
4. How much, how often and when should the Church invoke the sacraments in the pursuit of its mission?
5. What is its understanding of the sacraments and their grace-giving power?
6. Who may validly effect them, both as to orders and intention?
7. Who may properly receive them, and who be invited to share them? (This question encompasses the invitation to concelebration at the altar of another Church.)

The most emotive arguments are presented in the early stages of that list. It is in one form or another that the opposition is most often resolved in these terms: 'You are not a member of the visible Church of Christ; you are not in communion with the Bishop of Rome; you are not in the one Church; you do not partake in the sole divinely instituted exponent of God's self-revelation — so how can we share our altar?' That is a form of arguing that can be traced back through tradition to the apostolic times; and it is of such importance that for the time being (as the Cardinal stated in General Synod) it forms the Catholic Church to settle for 'partial communion' only.

Let us consider some recent statements in that vein. Pope Pius XI, in his 1929 encyclical Mortalium animos on true religious unity, in referring to the Church of Rome (and no other) authoritatively declared: 'Whosoever is not united to the Body of Christ is no member of it, neither is he in communion with Christ its Head.' Pope Pius XII, in his 1943 encyclical Amoris spectabilis on the Church, officially declared: 'It is a dangerous error to hold that one can adhere to Christ as head of the Church without loyal subjection to his vicar on earth. For with this visible head eliminated and the visible body of unity broken, the medical body of the Redeemer is so obscured and disfigured that it becomes impossible for those who are seeking the harbour of eternal salvation to see or discover it.' These two pontifical statements are in direct opposition to the Sun of Right, wherein Pope Boniface VIII declared: 'I am altogether necessary to salvation for every human creature to be subject to the Roman pontiff. There is an avowedness among all three authorities, a preempting of God's saving grace to all men, which seems unjustified either by the New Testament or the life of Christ's Church over the years. Yet that same frame of mind remains strong in Catholicism, especially recent traditionalism — even to the day. During the course of the 19th century, for example, Dr David Wakin of Persephone, Cambridge, wrote 18th February: 'So far as I know, the Catholic Church has not abandoned — nor would I wish — the traditional view of herself as the sole visible and divinely instituted exponent of God's revelation to mankind. According to this doctrine the Roman Catholic Church is Christ's body on earth so that it would be a kind of blasphemy to suggest that she could attain to a greater unity than that which she already enjoys, in ignoring the doctrine of the visible unity of the Church, both in the Roman Church, and in the Church of England: this is the reason why one cannot see the Church of England with the same eyes as he with the Church of Rome; nor can one see the Church of Rome with the eyes of the Church of England.' Whether he was right or wrong, there has been a long line of argument against the Church of Rome and its doctrine of the visible unity of the Church.

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more in accordance with the affirmation of the ecclesial elements which are to be found elsewhere (and among those in which some Catholic traditions and institutions continue to exist). The Anglican Communion occupies a special place, de Ecumenism° X111). In replacing est with subsistit, the Council Fathers found a felicitous phrase for expressing a complete identification between the present Catholic Church and the Church that Christ founded: complete in the Church's respect but without making the exclusive claim for Catholicism that it was the only manifestation of Christ's Church —'the sole, visible and divinely instituted exponent of God's revelation'. Subsistere means 'to exist in a determined mode'; and in this context, 'to be there', 'to exist in this particularity establishing identification, but not absolute and exhaustive identification. Perhaps the point is best made by bringing forward an occasion where est is used in that exhaustive sense: in de Ecumenism° II. the Fathers made this declaration: 'The Lord Jesus poured forth the Spirit ... through whom he has called and gathered together the people of the New Covenant, who comprise the Church qui est ecclesia'. And there is much more in the documents of Vatican II to substantiate this argument.

To continue in this vein, when Pope Paul came to the pontifical throne in 1963, his first address to the Council reassembled, on 29th September, took up the subject of the nature of the Church and its membership as the key to all growth, ecumenical as much as internal. He chose that very encyclical of 1943 which in some particulars so confined Christ's Church, Mystici Corporis. the Holy Father saying of it, 'Our predecessor Pius XII saw to it that the Church's desire to give full expression to its doctrine about itself was in part met; but in part this itself impelled the Church to make yet more urgent efforts to give a full and sufficient definition of itself ... It is evident to us that the time has now come for the truth about the Church to be more and more thoroughly explored, digested and expressed.' This it was indeed in Lumen Gentium. Gaudium et Saes, Dei Verbose —and one should add Dignitatis Humanae on religious freedom. It has been, too, in many papal pronouncements since, perhaps the most famous being that of 25th October 1970 at the Canonisation of the Forty Martyrs, when the Holy Father enthusiastically referred to the Anglican Communion as a sorella chiesa, saying of the sisters, 'May the blood of these martyrs be able to heal the great wound inflicted upon God's Church caused by the separation of the Anglican from the Catholic Church.' Amen to that: no more need be said, once the Anglican Church is in some way identified with the Church of God by Peter.

The foregoing should stand as an answer to the challenge of some Catholic correspondents that 'whatever happens, we have got the Papacy and they have not (which brought from another correspondent the comment that the Papacy there sounded like the advantage of the galling gun in Victorian native wars!)

Consider then the Eastern Orthodox Church, no longer in formal'schism but in virtual full communion with Rome as a result of Pope Paul's goodwill: between the members of these two Churches, Constantinople and Rome, there is a wide and regular measure of intercommunion. When the sacramental need is not provided by the mother Church, but can be so provided by the other, it is so encouraged without let or hindrance —yet the Orthodox Church neither has nor aspires to union with the Papacy. No, the ultimate criterion is not the Rock but the Church built thereon.

There is, however, one serious argument to face in building the necessary bridge to intercommunion. It was expressed in three letters to The Times, from a Prince, a Dominican and a Jesuit. The Prince wrote simply, 'Small wonder Catholics dispute the validity of Anglican orders, when so many Anglican divines dispute the divinity of Our Lord.' The Dominican (Fr Francis Gresham, Chaplain to York University) write: 'The real progress made in Agreed Statements on the Eucharist, the Ministry and Authority has been largely offset by the spectacle of Anglican academicians apparently playing fast and loose with certain doctrines of the Eucharist and the Resurrection of Christ.' The Jesuit (Fr Robert Butlerworth of Farm Street) writes: 'With some Protestant恢复, last year's dismissal of the doctrine of the Incarnation by leading divines of his own Church',' Has the 1976 Brompton Lecture, which dismantle the doctrine of the Trinity? ... On this chopping, a Catholic theologian who considers it his job, not to try and render Christianity more credible by subverting the historical creeds and inventing new ones, but to understand and interpret the doctrinal tradition of the Christian faith, may very easily hesitate to surrender himself or others to intercommunion ... In the end it is doctrinal unity, brought about by the responsible study of the tradition of the faith, and leading to an agreed interpretation and common understanding of its meaning, that has an irreducible part to play in giving us a rational assurance that we are in Christian communion with one another. To that we must surely say, as before, Amen, but with this caveat, that the mutually agreed interpretations must not be expected to be so strict, so synonomous as to deny the different theological and literary traditions and worship cultures of time and place which allow the one God to be in the mind of many, without loss of true focus. Paul saw Christ thus, and John thus; so into the sorella chiesa thus. [It is again, not est but subsistit.]

Perhaps the last word should go to a great theologian beyond the two Communities in the dialogue, who knew these two traditions well—the Swiss theologian Karl Rahner. In 1951, in his Kirchliche Dogmatik IV, he came to the doctrine of redefinition of the ecumenical: 'The Holy Father has humbled himself to bring reconciliation, as man created in God's image and likeness. Becaue the Spirit gathering up, building up and sending forth in faith, in love, in hope. Deliberately he fixed Christology and soteriology, sin and reconciliation, denial and grace; all of it evidence of the Spirit of Christ at work in the Body of Christ, outside the Catholic Church. Outside Christ, head of the Church, there is no salvation—therefore the Church is driven towards all mankind, reconciling all to Christ: suum cense suasurum in Christi amore, commenting on John 17.20—26. Barth had these vital words to say:

It is an impossible situation that whole groups of Christian communities should exhibit the Church of God by Peter. It is an impossible situation that whole groups of Christian communities should exhibit the Church of God by Peter. It is an impossible situation that whole groups of Christian communities should exhibit the Church of God by Peter. It is an impossible situation that whole groups of Christian communities should exhibit the Church of God by Peter. It is an impossible situation that whole groups of Christian communities should exhibit the Church of God by Peter.

J. W. J. Lampe, Regius Professor of Divinity, Cambridge God as Spirit OUP £6.50 reviewed in The Tablet, 21 Jan p.53. & by John Cotterill S. T. D. students The Seal of the Spirit, both covering plunges Christology and soteriology. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss. The early death of the Professor was a great loss.
and theology are mutually contradictory, that what is revelation here is called error, that what is heresy here is taught and reverenced as dogma there. that the order and cultus and perhaps the ethics of the one should be found and called strange and alien and unacceptable and perhaps even reprehensible by the other, that the adherents of the one should be able to work together with those of the other in every possible secular cause, but not to pray together, not to preach and hear the Word of God together, not to keep the Lord's Supper together. It is an impossible situation that either tacitly or expressly, with an open severity or a gentler friendliness, the one should say to the other: You have another spirit; You are not within but without; You are not what you presumptuously call yourselves, the community of Jesus Christ. We have to recall the effects of this disunity on the mission fields of Asia and Africa, in the face of Islam and Buddhism. But we have also to recall its effects on the so-called home fields of the Christian Church... where with the dispelling of the mediaval illusion of a Christian West the Church is mercilessly confronted... with the tremendous alienation of the baptised masses from the Gospel... The matter itself (we should read vv. 21-23 word by word) demands always and in all circumstances, unam ecclesiam. And if history contradicts this, then it speaks only of the actuality and not the truth. Even under the fatherly and effective providence of God which can cause it to work for good, a scandal is still a scandal. The disunity of the Church is a scandal. And there are some cases where the scandal is not even serious, but has only the character of a foolish embroidery. (IV, I, p. 676 f.)

The writer, enfin, has been challenged to stand and be counted, though he had wanted to leave it an open question. With all caveats shorn away, it seems to him, then, that—

1. With Karl Barth, we must acknowledge that divisions in Christ's Church are a living scandal, which it is imperative to rectify before that scandal diminishes the Church further;

2. With Pope Paul, we must admit an ecclesial relationship between Roman Catholic and Anglican Churches, which must be widely recognised and fostered to the full;

3. Every 'Church' possessing an ecclesial reality should be seen to have its own correspondingly valid eucharistic expression, its priesthood springing as much from this as from older 'chain-link' or 'succession list' concepts of valid ordination (cf Portal Mercier, 'Anglican Orders: a New Concept'. JOURNAL, Spring 1974, 28-36);

4. Every Church should share a oneness of faith in Christ and his mystical body, which presupposes a common understanding and sufficiency of assent to the fundamental doctrinal truths that support this revelation, though this should not exclude a difference (even a considerable difference) in the doctrinal expression of those truths according to long divergent traditions;

5. The Eucharist, when shared by Christian Churches, may be expected to build up unity of faith as well as express such achieved unity; but official intercommunion should be seen (by analogy with engagement to marriage) as an interim stage not to be prolonged indefinitely, or it will obscure the lack of unity yet to be achieved, and will reduce the desire for its achievement;

6. Individual intercommunicants should be presumed to be in good faith, since no sincere Christian would wish to communicate at a service where he felt ecclesiastically alien, and since the sacrament is propter nos et propter nostram salutem. His occasional intercommunion could build up faith and charity and the desire for full communion;

7. A will to change, to break forth under the Spirit from the present cognitively explicable impasse is imminently required from both Churches under Christ;)- reaffirming perfectly convincing arguments for the status quo from each point of view, may assume different forms, but it will not further the work of the Spirit of Jesus on earth. The Spirit is calling us forth.
The General Synod of the Church of England was set up in 1970 and succeeded the Church Assembly. It is the governing body of the Church and can frame measures which, when they have received parliamentary approval and the royal assent, become law.

The membership of the General Synod is composed of the Convocations of Canterbury and York together with a House of Laity elected by the laity of the diocese. Thus each diocese (and there are forty-three of them) has about six lay representatives as well as the Bishop of the Diocese (ex officio), one archdeacon, and about six clergy proctors elected by the priests of each diocese, on the General Synod. Those elected serve for a period of five years. We are, thus, about half way through the life of the second Synod, the first having functioned from November 1970 to July 1975. The present Synod began its work in November 1975 and will conclude, usually on 30th June, in July 1980 when new elections will be held.

The Synod meets three times in each year, in February, July and November, usually in London at Church House, Westminster, but once or twice at York. The July 1976 meeting will be held at York University. The procedures of the General Synod are modelled on those of the British Parliament, with suitable adaptation. On certain occasions the Synod votes as a whole, on others the vote is taken in separate Houses; in that case a motion must be passed in all three Houses, sometimes by a simple majority, sometimes by a specified majority.

It was to this body that Cardinal Hume came on 1st February 1978. This was the second time that an eminent Roman Catholic had been invited to address the Synod, the first being Bishop Alan Clark, who spoke during the life of the last Synod. On 1st February there was an air of general excitement throughout the Synod with the feeling that an event of particular significance would be enacted that day. Never since Her Majesty the Queen opened the current session of the General Synod in 1975 had any event there aroused as much interest. Long before Cardinal Hume was due to speak at 12.15 pm, the visitors' gallery was filling up, so that by noon there was standing-room only. The television lights were switched on too —always a sign that something significant is about to happen!

When Cardinal Hume entered, accompanied by the Archbishops of Canterbury and York (both friends from his Ampleforth days), there were more people in the chamber and gallery than at any earlier time, except the Opening mentioned above. To me Cardinal Hume looked strikingly the same in his usual Benedictine habit (the one concession to his eminent position being his scarlet skull-cap) as when he had sat on the sofa in Ampleforth Vicarage not infrequently in the years leading up to 1976, for meetings of the Abbot's Group. His address was listened to with real interest and hope and at the end he received a standing ovation. What he said was immensely important, but his presence was heard with considerable respect and attention by many within the Church of England.
In this episode of controversy between Jesus and the Pharisees (Mark 10:1-12), there are two significant differences between the evangelists. One is that Mark adds a corollary for his own special audiences: according to Jewish Law, women were so far from having equality of status that a man could commit adultery not against his own wife but against the husband of the other woman. Similarly, a wife could not divorce her husband; only the husband could initiate proceedings. Now Mark was writing for a non-Jewish Christian community, so he is careful to indicate both that adultery is an offence against a wife and that it is just as wrong for a woman to divorce her husband as for a man his wife. So he adds the words in italics: ‘Whoever divorces his wife and marries another commits adultery’ (Mark 10:11-12). This supplement by Mark was, so to speak, only dotting an i or crossing a t, but what of Matthew’s supplement? According to him, ‘Whoever divorces his wife except for porneia (the Greek word must remain untransliterated because its meaning is crucial and controverted) and marries another commits adultery’ (Mark 10:19).

There are two questions here, obviously interrelated: what is the meaning of porneia, and what is the sense of the addition, is it a mitigation of an absolute prohibition or not? Neither of these questions can be answered without a look at the background of Jewish teaching on divorce at the time of Jesus. At least since the regulations of Deuteronomy 24:1, but for 600 years, a man had been allowed to divorce his wife ‘for a shameful thing’, already before the time of Christ there were two divergent interpretations of this phrase: the stricter school of thought, led by Rabbi Shammai, interpreted it to mean a grave sexual misdemeanour, while the laxer school, led by Rabbi Hillel, understood it to include such trivial matters as the wife burning the dinner or even the husband finding another woman more attractive than his wife. It is possible that the controversy between the two schools is the background of the question put to Jesus, though there is little sign of it in Mark. Matthew, however, does seem to be aware of it, for he changes the question as given in Mark by adding the words in italics ‘Can a man divorce his wife for every cause?’ (Mark 10:3). In Mark the question is whether it is possible at all, whereas in Matthew they ask whether every slightest cause suffices. This adjustment fits well the context in which Matthew was writing; there are many other indications that he was in contact with Jewish thought and controversies after 70 A.D., when Judaism, shattered by the Fall of Jerusalem, was endeavouring to re-establish a unity by securing uniformity of practice and settling for a firm interpretation of controverted issues. Against this background it would be possible to argue—and he has in fact often been argued—that Matthew, by his exegetical clause—represents Jesus as opting for the stricter of the two current interpretations and permitting divorce for adultery. This would be a case where the evangelist mitigates the original teaching by the thought that the pagan or Gentile partner is sanctioned through the union, and by the hope that the pagan will be saved through it. But there is nothing to be done if the pagan is not willing to change: ‘If he wants to separate let him be separated, for the brother or sister is not held bound in such cases; the Lord calls us to peace.’ The initiative for the separation comes from the pagan; it is simply that the Christian is not bound to follow and chase after the departing spouse. The expression ‘is not held bound’ does not in itself make clear that the Christian is free to remarry, yet it does not mean that he is not constrained by the fact of the marriage; restrictions which are mentioned just before porneia in Acts are prescribed in

Leviticus 17 immediately before the promulgation of the forbidden degrees of marriage in Leviticus 18. There would thus be reason for Matthew to include this provision, concerned as it is with Judaico-Christian communities, where the same prohibited degrees were to be avoided. The reason why the word porneia, which in the Hebrew word zonah which also has the general sense of ‘prostitution’, it would be wise to build too much on the exact use of prepositions in Matthew’s awkward Greek; but it is perhaps worth mentioning that μὴ εἶπεν περνεια does not well express a cause which is an action such as adultery, but expresses quite naturally a state. Similarly in 5:32 the corresponding phrase translates ‘apart from the case of porneia’.

It has been objected to this solution for the Matthew passages that such marriages were in any case null and void, so that no further legislation would have been necessary, and that it is not credible that such incestuous unions were sufficiently common to warrant a special exegetical clause about them! (Montefiore 17). They were, however, pretty frequent in the contemporary non-Jewish world; several cases are cited in Destracontin 24:1, but for 400 years, at least since the regulations of Deuteronomy 24:1, a man had been allowed to divorce his wife ‘for a shameful thing’. Already before the time of Christ there were two divergent interpretations of this phrase: the stricter school of thought, led by Rabbi Shammai, interpreted it to mean a grave sexual misdemeanour, while the laxer school, led by Rabbi Hillel, understood it to include such trivial matters as the wife burning the dinner or even the husband finding another woman more attractive than his wife. It is possible that the controversy between the two schools is the background of the question put to Jesus, though there is little sign of it in Mark. Matthew, however, does seem to be aware of it, for he changes the question as given in Mark by adding the words in italics ‘Can a man divorce his wife for every cause?’ (Mark 10:3). In Mark the question is whether it is possible at all, whereas in Matthew they ask whether every slightest cause suffices. This adjustment fits well the context in which Matthew was writing; there are many other indications that he was in contact with Jewish thought and controversies after 70 A.D., when Judaism, shattered by the Fall of Jerusalem, was endeavouring to re-establish a unity by securing uniformity of practice and settling for a firm interpretation of controverted issues. Against this background it would be possible to argue—and he has in fact often been argued—that Matthew, by his exegetical clause—represents Jesus as opting for the stricter of the two current interpretations and permitting divorce for adultery. This would be a case where the evangelist mitigates the original teaching by the thought that the pagan or Gentile partner is sanctioned through the union, and by the hope that the pagan will be saved through it. But there is nothing to be done if the pagan is not willing to change: ‘If he wants to separate let him be separated, for the brother or sister is not held bound in such cases; the Lord calls us to peace.’ The initiative for the separation comes from the pagan; it is simply that the Christian is not bound to follow and chase after the departing spouse. The expression ‘is not held bound’ does not in itself make clear that the Christian is free to remarry, yet it does not mean that he is not constrained by the fact of the marriage; restrictions which are mentioned just before porneia in Acts are prescribed in

or be reconciled to her husband; clearly in that case at least a residuary link remains from the marriage. But in the treatment of the mixed marriage there are two major differences: firstly Paul retracts his strong prohibition of divorce whose strength was the reason for the prohibition of remarriage, and secondly he does not repeat the prohibition of remarriage or the exhortation to be reconciled; it looks as though he gives this up as a bad job. Therefore it does seem that the normal opinion of commentators, that remarriage is implied to be legitimate, may be accepted.

Both the exceptions in the New Testament to Jesus' prohibition of divorce concern, then, cases where conversion to Christianity has taken place; there were bound to be a few loose ends to be tidied up in cases like this. But the important factor here is that the exceptions belong to a closed and clearly limited class, and there is no obvious way in which the principles in play here can be extended to cover divorces between Christians.

The debate then turns to the question of the legislative force of the New Testament and of the words of Jesus. Did Jesus intend his words to have exact legislative force? Did the evangelists intend their words to have such force, and, in this case have they such force? Is the New Testament to be taken literally as a sort of moral ideology text-book, a kind of oracle? Or do moral questions and questions of behaviour belong to moral questions; or does Christ lay down only general principles or only ideals?

Should all his statements and exhortations be taken with equal force and equally literally? If not, how is one to make the distinction between them? To ask such questions is not merely the irreverence of the scripture scholar', but is an essential means for every Christian to penetrate to the living gospel of Christ.

The wider question whether the words of Jesus are ever intended to have strict legislative force need not perhaps be tackled here. Here we need to discuss only the more concretized questions whether his words always have legislative force, and then whether the Sermon on the Mount in particular is intended to have legislative force. One school of thought considers that this would be radically to misunderstand the Sermon on the Mount. Thus as authoritative a figure as R. Bultmann writes Jesus 1926, p. 81) It would of course be a complete misunderstanding to consider the "But I say to you" sayings as formal legislative prescriptions of an external authority which could be fulfilled by external conduct. This view is echoed by Bishop Montefiore, who distinguishes between two types of Jewish teaching, halakhah and haggadah. Of these the former is concerned with maxims and rules of behaviour, while the latter is more edifying stories; it contains history, fabula, allegory, meditations, prayers, reflections, philosophical and religious discussion, and a large number of moral sayings. Only the former has any legislative force. Montefiore argues that the other corrections of the Old Law in the Sermon on the Mount are haggadah, so without legislative force. The other sayings in the passage are not easily understood, and the tradition of the Church has never approved of taking them literally. It is easier to see the eye of a camel pass through the needle than for a rich man to enter the Kingdom of heaven (Mt 5:29) is not to be literally obeyed. Similarly 'Swear not at all' (Mt 5:34) has not been taken by the Church as a legal rule on all oaths, 'Resist not evil' (Mt 5:39) is not to be literally obeyed. The same view is held by other scholars. But a number of scholars argue that the sayings of Jesus have some legislative force. The only other saying of this kind is the one on oaths, which is indeed a kind of moral theology textbook, a kind of oracle to supply ready answers to moral questions. But the saying is definitely a general principle, not a literal rule of conduct. The only other sayings of this kind are the sayings of the Pharisees, and these are indeed purely general principles. Theological and moral questions must be considered separately from the more personal moral questions, and the two should not be confused. The former are purely moral, the latter is concerned with the daily conduct of the individual. It is important also to interpret what one hears according to its context as advice, command, prohibition, or duty. The words of Jesus are often compared to the words of the Old Testament, but in fact the words of Jesus are not always comparable to the Old Testament. The words of Jesus are always more general in nature, and are not intended to be taken literally. The words of Jesus are not intended to be taken as legal rules, but as general principles. The words of Jesus are not intended to be taken as laws, but as ideals. The words of Jesus are not intended to be taken as legal rules, but as general principles. The words of Jesus are not intended to be taken as legal rules, but as general principles.
full; it is good for him that a millstone should be hung round his neck and he sink into the sea" (18:6), but Luke softens this to, "... it would be better for him, ... that he should cause one of these little ones to fall" (17:2). On the other hand Matthew can be the gentler: when Luke has "if anyone comes to me and does not hate his own father or mother ... he cannot be my disciple" (14:20), Matthew has only "he who loves father or mother more than me" (10:37).

All these statements express an uncompromising demand in a vivid and forceful way which cannot but catch the imagination. But to take them literally would go contrary to so many others of the principles enunciated by Jesus that a literal interpretation becomes inconceivable, even if a literal interpretation exists. What is 'a rich man'? What of the parables of mercy? What of the positive command not to kill and to honour parents? It is not merely sophisticated evasiveness to say that only the insensitive demand that all statements should be taken literally. These sayings should rather be taken as a truth and set of values, they indicate an ideal which one must strive to fulfill throughout life, rather than a strict command, to be understood literally.

Of the six corrections of the Old Law in the Sermon on the Mount the one apart from the saying on divorce which most lends itself to a strict legal interpretation is the saying on oaths. And yet it is only minorities within the Christian community which have felt that fidelity to the mind of Christ involves following all oaths, even in a law court. Rather than the prohibition, the positive teaching is surely the more important, that taking oaths should be unnecessary. If there is trust and truth between people it is unnecessary to call God as a witness, and it is only the frequency of untruth which makes it necessary to use this device on solemn occasions to stress that truth is being told. What should be eliminated is not oaths but untruth, of which oaths are only a function and a symptom.

But is there any such way in which we can understand the saying on divorce? Is there any truth or value other than the obvious meaning in which it can be said to point? Even if we class it among the parent-hating, eye-of-the-bee, needle-sayings we can still only say that it needs to be toned down, that to call a remarriage after divorce 'adultery' is too vehement an expression. It would still remain that it teaches that such divorce would be a serious falling away from the ideal of Christ; just as other sayings teach the horror of Judas' betrayal or the gravity of leading others into sin. Jesus slid not intend to legislate —the style of his pronouncements is prophetic, not legislative—or his statements are more the less forceful for that.

By considering the saying on divorce in the context of the Sermon on the Mount we reach an understanding of it principally as Matthew wished it to be understood. The primary context, however, as we have already pointed out, is a controversy with the Pharisees. Here it falls into a series of radical sayings of Jesus which cut through the guarded casuistry of the Pharisees to proclaim uncompromisingly the demands of God.

Formally the dialogue fits into a well-known pattern of an exchange with four members: the interlocutors of Jesus ask him a question, either to trap him or to discover where he stands in a particular point of controversy—he replies with another question, seemingly harmless enough—they answer Jesus' question—Jesus repriests by showing the inadequacy and limitedness of their answer.

This basically rabbinic pattern of dialogue occurs in the gospel in such incidents as Tribute to Caesar (Mk 12.13—17), or the Temple Tax (Mt 17.24—27) or the Question of Authority (Mk 11.23—33). But here the process slightly modifies because the Jewish authorities cannot afford to answer Jesus' question.

This technique is one means used by Jesus to show the inadequacy of the Pharisees, a demonstration that occurs frequently as the outcome of Jesus' dialogues, particularly when they try to trap him. They present to him alternatives within the current understanding of Judaism, and he bypasses through them to a deeper understanding of the will of God. It is always the prophet's role to show the inadequacy of the categories which seem to ordinary people to hold the only possible framework of life and thought. So in the passage on Tribute to Caesar he is offered the alternatives of loyalty to or protest against the Roman domination, only to show that the political question is unimportant beside that of total loyalty to God. In the Question about the Great Commandment (Mk 12.28—34) he is asked which of the 630 commandments of the Law is the most important, only to show that all these are not of equal importance. In the Sadducean Teaser about Husbands in the Resurrection (Mk 12.18—27) he cuts through the riddle by giving a profounder view of life and relationships in God at the resurrection. So in the case of Divorce he is invited to decide with one school or the other over the circumstances when divorce is permitted, but eats through the petty wrangling to put forward the simple, unconditional requirement of God with the clarity and absoluteness of the prophet.

This, however, is not the end of the matter. Jesus, as we have seen, was no legislator but taught in the prophetic manner, stating principles in their extreme form without detailing their application. Matthew, on the other hand, was concerned with detailed application of principles, and time after time expands a saying of Jesus by applying it to particular situations, quite after the manner of the Jewish teachers of the time. This he does when he gives rules for divorcing a brother (18.15—20), a country which can hardly stem from Jesus, or when he makes Pharisee country about oaths (23.16, 20). In surprising contrast to the simple prohibition of oaths (in the sermon on the Mount) hence Matthew's exception clause about porneia is typical of his casuist mind. Paul also, time and again, shows that he is concerned about details of conduct, and gives concrete answers to concrete problems. In the case of divorce, however, nothing which these two careful lawyers prescribe even suggests any diminution of the absolute demands of Christian marriage. Applications of principles to particular cases may be left to the Church to decide, but it is hard to see how the Church may ever sanction and bless what Christ has once stigmatised as adultery. 5

5 This is to say that those who do marry after divorce are to be rejected as beyond the care of the Church. More and more the so-called 'pastoral solution' is being applied, by which, under certain conditions those who have contracted such a quid pro quo marriage are readmitted to communion.
In this issue reviews have been arranged under headings in the following order: The Cross on Calvary. Death. Burial. Life. Protestant Theology. Evolving English Catholicism. Doctors' Diary. General.

I. THE CROSS ON CALVARY


It is easy for a crucifix to become such a familiar part of our surroundings that it makes very little impact. In this book, however, the author, a German New Testament scholar, takes us on a fascinating journey through the history of crucifixion from ancient times to the present day.

Against this background Professor Martin Hengel reflects on the Christian message of the Cross. It was the ultimate punishment. It was intended to be a deterrent. Flagellation was not a regular accompaniment but additional torments were left to 'the imaginative sadism of the executioners'. It was not for honest/ores but was reserved for the lowest class of criminals: rebels, dangerous criminals, violent men and bandits. Cross colonel

...was not buried but were left for wild beasts and birds of prey. Everyone knew what it meant 'to take up your cross'. To men of the days of the Roman Empire the crucifixion was a certain sign of treatment. For St Paul and the missionaries of his day the message of the Cross was a specific and highly offensive burden. To claim that Jesus Christ who had suffered such a death was kyrios was offensive to every sense of decency, religion, propriety and indeed sanity.

Professor Hengel has a chapter devoted to the punishment of slaves. Every slave had to reckon with the possibility of crucifixion. This chapter adds a new dimension to Philippians 11 in particular to the contemporaries of St Paul there was an all too obvious connection between 'taking the form of a slave' and becoming obedient 'even to death on a cross'.

In the concluding chapter suggestions are offered for contemporary theological thinking about crucifixion. Paul never forgets that Jesus did not die a gentle death like Socrates, ... much less passing one "old and full of years" like the patriarchs of the Old Testament. Rather he died like a slave or a common criminal. In torment, on a tree of shame. Paul's Jesus did not just die the death he was "given up for all" on the cross in a cruel and contemptible way.

The theological reasoning of our time shows very clearly that the particular form of the death of Jesus ... represents a scandal which people would like to blunt. remove or domesticate in any way possible. ... Reflection on the hard reality of crucifixion in antiquity may help us to overcome the sentinent logic of reality which is to be found so often in present theology and preaching.

Edmund Hatton, O.S.B.

BOOK REVIEWS


The author describes his book as 'A personal essay on Jesus' death'. The cloud of stale words covering Calvary is lifted from him by a positive attempt to allow the Crucifixion to speak again with new power. Certainly a reading of it in Holy Week at Ampleforth was a beneficial exercise for this reviewer and may indicate the success of the author's enterprise, though the fellowship of the Community and the shadowy setting of the Abbey church and Grange chapel made no less a contribution to a memorable retreat.

He begins by comparing Jesus' death with that of those who died on battlefields, by the hand of a assassin or by suicide, with the intention of building 'a context in which we will appreciate more sharply the story of Good Friday'. He then examines the history of Jesus in St Mark and finds a shift in perspective from the early part in which Jesus was trying to contemporise life in an attitude of wise minded by failure, victimised and defeated. In surveying the entire trial and crucifixion he makes us look at the staggering of the death of Christ.

In an exciting chapter entitled 'The resurrection is unthreatened': his own reformulation of the older principal 'the resurrection is unthreatened') he examines the consequences of power and weakness in the Crucifixion. Almost in a dramatisation of the Beatitudes, 'Who hated' is He who suffered Crucifixion for the cause of right; in the fullest sense the Kingdom of Heaven is His'. (cf Mt 5:38). He [pos Life and so gained Hims- elve for as the Son of Man in the Mount foretold the death on Calvary and the laying power of God enshrinse itself in the crucified weakness of man. The death of Jesus was right; only in such weakness could the fullest healing power of God be unleashed.

In the final chapter he asks how one event in history could carry such universal implications. He dramatises talk of punishment and punishment and sees repentance as a call to man 'to uphold the objective moral health of his world perhaps through accepted (not self-inflicted) suffering. The evidence is conclusive: the dying and rising of Jesus gained for him a universal status implicit in his whole ministry.

Father O'Collins is well known to readers of The Journal as a distinguished scholar and teacher at the Gregorian University in Rome. I believe he has written an original book, enlightened by his scholarship, but even more by his zeal to be at the foot of the Cross and learn truth at that point of reality. I can hear one of our American preachers, the late Bishop Joe Finn, saying as an undergraduate that 'the only place where we can receive the blessings of the Holy Spirit'. I am grateful to Father O'Collins for his help in that direction.

Bankside Close, Monks Setley, Upper Poppleton, York


Muslims believe, in accordance with their Holy Quran, that Jesus was born without a father and became a prophet in Israel; that he was put upon his cross but was taken down before life became extinct, was ministered to and so was resuscitated: that he was a disciple and thereafter departed from Judea to carry his message to the lost tribes of Israel: that he eventually died on a tree of shame at the age of 80 and was buried; that he was a member of the Ahmadiyya Movement which believes in the death of Jesus upon the Cross: that he was put upon his cross but was taken down when he became extinct and so was resuscitated: that he was a disciple and thereafter departed from Judea to carry his message to the lost tribes of Israel: that he eventually died at a good old age on a pleasant plateau with springs of water: that he established a religion where we can receive the blessing of the Holy Spirit: I am grateful to Father O'Collins for his help in that direction.


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he went in search of the Afghans, Kashmiris and others of Jewish descent, several of which had tribal names such as Solomon, Moses, David and Joseph. The Indian Premier Pandit Nehru is called as witness. From a book he wrote on India: 'All over central Asia, in Kashmir and Ladakh, and Tibet, and even further north, there is still a strong belief that Jesus (or Dao) travelled about there... There is nothing inherently improbable in his having done so. Nothing.

Professor John Hick’s latest book is an outstanding achievement; it calls for and deserves close study. He has offered a vast amount of material from both eastern and western sources in an attempt to elaborate what he calls ‘a global theology’. A concerned Christian, his eye for the essential in each religious tradition enables him to reach the heart of the Indian contribution while avoiding a vacuous syncretism. His tentative, step-by-step approach, in close touch with the significant material, results in a most persuasive presentation. This study is happily free from the western oneupmanship which has so often marred attempts to evaluate the religions of the east.


Professor Hick’s book is both the most exhaustive and the least sympathetic to be written in English to date, a sharply critical, indeed hostile, essay, which attempts to show the extent to which the Christian concept of reincarnation or, preferably, rebirth, is both unsound and blasphemous. It calls for and deserves close study. He has offered a vast amount of material from both eastern and western sources in an attempt to elaborate what he calls ‘a global theology’. A concerned Christian, his eye for the essential in each religious tradition enables him to reach the heart of the Indian contribution while avoiding a vacuous syncretism. His tentative, step-by-step approach, in close touch with the significant material, results in a most persuasive presentation. This study is happily free from the western one-upmanship which has so often marred attempts to evaluate the religions of the east.

H. II. DEATH, BURIAL, LIFE

III. PROTESTANT THEOLOGY

the Christian theology must somehow be squashed. 'Christian teachings is beliefs and
their attendant concepts just do not lend themselves to reduction to a single principle'
p.249): a conclusion which, if true, suggests that Bultmannian attempts to define the
nature of Christian faith in terms of 'world' (p.20 ft) and 'world' (p.20 ft), between the two orders of reality, the one of freedom, authenticity and
and the other of determination, predictability and matter happenings, is the classical
division in German thought between Geier and Natorp pushed to the extreme. Faith,
being of the order of existence, is pure act, pure freedom, and so has nothing to do with
natural knowledge. The world is the world of human beings objects rather than subjects (p.28 ft). There can be no development of character for the Christian (p.55 ft): only the unique call to 'radical obedience'.

What, then, is this programmatic principle? Is it the gulf between 'existence'
and 'world' (p.20 ft) between the two orders of reality, the one of freedom, authenticity and
and the other of determination, predictability and matter happenings, is the classical
division in German thought between Geier and Natorp pushed to the extreme. Faith,
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After a brisk survey of major themes in the New Testament itself, and a comparison
and questions the intelligibility of any attempt to make faith 'concept-independent'.
This section of the book is of very great interest, as it is the chapter on 'Understanding
and 'Translating' Exegesis', which follows. A third section examines in more detail
Bultmann's account of God's reality, of ethics, and of faith as 'act' (rather than disposition)
and asks for the conclusion follows, that Bultmann's scheme has no real intellectual coherence, merely the aesthetic appeal of a strongly unified presentation.
As a contribution to a certain 'demystification' of Bultmann, this book is valuable.
Yet one is left uneasy at a conclusion: Bultmann was at heart a deeply conservative
Lutheran, who understood better than many the divisions of Lutheran
demand that all 'natural' knowledge must pass under the cross. The world is the world of
our bondage, and in it is no salvation: we cannot build ladders to heaven by science.
History or morality. But perhaps what Luther allows more than Bultmann is that there is
skepticism. Everything is possible. Bultmann says (p.93) that 'the freedom of the common-place. I am not suggesting that the
existentialism' of the commonplace. Luther at least sees the reality of
united with faith, through the peculiar sound of 'worldly obligation': not as his disciple.
Here Dr Roberts' criticism is inexcusable. Yet his own reconstruction of the New
Testament witness seems occasionally just a little too willing, Christian belief may not
be encompassed in one concept, but it does form on image, that of the crucified Lord,
the God Who is indeed separated from the 'world' for the 'world'. That fundamental
antinomy is not central for Bultmann. It may be that this is the homo-economic
earlier Christian witness was too much, but the 'aesthetic' sense of the governing thematic
image is not so peripheral as faiths. As Dr Roberts seems to suggest, Bultmann's
confusions and exaggerations (and we may well be grateful to Dr Roberts for so accurately
and elegantly identifying them) is one of the great preachers in our time of the scandal
of the cross, and his memory may be honoured for that in the Church for many years yet.

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happy marriage relatively late in life which surrounded him with family warmth and protection from his professorial aloofness: he was a peaceful old age with international academic honor bestowed upon him, and charity of mind. After all the good, he was a gentle humor which greeted his creation as a Companion of Honour with the observation that now he could write his name C. H. Dodd, CH DD. Scarcely the stuff that best sellers are made of! But Dillistone has done all that is possible to flesh out the facts. so biblical scholarship.

That the biography has charm and interest even for those whose primary concern is not their treatment of corporate experts. Yet it may also throw light on why Dodd did not grapple with the more radical implications of biblical criticism which challenge the individual's ability to discover the historical Jesus beneath the pages of the Gospels and emphasize our collective dependence on a Church. Dillistone is quite right (p.127) when he remarks that Dodd's treatment of corporate experts is extremely brief and dismissively. He has, indeed, his own criticisms to offer (Rome's seminary system in Europe, Catholic Counter-Reformation, its methods, spirituality and saints seem to be regarded as obviously cruel, corrupt and ignorant. Anglican clergy are hardly given a hearing. However, the curiosity with which I approached this biography was that of one who has known Dodd's work. The masterful Interpretation of Johannine thought patterns. Dodd's work, he has given others who may choose to write a critique the biographical raw material to make their work intelligible. Undoubtedly some soul in search of a doctoral thesis will seek to do so. Let us hope that his or her work will catch some of the clarity and the charity that marked Dodd's own contributions.

Canon Dillistone is now at work on another biography (his last before the end of his life) of Charles Raven). He is to write a life of Max Warren, perhaps the most distinguished missionary leader in the Church of England during this century. This book is an attempt to assess him as a writer and to suggest where he belongs in the overall milieu of late nineteenth century and its romanticism. While Dillistone has been able to set his literary productions and his view of art and literature against the background of the nineteenth century and its romanticism, this has not been done in this book. It would seem to be a mistake to try to isolate a man's writings from the context in which he makes them. Wiseman was a writer with a certain flair. His very handwriting indicates this, but this only becomes significant when it is used in the service of the many causes he promoted. One would never read Wiseman for the sake of his style alone, a work that confines itself to trying to assess Wiseman's position from this angle is bound to be slight and lightweight.
This lively and exceedingly interesting collection of essays was planned as a festschrift to mark Canon Garrett Sweeney's twelfth year of leadership of St Edmund's House, Cambridge. It includes four contributions by the Master himself, the last of which includes the genial and the involved history of St Edmund's. House. Adrian Hastings, in his essay 'Some reflections on the English Catholicism of the late 1930s', recalls and contours the characters who were prominent at that time. "English Roman Catholicism in the 1960s" by Bernard Sharratt is a generously documented survey of the ways in which the English Catholic Church came to a significant conclusion of the issues. and the variety of the persons involved in the Modernist movement. He discourses suggestively about a few of them, but in the context about Blondel whose influence and renown have not been remarkable on this side of the channel. It marks the 150th anniversary of Lord Lister's birth.

R. J. Lister, utilizing the relevant archives, unravels a man whose name is familiar to the educated world, but whose life remains neglected by the general public. Richard B. Fisher, in his essay 'Joseph Lister. 1827—1912', recalls the difficult life of the man who is known as the 'father of antisepsis'. It was an astonishing achievement when one considers that today few can publish results without the aid of advanced and expensive laboratory equipment. The statistician would have approved of the National Health Service in other respects it is probably fruitless to surmise. Essentially conservative in his approach, he developed a marked dislike for politics of all kinds, and he was unhappy in his dealings with the hospital administrators of his day. It is probably a fair guess to say that his approach would have been different in his dealings with his modern successors.

What is of equal interest, however, is the character of Lister himself, and inevitably one is tempted to ask the question: How would he have fared in the hospital service of today? There can be little doubt that given his ambition, his attention to detail, his devotion to surgery —equipped by his interest in his patients great or humble —he would have become as much a leader of his profession as he was in his own time. Whether he would have approved of the National Health Service in other respects it is probably fruitless to surmise. Essentially conservative in his approach, he developed a marked dislike for politics of all kinds, and he was unhappy in his dealings with the hospital administrators of his day. It is probably a fair guess to say that his approach would have been different in his dealings with his modern successors.

Nothing is more remarkable than the success of the continuous, patient researches carried out in the laboratories of the hospital at home. Whenever he moved home he took up new appointments, a new laboratory was set up. He was an astonishing achievement when we consider that today few can publish results without the aid of advanced and expensive laboratory equipment. The statistician would have approved of the National Health Service in other respects it is probably fruitless to surmise. Essentially conservative in his approach, he developed a marked dislike for politics of all kinds, and he was unhappy in his dealings with the hospital administrators of his day. It is probably a fair guess to say that his approach would have been different in his dealings with his modern successors.

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Sheila Cassidy

This is the story of a courageous woman, who by chance got involved with oppo.

Of course it was not chance molly. As a doctor in a poor part of Santiago she could

Dr Cassidy is no Marxist: she valued Allende's government because it was humane:

Ther are many, of course, which Dr Cassidy does not tell us. More political infor-

Dr Abbot writes that it is with great regret that he has been forced to the

Ampleforth Abbey have found themselves unable to continue to serve the parish of

Cardinal Basil Hume has created a new post, PA for non-diocesan affairs (to be

Fr Geoffrey Lynch has been participating in Novicemasters' meetings (report

Fr Henry Wansbrough continues to write. His book Rites from the Dead (5th

Basil Postlethwaite, O.S.B.

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Stillness (Daughters of St Paul. 50 St Paul's Ave. Jamaica Plain, Boston, MA 02130 55.95). Some 77 pages of photos and reflective words compose the 36 poems here gathered into a little volume. Some of them have appeared before in The Tablet, this JOURNAL, and The St Louis Priory Journal. Most of them are religious meditations.

Fr Alberic Staupolo introduced the ARCIC Agreed Statement on the Ministry at the 21st York Diocesan Synod in October. In November he gave a paper (to be published) on 'The English Tradition of the Doctrine of The Immaculate Conception' in Canterbury to the Ecumenical Society of the Blessed Virgin Mary, the St Anselm Society, and the Society of SS Alban & Sergius; repeating it to the ESBVM at Oxford. He was a member of the British Council of Churches Conference at Swanwick, Britain. Today & Tomorrow, contributing to section F, 'Culture, Morality & Styles of Life'. Canon Trevor Beeson of Westminster Abbey is deputed to turn the Conference papers into a book.

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A BENEDICTINE WORKINGTON JUBILEE

Father Sigebert D’Arcy came to Workington the year the Queen was crowned so we had two reasons to make jubilee, each celebrating total service and dedication. Those who know Fr Sigebert know his qualities of endless patience and unfailing courtesy—telling signs of the primary virtue of charity. The opportunity to demonstrate that charity was always available in our industrial parish. He came to work with its ancient Benedictine traditions. He chose to exercise his ministry especially in the fields of education and ecumenism. The 1944 Education Act caused the Catholic school system of West Cumberland to be amplified to fit the new requirements. No Benedictine would be slow to improve educational opportunities and into this work Fr Sigebert came and gave his best, ultimately producing from that beginning the best of any of the schools, Catholic or otherwise, in the area. Nor was it his interest in education kept for his own people. As a member of the Cumbria Education Committee he was and still is at the service of all.

Ecumenism in Workington has a long history going back into the mid-War years. In the town in the 1950s, it entered a dormant period. The second Vatican Council revived the work and under Fr Sigebert it flourished and has brought immense rewards. Few parishes even now can claim Anglican bishops and other prominent Anglicans as preachers at Masses in their churches; but it can be said of Workington so it caused no surprise or comment if at Fr Sigebert’s Jubilee Mass to see as many of our separated brethren in the choir stalls as were concelebrating priests at the altar, nor was it surprising to find many of these clergy at the agape which followed the Mass. Fr Abbot spoke of Fr Sigebert’s work and why he was moving him to Warwick Bridge. The parishioners gave tokens of their love. Most telling though was their very clear expectation that when one day Fr Sigebert does retire he is expected to come back to them in Workington. They are a generous and loyal people; they love their monks and have a long history of being served by dedicated priests. Fr Sigebert is worthy to take his place amongst them.

RETREATS FOR THE YOUNG

Groups continue to come regularly to the Grange, often with their own masters/mistresses and retreat givers. As well as these, Fr Timothy Wright continues to organise his own retreats for the young; both at home and away.

In December, with a selected group of helpers drawn from former retreats at Ampleforth, he went to Brindle to give a retreat to the fifth year of St Mary’s School, Brownedge. A week later he went on to give a similar retreat to the Sacred Heart School, Redcar, Cleveland, with the help of students from Ushaw College. Durham and former pupils of the school.

During the Easter holidays he ran a retreat for university and college students—a boulévarisant affair lasting a fortnight, students dropping in as they wished for periods of a few days at a time, so that 25 of them came in all.

Retreatants were expected to earn their keep by doing four hours of manual work daily painting the 28 sixth form rooms of Aumit House. During some overcast we weather we were forced to use the School Houses. That this happened at all was due to the splendid work of the domestic staff and the cooperation of the Matrons. The dozen boys who chose to stay with us for Easter formed the spearhead of the attack to change sixth form rooms into rooms for guests. It seemed that everyone expressed their wonder and gratitude.

CHRISTMAS CHRISTOLOGY

It should be recorded that, in the twilight days after Autumn Term exams and before the liturgy of the Nativity, the Community submitted itself to five lecture-discussion sessions to three intensive days on Christology. Fr Edward Yarnold SJ DD from Campion Hall, Oxford, came up with papers prepared for delivery in the light of lists of books that we had been recommended to read during the course of the term. A short account should be given here (and perhaps a fuller account at a later date).

The first lecture was on ‘Christ & Myth’, books recommended being Eric J. Hicks, The Myth of God Incarnate (1977) and Ed M. Green, The Truth of God Incarnate (1977). The second lecture was on ‘Christ in the New Testament’, books recommended being E. D. F. Macleod, The Origin of Christology and C. W. H. Lampe, The Soul of the Spirit, who indicated God as reaching out to his creation, as acting closely upon all his creatures; so that, through Jesus, God acts decisively to activate divinity in men and so fill out human potential. The Spirit is incarnate in all human beings, but most fully in Jesus (God-with-us), who is a catalyst born of the Spirit.

The third lecture was on ‘Christ & the Trinity’, books recommended being Karl Rahner, The Trinity and J. A. T. Robinson, The Human Face of God. The sense of the Trinity arose from Jesus’ own experience at baptism, where he learned of the Spirit at work; and thus he taught his disciples the threefold dimension of God’s outreach: God is incommunicable originality/self utterance/loving welcome (our Father, our brother and Saviour, our Spirit of adoption).

The fourth lecture was on ‘Christology from below’, books recommended being W. Pannenberg, Jesus, God & Man and Karl Rahner, Theological Investigations V. 105—20. The word ‘below’ here means that one begins not with the Word made flesh by divine self-emptying, but with the man Jesus, seen as the most Spirit-filled, as most perfectly open to the promptings of God, as the most divinised of humans while remaining as we are in degree and function.

The fifth lecture was on ‘The Psychology of Christ’, books recommended being E. Yarnold, The Second Gift (pp 89—106) and Karl Rahner, Theological Investigations V. 193—215. We are told to ‘put on the mind of Christ’, but can we ever do so, for we must wonder whether Christ’s experiences are of the same order as our own? (When Bishop Montefiore asked, ‘Why did Jesus not marry?’, he was probing his human normality). One has to raise the problem of Christ’s knowledge, about which the Church has made no definition—‘he did not know the date of the last day, and did he have a direct awareness of the beatific vision? Did Jesus know throughout his ministry that he was divine? What of his power to grow under moral and intellectual challenges to his divinity? Such was some of the problems debated by the brethren on the eve of Christmas.

THE EASTER RETREAT, 1978

During the first half of Holy Week, we found ourselves examining the boys, terminating the Term, writing academic and tutorial reports and cleaning up. The boys left on the Wednesday, and on Maundy Thursday (23rd March) we received our two hundred visitors, most of whom were to live in the sixth form rooms in the School Houses. That this happened at all was due to the splendid work of the domestic staff and the cooperation of the Matrons. The dozen boys who chose to stay with us for Easter formed the spearhead of the attack to change sixth form rooms into rooms for guests. It seemed that everyone expressed their wonder and gratitude.
The Easter Retreat nowadays—once called 'The OA Retreat', and more male orientated—defies adequate description. It is firmly based on the Triduum liturgy, the ceremonies of each day forming the centre-piece around which Fr Kieran's retreat conferences, the Talks and Discussions and the Prayer Groups. was acclaimed by all age groups and all tastes, and we are grateful to him for his various universities. On Easter Sunday, for lunch in the Upper Building, (others feeding in the monastic refectory). It was altogether very effective, and appreciated by all sides. The voices of men, women and boys of the School were alternated according to the quality of the scripture to be read. At the Easter Vigil, for example, the five great readings at the outset were made by a man/woman/man/woman/boy, to great effect. In all, there were eleven such readings up to Easter Day morning Mass, when again a man took the OT reading, a woman the NT.

This year our guests took an added part in the Triduum liturgy, as readers. It was altogether very effective, and appreciated by all sides. The voices of men, women and boys of the School were alternated according to the quality of the scripture to be read. At the Easter Vigil, for example, the five great readings at the outset were made by a man/woman/man/woman/boy, to great effect. In all, there were eleven such readings up to Easter Day morning Mass, when again a man took the OT reading, a woman the NT. The sensitivity of expression in all of them was cause for marvel and pleasure.

The text of Easter Sunday's Sermon at the morning High Mass, delivered by Fr Kieran, is as follows—

Jesus, with sincerity of heart, our eyes are opened a little further and we grow in faith in the risen Lord. We grow in that vision of God, that need of eternal life planted in us at our baptism. We do this especially in the Eucharist, just as the Apostles recognised him in the breaking of bread. We move and grow into other Christs. We are christened deep down, dying to sin, to adherence to the disease of sin and lifelessness as the great realities in the world. Death did its worst on Calvary—that was its finest hour—the death of the Son. Today tells us that disease, sin and death are not the ultimates in life because Christ has broken through these barriers—he has risen; he has conquered sin and death and we are one with him in his victory. He who believes in Christ is given life and we are told: 'Peace be with you' was the greeting Jesus gave to the Apostles: and it is how he greets each of us now. May you receive this inner peace now such as he alone can give to strengthen you and give you courage in the days to come.

Next tell us that disease, sin and death are not the ultimates in life because Christ has broken through these barriers—he has risen; he has conquered sin and death and we are one with him in his victory. He who believes in Christ is given life and we are told: 'Peace be with you' was the greeting Jesus gave to the Apostles: and it is how he greets each of us now. May you receive this inner peace now such as he alone can give to strengthen you and give you courage in the days to come.

The theme of the four Retreat conferences given by Fr Kieran could be described as 'growth in faith'. The first talk emphasised relating faith to life, not just as the Apostles recognised him in the breaking of bread. We move and grow into other Christs. We are christened deep down, dying to sin, to adherence to the disease of sin and lifelessness as the great realities in the world. Death did its worst on Calvary—that was its finest hour—the death of the Son. Today tells us that disease, sin and death are not the ultimates in life because Christ has broken through these barriers—he has risen; he has conquered sin and death and we are one with him in his victory. He who believes in Christ is given life and we are told: 'Peace be with you' was the greeting Jesus gave to the Apostles: and it is how he greets each of us now. May you receive this inner peace now such as he alone can give to strengthen you and give you courage in the days to come.

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literally the truth of Christ’s words ‘without me you can do nothing’. This, and his love for us, so the second talk attempted to deal with who and what Jesus Christ was: the God/Man, and then to see what is his relevance to our lives in the twentieth century. Many people cannot identify with Christ because they believe he is not really human but a man in disguise only. This is a form of angelism because he is not one of us. For such people it is only one step removed from concluding that God is far above us. Christ affirmed the glory of material creation when he used bread, wine, oil and water and spoke of the ‘bread of life’ which was the Son’. Christ endowed the Church with his Father in whom he places his total security. While we recognise that we are divided, diseased, not at one with self, with others or with God, it is a truth that should not depress us, because the truth of Jesus the God/Man gives us a hope and confidence that we can grow, we can change, we can be re-created.

Baptism is for us a life-long process of recreation and growth in and through Christ on our journey to the Father. The latter part of the talk was taken up with pinpointing two attitudes of mind in Jesus. The first was summed up by the word ‘genuineness’. It included all those virtues implied by the word: humility, integrity, living without pretence or hypocrisy, gentleness, poverty and detachment—all of them contained in the beatitudes. The second attitude was that of ‘control rather than self-control to govern our lives. St John’s remark may then become more real to us: “This is the love of God, that we keep his commandments, and his commandments are not burdensome’. We also grow in understanding of what St Paul means when he is told God and Christ by the Church. Such a reading of human power is powerless because these are not signs of the Spirit: they do not make the Church holy—they are counter-signs. The Church which we alone, the crew, were saved. The Church has a growing awareness of itself since Vatican II which set it on a course from which there is surely no turning back. Gone is the old ghetto mentality by which we were led to believe that we were on a sort of Noah’s ark, a sort of raft on which we alone, the crew, were saved. The Church has a growing awareness that her attitude and marks must be those of Christ himself. She therefore sees herself as having to teach with authority, as Christ taught with authority, and her message is for all men. She realises herself as being a servant and not the judge of the world. She is called to be a lover of all. The Church is the heart of the Christian, both human and divine and this fact can give rise to tension. While it is true that there is a crisis of faith in the Church, this should in no way discourage us. There were crises in the Church from the very beginning of Christianity, and they proved often to be growth points, martyrs for instance coming to be seen as seed beds of the early Church. The second part of the talk dealt with the importance of our relationship with the local Church, which was seen to exist for three purposes: 1. Worship: the Church is the most real when celebrating the Eucharist. 2. Charity: to help us to put into practice the commandment of love. 3. Mission: we are a people sent, a private Christianity being a contradiction in terms. We do not receive the faith for ourselves but to spread the light of Christ.

Finally, the sacrament of Confession was touched on, or Christ came to call not the just but sinners. How often Christ’s refrain is heard in the Gospel: “Your sins are forgiven, your faith has made you whole”. Each of us needs healing, and this sacrament is for our growth in faith on our journey to the Father. When we articulate our sinfulness, our sinful attitudes, we are placing our belief squarely in the truth that God’s goodness and mercy are greater than our faults.

Slowly we grow in faith and in that vision of God as our eternal destiny, full of inner conviction that Christ has conquered, has risen, and that we can live with our own power of the risen Christ. The secret of that conviction lies in the response we make to God in prayer. So the final talk spoke about prayer. The suggestion was made that a great deal of damage had been done by the Church and spiritual writers of the past through categorising prayer, and in particular that the division between contemplative and active prayer was misleading, resulting in the idea that Christians were divided into those in first-class compartments and those in second-class compartments. We are called to holiness, whatever our way of life, all called to grow in faith and love through making a daily personal response to prayer. This eucharisation has led some to think that contemplative prayer was the prerogative of monks and nuns, while the laity could get on with vocal prayers that they learned as children. So for many people their prayer life has remained infantile, not developing or grown. The talk went on to say that there is need for prayer to be deepened again, with the need to ask for grace to understand those things which we think important in our lives. It is a question of where our priorities lie. We have in mind ourselves when we give time to give ourselves and that we don’t pray for kicks, or for what we get out of prayer but for the sole reason that it is a way of centreing ourselves to the creature before his Creator. Another excuse sometimes given is that “I am no good” or “I cannot live up to the demands of the Gospel”. The answer was given that it is just because of our inability to go alone that we need strength and power of God in our lives. If we persevere at prayer its fruits will be discovered in our daily lives, such as a clearer understanding of the mystery of life and the things of God, together with a greater appreciation of other people. We won’t notice this happening, and certainly not when we pray, but we will all grow in the realisation that what is true of prayer is also true of faith. In faith and love amid a world affected by the theology of pessimism, hopelessness and anxiety. We have to teach this Christian message of hope and
confidence in future glory, in forgiveness, the possibility of wholeness: we teach this in our lives, by what we are, by radiating a faith, hope and love in our lifestyle, but above all by inner conviction. We can only show these signs in our lives through having a strong personal prayer life.

ORTHODOX EASTER DAY: 30th April

The date of the celebration of Easter (and therefore all dependent days, notably the whole of Lent) has been a point of controversy between the Eastern and Western Churches since before the third century. The core of the calculatory argument is whether the Jewish Paschal day or the Christian Sabbath should determine the time for celebration, and whether the day of crucifixion or the day of resurrection should be the focal point of that celebration. A nodding consensus was reached at the Council of Nicaea (325), but it has left two different ways of calculating which may cause variations between the two Churches of up to five weeks. This year the West celebrated Easter on 26th March, the East on 30th April, the full five weeks apart. St Symeon's House, which lives in both liturgical worlds, found it a trial. [Ed.]

We took an experimental step in a new direction during the Easter holidays when nine monks from all levels in the Community took part in a six-day pastoral counselling course run by Fr Vincent Nichols of the Archdiocese of Liverpool and Fr Justin Price. Both have recently returned from Chicago, where they have been working under Professor Gerard Egan, training professional counsellors in the Institute of Pastoral Studies of Loyola University. There was a degree of scepticism in the Community about the value of such a short course, as matters psychological are often too dangerous for a short course could be a very dangerous thing. This reasonable reservation may have been compounded by an unspoken distrust of things foreign (and especially American!), and maybe even a certain complacency. Who knows? In any case, those invited to take part were: Fathers Cyril, Leo, Felix and Andrew went to St Symeon's to celebrate the Orthodox Easter Vigil with Fr Siméon and the community at St Symeon's, Oswaldkirk. We were among a number of visitors who had come to enjoy this unique opportunity to witness the Orthodox Easter Liturgy in English. While we stood outside the Caravan-Chapel, holding candles being incensed, singing a hymn to the Risen Christ, our candles flickered in the midnight air and our thoughts went out to the thousands of people in the USSR and Communist bloc who are effectively deprived of the opportunity to celebrate their own Easter. We prayed as unworthy substitutes. [D. A. B.]

PASTORAL COUNSELLING COURSE: Ampleforth in April

We took an experimental step in a new direction during the Easter holidays when nine monks from all levels in the Community took part in a six-day pastoral counselling course run by Fr Vincent Nichols of the Archdiocese of Liverpool and Fr Justin Price. Both have recently returned from Chicago, where they have been working under Professor Gerard Egan, training professional counsellors in the Institute of Pastoral Studies of Loyola University. There was a degree of scepticism in the Community about the value of such a short course: in matters psychological a little learning can be a very dangerous thing. This reasonable reservation may have been compounded by an unspoken distrust of things foreign (and especially American!), and maybe even a certain complacency. Who knows? In any case, those invited to take part included a number of past tension, head-hedged and critically astute monks noted more for their open minds than for their enthusiasm for the latest fad. With their help we hoped to arrive at an assessment of the usefulness of this type of course in preparing for pastoral work in an English setting. Approaches to pastoral training can be almost exclusively theoretical in their bias, sometimes producing counsellors who know a lot about personality theory, psychopathology and the rest, but who for one reason or another are precious little help to the people who come to them and may even do them harm. Research shows that the crucial difference between the helpful and the harmful counsellor lies mainly in the quality of the relationship established with the client. In the unkindly jargon which so bedevils psychology, the successful counsellor offers his client a relationship embodying: high levels of accurate empathy, non-conversational warmth and genuineness. One of the principal aims of this course was to translate these ingredients not only into English but also into action by a systematic, practical training programme. We spent eight or nine hours of the fourteen hour course working in small groups of three, each participant taking in turn as counsellor, client and assessor, in an attempt to acquire the skills by which 'empathy, warmth and genuineness' are fostered and made concrete. In these practice sessions, we dealt with minor, everyday problems in the lives of the participants. We found that the basic counselling skills were taken rather too much for granted and that 'counsellors' tended to move towards giving advice without first establishing a really firm basis of understanding between themselves and their clients. There was a tendency to concentrate more on the content of the client's problem than upon his underlying emotions, which consequently got in the way and made it difficult for the client to bear what the counsellor was saying. The initial stages of the course were therefore devoted to training the counsellor to discern and understand the client's underlying feelings before attempting to deal with the content of the problem. Participants were able to experience the effectiveness of this approach in dealing with their own small problems in the practice sessions. Admittedly, one week is not enough time to get a firm hold on the counselling skills, nor to become an expert counsellor, far less a psychotherapist. Nonetheless, we all find ourselves from time to time in the position of counsellor. As one participant put it at the end of the course: 'I suspect its main impact on me is to make me more aware of my ignorance; hence I should be less dangerous and more positively useful in future counselling activities.' [J. A. P.]

COMMUNITY NOTES

EDDIE THOMPSON, 1901-1978

One of the great blessings enjoyed by our Community during its years here at Ampleforth has been the loyal and dedicated service it has received from the local people who have spent much, and sometimes all, of their lives working in the monastery or School. If we were asked to choose someone who might personify this dedication we could scarcely make a better choice than Edmund (Eddie) Thompson who died on Sunday 2nd April, aged 75, having spent the first third of his working life as a member of the College maintenance staff, and the second thirty years working for and with his brother Walter, frequently on the College buildings or on the houses of our laymasters and others employed by us. Until quite recent times Ampleforth was a self-contained unit isolated from the national power grid and water schemes so that it had to provide its own essential services—a steam boiler plant for heating and power, an electricity-generating station, a private water supply (which also supplied Ampleforth village), and a sewage disposal plant. The life of the monastery and School depended on these services functioning efficiently twenty-four hours a day, seven days a week. This placed a tremendous responsibility on the shoulders of the maintenance staff and meant that they were virtually on call at all times to deal with any emergencies which might arise. For thirty years, which included the exceptionally difficult War and immediate post-War years, Eddie Thompson was an important member of the staff.
staff. His basic training was in plumbing, a trade in which he displayed outstanding competence. But when emergencies arose in other areas, as they regularly did, overcoming his innate modesty which led him to protest his lack of qualifications to tackle them, he would operate most efficiently as heating or power station engineer, or with unfailing good humour tackle the unpopular and unpleasant tasks of descaling boilers and desalting the flies, even sludging out the septic tanks at the sewage farm. Nor was there any difficulty in persuading others to work with him as his gentle good humour and unselfish nature made him popular with the rest of the staff.

To record the many tasks he undertook far beyond the line of duty would need a whole issue of the JOURNAL but perhaps their nature and importance can be illustrated by just two examples. One morning it was discovered that the water main was delivering no water to either village or College and it was clear that the main had fractured somewhere in the craggy mile-long Shallowdale. The terrain is so rough that it is extremely difficult even to follow the line of the main and water easily seeps down through the rocks under the main so that there is no indication of the fracture on the surface. The search for the burst could have taken days during which time School and village would have been without water—a situation which might have meant sending the boys home for the duration of the emergency. Yet within two hours Eddie, by a combination of his experience and unique knowledge of the Shallowdale main, his native Yorkshire tenacity and common sense and, less obviously undoubtedly with the help of his prayers for he was a deeply religious and devout man, had located the seat of the problem. By 2 pm he had replaced the broken pipe and the main should have begun to deliver the much-needed water once more. But unfortunately by now the two mile long pipe to the College reservoir was hopelessly kinked and the water refused to flow. So for the next twelve hours he shuttled backwards and forwards along the line on foot, since the terrain made any form of transport out of the question, bleeding air out of the system and slowly coaxing the water onward. Only when, at 3 am next morning, he knew the House, including the water in the central heating system, was frozen solid he could scarcely have been more dedicated to, or elevated his talents more zealously and perseveringly to, the well-being of Ampleforth and the furtherance of its work. May God speedily grant him the reward he deserves and give comfort to his family in their great loss.

W.T.L.

NOVICEMASTERS AND NOVICEMISTRESSES

1977-1978 has been a great year for such gatherings, the season started with a meeting of novicemasters and mistresses of Enclosed Orders at Wood Hall (near Wetherby) in September when a large gathering of female religious and a few male Cistercians and one Benedictine attended a course on counselling run by Father James Walsh and The Way Team. It would be reasonably accurate to say that the theme of the course was 'Empathy' that ability to relate to another in such a way as to induce confidence and trust. In some circles this attitude is known as 'non-possessive warmth or unconditional positive regard'. This kind of language was much in evidence, but no one was a great deal of practical demonstrative counselling response and creative listening. Fr Walsh added his own very extensive knowledge of spirituality to the modern insights of the other members of the team.

In January the Cistercians ran a month-long course for novicemasters and mistresses of their order with a few outside visitors from the Benedicentes (Stanbrook, Glenstal, Romsey, Ampleforth and Kilmacre) and one Canoness from Haywards Heath. This course had been brewing for some time and was an attempt to help newly appointed novicemasters to train in their office in a professional way. A way which was becoming the accepted route for established masters and mistresses and some superiors than an introduction to the office. Fr Cornelius Justice of Mount Melleray, with the assistance of the Conferences of Major Religious Superiors in Dublin, assembled a formidable body of speakers (and an equally formidable body of listeners) at Roscrea Abbey (Eire) for the whole of the month. Of the nine speakers, four of them took a psychological slant to the formation of novices, one of them was a criminologist, one a social worker, one a Benedictine, one a Cistercian, one a Carthusian, one a Trappist and one a Discalced Carmelite. The present writer was asked to give an introduction to the office. Fr Ambrose Wathen OSB of St Joseph's, Louisiana on the Rule of St Benedict. He is a world authority on the subject and disciple of the great Dom Adalbert de Vogüé. His approach is through structural analysis and the twelve lectures he gave were the most fascinating of all the course. Among the other speakers was Fr William Johnston SJ (Great Britain) who spoke on prayer.

The second illustration arose by a remarkable and almost inconceivable coincidence. During the night when meteorological history was made at Ampleforth—a record low temperature of about thirty degrees of frost—the inhabitants of St Cuthbert's House chose this singularly inappropriate occasion to retire for the night leaving a door wide open. In the morning every drop of water in the house had frozen solid and many radiators and pipes had burst. The House was without hot or cold water, and on an exceptionally cold day also without heat. Normally it would have taken days to repair the damage and restore the services so that it seemed impossible that the theme of the course was 'empathy' that ability to relate to another in such a way as to induce confidence and trust. In some circles this attitude is known as 'non-possessive warmth or unconditional positive regard'. This kind of language was much in evidence, but no one was a great deal of practical demonstrative counselling response and creative listening. Fr Walsh added his own very extensive knowledge of spirituality to the modern insights of the other members of the team.
course was beautifully organised and the hospitality very warm indeed. Although the participants who were resident for the whole month felt that the course was too long, everyone was convinced of its value.

In the second week in March the English Benedictine Congregation mounted its own meeting of novices and mistresses at Douai (near Reading); only Douai, Worth, Buckfast, Ealing, Stanbrook and Ampleforth participated in what turned out to be a fascinating day hearing Dom Jean Leclercq of Clervaux. Here was another world authority on the Rule and he talked to the assembled company with great erudition and humour. It was most instructive to listen to him after the longer session with the American monk. In simple terms, the archaeology of the Rule has been exhausted—we know the sources—and the philology of the text is known (much of it due to the untiring efforts of de Vogue) but we have not really come to grips with the sociology and psychology of the Rule and this is where future study would appear to lie.

Geoffrey Lynch, O.S.B.

THE CALIX SOCIETY: ANNUAL MEETING
Hopwood Hall, Manchester, 31st March—2nd April

Calix is an association of Catholic alcoholics who endeavour to maintain their sobriety and quality of life through their participation in the fellowship of similar Catholics. It is separate from Alcoholics Anonymous, its intention being to promote the spiritual development of its members as well as to strive for a complete re-integration of every member into the community. It is a Catholic AA, but rather a Catholic response to the eleventh step of the suggested AA programme of recovery, calling for the spiritual development of the individual through the reception of the sacraments, daily prayer, and a purposeful attempt to remove all personal defects.

AA was founded in 1935. In 1947 five Catholic men, all with alcoholic trouble, organised with the help of a priest a society they later called the Lord's Chalice (a word with a most evocative meaning: 'Father, remove this chalice from me . . .', and 'This is the chalice of my blood . . .'). Their avowed purpose was to call on the resources of the Church in bringing them from drink to sanctification. They hoped that all Catholics with their common problem would come together to share their spiritual resources and seek guidance in practical daily living. So rewarding were the experiences of early members, that Calix soon spread throughout the United States and into several other countries. It came to Scotland in 1962, and England in 1967. Its immediate object was 'to promote the spiritual development of Catholic alcoholics'. This book is not an academic exercise: it is written out of the experience of men and women who have lived the monastic life for years, grappled with its realities, and freely shared with one another. I recommend it in the belief that it will have something to say not only to monks and nuns but also to Christian laymen and laywomen, and to all who are concerned for our common humanity. It is hoped that the book will be extensively reviewed in the next issue; and at present the best way of sharing the resources of one's own life with others in the fellowship of Calix is through the personal sharing of the experiences of those who are members of the Fellowship of Calix. It is not a programme of recovery, but rather a Catholic response to the eleventh step of the AA programme of recovery, calling for the spiritual development of the individual through the reception of the sacraments, daily prayer, and a purposeful attempt to remove all personal defects.

Two Cardinals and 26 bishops endorsed the society; and indeed the Hierarchy of England and Wales has done so too. But in the United Kingdom Calix is still struggling to make its way, even though the need for it is in fact increasing in our affluent and unpurposeful society. Archbishop Dwyer and other bishops have judged that the only good answer to the evils of alcoholism and addiction is God's work. And it is God's work.
The General Chapter of the English Benedictine Congregation appointed various commissions to execute these requirements. At first, provisional Constitutions were drafted where the legal provisions were intercalated by expositions of spirituality extracted from *A Statement on Benedictine Life*. The latter was a manifesto of monastic aims adopted by a Congress of all the Abbey constitutions held in Rome in September 1967. Since this Congress was a federation of representatives of many different species of Benedictine life, its Statement was inevitably very general in character and could not be taken as an adequate expression of the differing traditions and interpretations of monastic theology to be found among its members.

So in the General Chapter of 1969 the English Benedictine Congregation set up a Commission on the Theology of the Monastic Life with the purpose of drafting a document that would make explicit those theological principles and particular emphases which lie behind our own Congregation's manner of conceiving the monastic life and indicate how they can be pointers for the future. It was still intended at that time to blend this theological statement with the Constitutions which were being revised concurrently. But the Commission soon objected that a theological investigation could hardly be pursued if it had to shape itself to a predetermined juridical framework, and that the two processes of theological reflection and canonical revision should be carried out independently of one another. Their plea for autonomy was accepted by the authorities of the Congregation, but freedom to draft a document that would make explicit those theological principles and particular emphases which lie behind our own Congregation's manner of conceiving the monastic life and indicate how they can be pointers for the future was not achieved as promptly as had been hoped.

This book has, therefore, been eight years in the making and is rather a belated arrival on the field of literary efforts at monastic renewal. The two American Benedictine Congregations had made their contributions before we had begun. *Review and Create was issued by the Abbey of Gethsemani* (now Conyers, Ga.) on June 18, 1968, and the Swiss-American Benedictines issued *Convent of Peace at about the same time. Just as quick off the mark and giving an indirect consequence of the Second Vatican Council's call to renewal (the Bishop of Exeter in his Preface was the reappraisal of their principles by Anglican religious communities entitled *Religious Communities in the World of Today* (London, SPCK, 1970). The author of the commentary accompanying this statement, Archbishop Peter A. M. Allein of Canterbury, was kind enough to come to one of our meetings and help us with his experience of procedure. The English Benedictines, however, have been forced to go at a much slower pace than most others, chiefly because most of the Commission's members were already fully occupied by other duties. But it could be said that this tardy achievement would have its own advantages if it is a longer peripatetic, the test of post-Congregar experience and the closer influence of the monastic world and daily life.

Two special features of the English Congregation were reflected in the composition of this Commission. First, we have three houses in the United States and, in spite of the difficulties of travel and getting together, representatives of these houses made a contribution out of all proportion to their relative numbers, one of them was responsible for drafting the general scheme of the topics discussed in this book. Second, the English Congregation is anomalous in the monastic world in that it includes as integral members several houses of nuns. They have also fully participated at every stage of the book's production, not only in its final literary expression (which is very largely their work) but also in the theological wrangles that accompanied its generation. The procedure that we followed always began with the submission of a draft paper by an individual member of the Commission on one of the items enumerated in the general scheme. This would be discussed and amended over and over again at meetings of the Commission; it was not infrequent for a chapter to pass through seven different drafts before its final acceptance. The papers were also circulated to every member of the Congregation, and a great volume of comments and criticisms was received and attended to. The final result, therefore, can no longer be attributed to the original author of the chapter, but is very much a corporate production.

Although this book has been written under the patronage of the English Benedictine Congregation, none of the views here expressed should be taken to reflect that Congregation's official and final standpoint. We hope, however, that our investigations have been pursued in the spirit which animates the Congregation, one of freedom combined with care for inherited responsibilities.

Throughout its long genesis this book has owed much to the encouragement received from the Abbot President, Dom Victor Farrell, who has always taken a great interest in our proceedings, granting us full liberty and much material support. The same must be said of the Abbots and Abbesses of the Congregation generally, who in a body have even sometimes worked along with the Commission in discussing thorny topics. The same must be said of the Abbots and Abbesses of the Congregation generally, who in a body have even sometimes worked along with the Commission in discussing thorny topics. The late Abbot Gregory Freeman has been a tireless and dedicated leader of the renewal, and we feel that his name is thus appropriately associated with the publication of this book.

The Commission members were: Dom Daniel Rees (Chairman), R R Dom Gregory Freeman (Representative of the Abbots), Dom Wilfrid Sollom (Secretary), Dom Gregory Floyd, Dom Philip Jebb, Dom Sylvester Mooney, Dom David Morland, Dom Kevin Seabolt, Dame Maria Toddington (Editor). Contributors and Consultants were: R R Dom Basil Hunt (now Cardinal). Dom Aelred Burrows, Dom Aldhelm Cameron Brown, Dom Francis Davidon, Dom Stanislaus Holba, Dom Dominic Milroy, Dom Louis O'Dwyer, Domin Edmund Power, V R Dom Luke Rigby, Dame Friedwilde Swinden, Dom Placid Spearritt. A group at Stanbrook, Dame Scholastica Daly and a group at Cîteaux, Sister Teresa Gillin and Sister M. Gregory Forster with a group at Penmarty Abbey.

The Editor of CONSIDER YOUR CALL, Sister Marie Rotherick of Stanbrook Abbey, writes about the whole project as follows:-

Most people have at some time had the experience of being involved in an enterprise that developed into something much larger than they had expected.
It takes on a life of its own, growing under your hands and defying your cautious guidelines. Having experienced this for several years with the lively growth of Consider Your Call, as a member of the Theological Commission which produced it and as editor of the book, I am grateful to the editor of this Journal for his invitation to write about what we have tried to do.

In the Preface (reproduced above) some indications have been given of the Commission’s methods, so there is no need to say more here, except that the superiors who appointed its members hit on a mixture that worked. It was not wholly academic, but included also the practical skills needed to get such an enterprise off the ground. Above all, it was composed of people who had all had considerable experience of ordinary monastic living. Nuns were co-opted in the first instance because of a curious delusion on the monks’ part that nuns do not read newspapers, and can therefore be assumed to command a purer literary style; once there, however, they became fully involved in the theological task.

There was some initial wariness, for everyone knew that contentious issues abounded: public schools, concelebration, cursing psalms, private obligation to the office, ways of running novitiates . . . But there soon grew up a marvellous fellowship, much trust and the ability to share fully. The outcome is not a symposium in the sense of each chapter being contributed and signed by a particular person: all the working members stood behind the whole product. How much each wrote is not significant, for it emerged from the meeting of minds. Whatever is good in the book is the fruit both of the sharing and mutual education that went on among the authors, and of their lived experience.

In spite of this close collaboration, things looked bad to the editor a few years ago. A book on monastic life by a single author is like a well-designed house with many different rooms. The Complete Works of a Commission that laboured for years and embodied the varied experience of different monasteries looked more like a collection of Nissen huts within a compound. But while living in the material for many months the editor became aware of something else: a unity below the superficial diversity. To change the metaphor, the same rocks kept cropping up through the soil in many different areas. The rocks were such things as faith in the basic goodness of human nature, sensitivity about the human person and his freedom, respect for human community and of mission, an awareness of authority as a special form of tendency to the pragmatic and experiential approach, a strong sense of service, and a breadth, sanity and balance. In other words, it looked rather like an EBC product.

The Commission’s output was intended originally for domestic use within the Congregation. As the material circulated, however, many people outside the Congregation read it and remarked that they hoped it would later be available to the public. We thus came to realize that we had something valuable to share, and it was not difficult to see why: we habitually found it impossible to discuss any of the questions on our programme in purely ‘monastic’ terms. As the work proceeded, at the root of each ‘monastic’ topic lie the realities of Christian—and simply human—life. A pattern of discussing and formulating tended to recur, whatever the particular subject: (1) an attempt to analyse the contemporary scene, with its special situations, needs, experiences and problems; (2) a study of the data of Scripture, the Rule and monastic tradition; (3) an effort to see how (2) speaks to and is spoken to by (1); (4) how can we be faithful in both? What are the growing pains? Where are the exciting opportunities?

A couple of examples may make this clear. The meaning of monastic poverty is one of the most difficult issues monks have to face today in a world where hunger and subhuman conditions are the lifelong fate of millions. Many monastic endeavours stretch out to meet the need in their own way. Yet it is impossible to isolate this question at point. But what does God want of the majority in our monasteries, with their spacious, gracious environment and their freedom from daily anxiety about subsistence? Is there a place to rehearse the discussion on poverty in the book, but it is obvious that questions of this magnitude are basically Christian and human. Impressed guilt feelings are no use; each Christian and each Christian group must consider his, her or its own call in this situation. We have tried to do so, exploring the ways in which monastic values, particularly contemplation, poverty of spirit, sharing, and caring for persons and things, can help to counteract these forces of blindness, greed and materialism which permeate the world. Again, obedience is not an optional extra in Christian life but an essential part in following Christ. Monastic obedience is a particular exploitation of the Christian gift. If functioning rightly, obedience draws on the whole potential of a person’s life, freedom and capacity for responsibility and intelligent action. It need hardly be pointed out that a human and mature interpretation of obedience has not always been in the forefront of the Catholic mind.

The relevance of our search to people outside monasteries thus became progressively clearer, not only with regard to the obvious points like prayer and the Eucharist, but also where the deep human things are concerned that underlie community, faithful and stable relationships, authority, vocation, Christian priesthood, work, and ecumenism in the widest sense.

In spite of this, we were more a matter of heart-searching than of feeling we had arrived at any satisfactory answers. Yet uncertainty and anxiety of conscience were by no means the dominant note. We laughed a great deal. Many of our meetings were held in the marvellous hospitality of Douai, and one of the Douai community once observed that every time he passed the door behind which the Theological Commission was conducting its deliberations he heard gales of laughter. To judge by the reactions of the participants, the work became classic, such as ‘I have eleven objections to this paragraph’, and ‘It’s funny how whatever the subject we always seem to get to Abraham about the bottom of the first page’. It was an experience of joy in the work. In the fellowship and friendship, in the shared consciousness of the goodness of our heritage and in the creative work of the Spirit today.

Some indication of the contents and scope of the book may be useful for those who have not yet read it. There are two main sections: a short Part I on The World & the Church, the world and the interchanges between them, followed by a much longer Part II on The Monastic Life. Within this latter the opening chapter discusses the Rule of St Benedict, its influence and its normative value for monasticism today. A long section on community follows; its chapters deal with communication and coordination, the role of the abbot in history and in the modern situation, the personal freedom for God which implies a certain measure of solitude in each monk’s life, the mystery of vocation and the purpose of the monastic vocation. A detailed study of the meaning of the monastic vows closes the section on community. Next, under the general heading ‘Word of God’, comes a group of chapters chiefly concerned with prayer. They study the ways in which God’s Word is proclaimed, heard and
responded to in the Eucharist, the office, spiritual reading, personal prayer and shared prayer. After this comes a study of work, with special reference to education and parochial ministry, in which many questions are tackled concerning the integration of work with other elements in monastic life and its significance for the wider community of the Church. The next topic is monasticism and the priesthood; the relation between monastic and priestly vocations is discussed in the light of tradition and Vatican II’s enrichment of the theology of priesthood, and the importance of the whole issue for the mission of the EBC is examined. Final chapters discuss monastic hospitality and the significance of the autonomy of monastic houses in a world where pressures towards centralisation are powerful.

Certain ideas seem to me to stand out as the strongest and most characteristic of the book. To enumerate them is not to pinpoint individual chapters, for they tend to inform the whole. They could be summed up under four heads: fidelity and commitment; community; prayer and the healthy tension between it and other responsibilities; the give and take between an incarnate monasticism and secular realities. A few words on each may help to evoke the atmosphere of the book.

Fidelity and commitment. To the Christian and indeed in all human engagements, and the ideal clear to our contemporaries of the authenticity of the self, for ever changing. There is a confrontation made all the sharper by the existentialist and personalist philosophies by which we are all influenced in some degree. The tension between the two ideals for those who can no longer think of the human person as static is responsible for much of the trouble about lifelong commitment, whether monastic, monastic or marital. There is no clear answer, but faith and trust in the living God who not only called once but continues to call the growing, evolving person, and who in himself both the Faithful One and the God of surprises, points towards the reconciliation. The monastic vows are one way of responding to this call, and this book tries to understand its implications. Rather than few separate commitment, the monastic vows of stability, conversion of life and obedience are three aspects of a single, fundamental reality: the monk’s self-giving to God. They inter-twine continually, for stability is significant only as a guarantee of perseverance, conversion or transformation of one’s life and obedience demands poverty of spirit, and so on. As spiritual realities they inter-penetrate, and their social meaning is to be sought in the responsibility of each monk in the community he has taken on for life. It is for this reason that literature on the vows helpful to those in the monastic tradition is in short supply. Much has been written since Vatican II on religious life and its poverty, celibacy and obedience from a non-monastic standpoint. But in monastic life the concepts of poverty and obedience are profoundly affected by lifelong commitment to a specific community and by the special position of the abbot. Even celibacy has special nuances in monastic life, while asceticism also. If monasticism is to be Christian, it must be historically and locally incarnate. There are two corollaries: first, a great deal of difficult discernment is needed between what is and what is not transformable; second, there is no longer felt to be adequate building in more ideas and strengthening the positions that have been taken. The Rule itself is the charter of our freedom, the open call to accept fully the historical conditioning of Christian salvation in each time and place, and therefore the conditioning of monasticism also. If monasticism is to be Christian, it must be historically and locally incarnate. There are two corollaries: first, a great deal of difficult discernment is needed between what is and what is not transformable, and assimilable in the cultural contribution of any milieu; second, there is reason for great confidence in facing the future. The book. Christian community, wherever it is found, is a revelation of the presence of the risen Christ. Since by God’s arrangement salvation is a community, the Church is essentially a community, the mystery of the Church is manifested and its mission furthered wherever truly Christian community comes into being. A monastic community’s mission is therefore not to be sharply divided from its existence, and its existence is not simply a ‘given’ element, independent of the life and contribution of its members. It is not just there; it has to be made. Fulfill human participation, intelligence and responsibility are required for community to thrive, so also is respect for the uniqueness and the needs of each member; educational progress and evolving political thought have licensed all modern monks and nunns in their understanding of the superior’s role, and the brethren’s responsibility, with the result that creative community living can be very challenging ideal. At the same time, the widespread ecumenism of recent years suggests that the traditional monastic community is an added reason for us to value and develop what we have.

Prayer, asceticism, some measure of solitude and silence, and the personal union of the monk with God are the necessary source of true community life. There is no opposition, but there can be a healthy tension between what Cardinal Hume has elsewhere called the desert and the market-place, whether the market-place means the demands of community life or an outside apostolate. This is a basic Christian tension, and one that is clearly felt in the life of Our Lord. We cannot expect to eliminate it in any more than we did, but the harmony that motivates both ‘presences’ is the unifying power.

The list of the four ideas mentioned above is difficult to encapsulate in a phrase. The Church is in the world, with a message and a power to save it. Yet the Church also needs the world, or rather the world’s human experience — cultural, political, social, scientific — for it is by enframing, transforming and assimilating what they have to offer that the Church grows and realises its being as Church. There is always for there always should be a process of exchange between the Church and the world. We have a stake in both; we are formed by both; we speak the language of both. History itself, the historical process, is the field of operation for redeeming grace and redemption is not immediate unless we are prepared to take the world of human experience seriously. What is true of the Church at large is true in a particular way of a monastic community, existing in order that its members may live out their community fully, open to believing and unbelieving guests, sharing its life and prayer with very many, giving and receiving in its relation with secular movements through work, reading, study and friendships. The Rule itself is the chart of our freedom, conversion of life, obedience, and it lays down the general guidelines that have to be accepted fully the historical conditioning of Christian salvation in each time and place, and therefore the conditioning of monasticism also. If monasticism is to be Christian, it must be historically and locally incarnate. There are two corollaries: first, a great deal of difficult discernment is needed between what is and what is not transformable, and assimilable in the cultural contribution of any milieu; second, there is reason for great confidence in facing the future.

These principles are stated formally in the first three chapters of the book. But their application has to be attempted over and over again as the various monastic questions are subsequently tackled.

Constantly we went back over earlier work, amending discarding things no longer felt to be adequate, building in more ideas and strengthening the statement of truth as seen. Theology is a living activity, an exploration that can go on for ever. But if you are to produce something you must stop somewhere; to now, thanks to the help and encouragement of very many people, and the enthusiasm and friendliness of the SMC, the book is published.

THE TURN SHOUD WHAT NEXT?

I would like to know whether the Church believes the Shroud to be authentic or not... I would like to know what effect the Church thinks the discovery will
have on modern religion assuming that it is authentic and whether it intends to use it as some advertisement or not." That was part of one of the numerous questions which more than perhaps the writer (and others like
him) realised were at the heart of the current situation concerning the Shroud's authenticity. I will return to this point later but first it might be helpful to explain the raison d'être for the society.

For many years individuals in Britain such as Group Captain Leonard Cheshire, Dr. David Willis and Vera Barclay acted as sources of information on the Shroud. Leonard Cheshire's Mission for the Relief of Suffering handled his personal Shroud samples and others carried by themselves. The initiating group took on an 'ecumenical' flavour early with the involvement of Bishop John A.T. Robinson and myself. The idea for a symposium on the various aspects of investigation on the Shroud was thought to be a good way to inaugurate the society.

The week the Symposium was to start saw press, radio and television interest in the subject never before experienced in Britain. More than one hundred people crowded into the Anglican Institute of Christian Studies in London to hear seven sessions attached to the United States Air Force, pollen analyst Max Frei, and Walter McCrone, microanalyst from Chicago among a number of the experts who had added valuable insights into Shroud investigations. We were duly launched and in better shape to receive the 'second wave' of interest when the London symposium widely publicised in Turin by La Stampa, it looked for a Shroud samples should not be delayed indefinitely. With the momentum of the London symposium wide public discussion of the cloth began to expand and the letter to him. Sir Steven had written about the Edessa Image back in 1931 in the Cambridge Historical Journal and I was curious as to his reaction to Ian's identification of the Shroud with the Mandylion. This is part of what he had to say: "The Image of Edessa was always described by the Byzantines as a "mandylion", a kerchief, which is quite different from a "sindon". Besides, as we know from the lists of Byzantine relics, they believed they possessed the Holy Shroud, which is listed separately by them. I cannot think it helps the Shroud to force its identification with the Image, particularly when it means a rather over-simplification of the Abgar legend. If we are going to convince people of the reality of the relic I think we should be careful what we claim for it."

Ian's The Turin Shroud is a brilliant achievement, expertly covering the varied and different aspects of the Shroud's mysteries and history. He cannot to carbon date fingernail-size samples by at least two North American laboratories which have perfected the old Libby method. Something which Turin should be made aware of is how easily the public and scientific interest could swing to another approach if the next necessary steps in directly testing the Shroud not only by carbon dating but also with non-destructive tests using infrared, ultra-violet and X-ray fluorescence. It was clearly stated at the London Symposium that the photographs of the current situation concerning the Shroud's authenticity, I will return to this point later but first it might be helpful to explain the raison d'être for the society.

When all is said and done we will have to come back to the question of whether the Shroud is considered authentic? First of all we have to face the fact that there never will be any final proof that the Turin Shroud is the actual cloth that wrapped the body of Jesus of Nazareth. Even if all the proposed tests further prove that this object is not a forgery, as we know forgers with art objects and historical artifacts, we can never unquestionably declare the Shroud to be Jesus' burial garment. We are not dealing with an artifact such as the Dead Sea Scrolls or a questionabile Benoit painting. Ultimately all that could be said by scientists is that we have a piece of linen of the time of Jesus and that the person portrayed was crucified in the manner that the Gospels say. Our Lord was and is thought to be dead by the image create device seems to be far beyond anything that Rome would have been capable of.
however, expect to escape some strong criticism of his "Mandylion theory". Some who have read the already published American edition feel that it is just too circumstantial to carry much weight. It is a pity that French Jesuit Paul de Gail's Histoire Religieuse de Linxeul ehe Christ published in 1974 is not better known in this country. To this reader, de Gail far more than Wilson forces himself to stay within the exactitudes of the historical documents we possess concerning the Shroud. Painfully so—I might add!

73 Chatsworth Court, Pembroke Rd, W8.

QUEEN'S SILVER JUBILEE APPEAL: FINAL OUTCOME

HRH the Prince of Wales launched the Appeal on 24th April 1977 and closed it on 30th April 1978, with a magnificent response (after a slow start) of £16 million, half of that contributed by leading companies, trusts and foundations—and £630,000 sent by more than 30,000 contributors, sums including the hopeful penny. The Royal British Legion and Scottish Earl Haig Fund, by house-to-house and street collections managed to raise £340,000. The target of 13 pence per head of population was exceeded.

Who now are eligible for grants? "Broadly, if an activity involves young people in developing their sense of responsibility and their talents and it also leads them to make a useful contribution by serving others in the community, it will be eligible for support... nationally and locally, young people will be involved in choosing projects to be supported." Nearly a thousand grants, totalling £1 million have already been made. Some indication of the categories of grants to be made is given by the following list of projects already funded:

- construction and renovation of premises: 54 grants
- education and training: 34 grants
- community communications: 30 grants
- caring and maintenance: 26 grants
- holidays for the deprived: 48 grants
- children's playgrounds and play schemes: 64 grants
- environmental clean-up: 94 grants
- accommodation for voluntary service: 93 grants
- help for the handicapped: 50 grants

(See Spring JOURNAL, 'Two faces of neighbourliness', p.24-26)

WOOD HALL SUMMER SCHOOL

2nd—9th August, Wood Hall Centre, Wetherby

For priests, religious, teachers and students, a week of theology is to be provided by four writer-priests together with Kevin Mayhew, the musician and publisher, and Frances Hogan, a specialist in catechesis. Two of the priests are Jesuits from Heythrop College, University of London: Fr R. Murray, who is author of Symbols of Church & Kingdom; a lecture in O.T. study; and a specialist in audio visual approaches to Scripture and doctrine; and Fr Anthony Meredith, from Oxford there is coming Fr Edward Yarnold, former Master of Campion Hall, a member of ARCIC and author of The Second God, the Samar Lectures on grace. From Scotland is coming Fr John Dalrymple (O.4.8), author of The Christian Affirmation and Caring, Not Less Than Everything, a speaker on prayer and the spiritual life. There are to be two main lectures in the morning and one in the evening, with daily Mass and prayer groups.

Wood Hall Centre, Wetherby, W. Yorkshire LS22 4JF 0977202013 Fee £35

There is a commonly-held belief that university costs are paid for by the State. Nothing could be further from the truth.

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N.B. GCE 'O' levels must be grade C or above. Equivalent CSE or SCE passes are acceptable alternatives.

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OFFICER

ROYAL NAVY OFFICER

ROYAL MARINES OFFICER

SEAMAN OFFICER

OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following who have died — W. F. Williamson (1926); M. A. Allan (T 51) in a car crash; M. D. Cloran (1898), our oldest OA. aged 95; A. P. Cumming (D 39);

GABRIEL TURVILLE-PETRE, 1908—1978

In 1922 Gabriel Turville-Petre came to the School. From the start he stood out among his companions, not because he was a leader — quite the contrary, he was a shy, retiring little boy, and these qualities remained characteristic of him all his life. But that he had a latent strength of character from the beginning of his school career is demonstrated by the fact that, in spite of what must be admitted as the more philistine nature of the School in those days, he was always left alone. In part this must be attributed to the distinct liking that Englishmen have for a character, so long as he is not aggressive, and this Turville-Petre never was; and the witty and perceptive, but always good-natured, observations which he could occasionally make on people and events were appreciated. Apart from a rather hesitating, not stammering, manner of speech and his general aloofness, which amounted to a superficial oddity, he had an extraordinary, apparently innate, gift for the languages of Northern Europe in the Dark and early Middle Ages — as well as for their modern derivatives.

It was a fact that he had read at least one Saga in Iceland, while he was still in the School, and a member of the Community who travelled to Norway with him once in the summer holidays, was surprised to find him carrying on a conversation on board ship with a lawyer in his native Norwegian. There was no member of the School staff who could even initiate him into these studies, although the early Hugo language books must have been in existence. It is unlikely that he had one. From an early age he must have possessed that gift of the real philologist to compose a grammar for himself as he went along, though this usually comes much later.

In 1927 he went up to Christ Church. The only way that he could make use of his particular skills at Oxford in a first degree was in the English school. It had then — and may have still — three alternative courses of which the first, taken by very few, contained nothing more modern than Shakespeare, and was primarily designed for the budding philologist in the Germanic languages. It was no doubt thought good that workers in so specialised a discipline should come down from their rarefied atmosphere into the flower-strewn field of Elizabethan literature, but the process did not suit Gabriel Turville-Petre: not that he was impervious to its charms, but he lacked the academic skill for dealing with them. In addition, through nervousness, he was not a good examinee even in his own speciality, and the result was in Oxford parlance that he made a mess of his 'schools', quite failing to do himself justice. But at Oxford the cognoscenti always know of these cases, and a way back for him was found through a postgraduate degree at Leeds under Professor E. V. Gordon, who was then alleged to be the only man in England who knew more Icelandic than Turville-Petre. In the course of his work he also learned Old Irish to a professional level.

The rest of his career is well reported in the Times obituary of 18th February. In 1941 he became the first holder of the newly-founded Vigfusson Readership in Iceland at Oxford, and in 1953 the University gave him the
well-deserved title of Professor Emeritus, there being no professorial chair in the
subject: this he held till 1975. Here he found and prospered in thoroughly con-
genial work, though he remained as aloof from the general life of the place as he
had done at Ampleforth. He was a pleasant and amusing companion to those he
knew well, and was evidently an honoured and well-liked personage in all the
Norse countries.

F. G. S.

Professor Turville-Petre’s numerous learned publications were all upon
Old Scandinavian and Icelandic literature. They included: The Heroic Age of
Scandinavia (1951), Orins of Icelandic Literature (1953, 2 ed. 1967), Myth &
Religion of the North (1964), Nine Norse Studies (1972), and Scaldic Poetry
(1978). He was honoured by the University of Iceland in 1961, and two years
later made Icelandic Knight Commander of the Falcon. In 1973 he was elected
a Fellow of the British Academy. [Ed.]

MARRIAGES

Ninian Sanders (H 62) to Benita Batchelor at St Mary’s, St Neots on 8th April.
Capt Charles Grieve (B 68) to Gabriele O’Donnell at Ampleforth Abbey, on 8th
April.
Andrew Blackwell (C 65) to Julie Heather Scott at Stonyhurst College on 25th
June 1977. ‘It was a real Ampleforth wedding!’ Fr Cyril Brooks conducted
the marriage. Simon Blackwell (C 65) was best man. Willie East Peel (B 68) and William Marriott (T 64) read Lessons while Johnny Stirling
(C 65) served.
Christopher Foli (T 73) to Susan Ballard in Bulawayo.

ENGAGEMENTS

James Bishop (H 65) to Frances Brooking Clark.
Andrew Sich (H 64) to Elizabeth Dunlop.

BIRTHS

Liz and Richard Goodman (C 65), twin boys Tom and Jamie.
Hilary and Hugh Stafford Northcote (W 57), a son Charles.
Alice and John Marlin (JH 55), a daughter Caroline.

ROBERT NELSON R.I.P.

I am writing, on behalf of my family and myself, to thank all those friends of our son, Robert, who with such great kindness and generosity, clubbed together to
purchase a wheel-chair for Lourdes, in his memory. It is not easy to find words
adequately to express our gratitude for this thoughtful and spontaneous gesture.
In fact, I understand from Andy Daggett that to great was your generosity
that there is more than sufficient to buy the chair and that the balance will be used to buy a new banner for the Ampleforth Pilgrimage, to be carried during the Blessed Sacrament Processions. We can think of nothing
that would have pleased Robert more.

As regards the wheel-chair, I believe the intention is that it will be taken to
Lourdes by this year’s Pilgrims and will be used by our sick Pilgrims during
their stay. I understand that arrangements will be made for it to be available to
us each year, but in between visits it will be placed at the disposal of the Sup.
Deans of the Hospital authorities for the use of other pilgrims.

If anyone knows of someone who has contributed for who does not receive
either the JOURNAL or the Hospitality News Letter, I shall be grateful if you will
pass on our thanks. or better still, let me have the name and address, so that I may
write.

In conclusion, we would like to express our grateful thanks to Andy Daggett and his helpers for arranging this tribute to Robert. It is very
comforting to think that he has such wonderful friends.

May God reward you for all your kindness.

‘Russetts’, Staplefield Lane,
Worthing, W. Sussex.

R. E. H. Nelson

HONOURS

Aubrey Buxton (O 38) has been made a Life Peer. He is chief executive of
Anglia Television.
Fr George Hay (C 49) has been made a Monsignor, a ‘prelate of honour’ as
Rector of the Venerable English College, Rome.
Colossel M. A. A. Berwishe (W 38) has been appointed High Sheriff of
Lancashire.
C. J. Almsough (O 43) has been appointed a Deputy Lieutenant for Lancashire.

THE ARMED FORCES

Capt Robert Nairac (E 66), who was killed last May in Northern Ireland, was
the subject of a thanksgiving service for his life, held at the Guards Chapel,
Wellington Barracks on 18th April. Fr Edward Corbould, his former House-
master, co-officiated; and the Chaplain to the Household Division read the
lesson. The Duke of Edinburgh, Colonel of the Grenadier Guards was
represented by the Lieutenant Colonel, the Prime Minister by the Parliamentary
Under-Secretary of State for Defence, and the Secretary of State for Northern
Ireland by Mr W. Innes. Those present included General Sir Roland Gibbs,
Chief of the General Staff, Major General John Swinton, commanding the
Household Division and London District, Major General M. B. Farndale,
Director of Military Operations, Brigadier P. Prescott representing the Director
of Army Training and representatives of all ranks of the Grenadier Guards.
Present also were Mgr Alfred Gilbey and Fr James Forbes, from St Benet’s Hall
(where Bobby Nairac was during his Oxford days).

Leonard Roche ford (1954), otherwise Squadron Leader L. H. (‘Ticky’) Roche ford,
DSC and Bar, DFC, has written a book, ‘I chose the Sky’, Wm Kimber £5.25,
about his very active service with a squadron on the Western Front during
January 1917 to December 1918. It happened to be the oldest squadron in the
tradition of the RAF, founded as a Naval Unit in 1911, which
became 3 Squadrons RNAS in February 1915, was converted to 203 Squadron
RAF in due course and disbanded on the last day of last year—a long tradition
for a short Service! On 1st April 1918 the Naval White Ensign was finally
hoisted and the RAF flag was raised to the masthead that Ensign remained with 203
Squadron to the end (as LHR saw for himself) and was given to the RAF
Museum at Hendon. The disbandment parade was held at Luqa. Malta, where
203 Squadron had been flying Nimrods to investigate Russian ships and submarines (the 'Deep Cold War') and photograph them. Among the many Commanders of that Squadron flown on as guest of the RAF for the last hour, there was only one founder member—our own. He had fought in Pups and Camels, sixty times closing in combat with enemy aircraft, a different task from the slow patrol of the Nimrod.

Major C. F. X. Fenwick (W 64) has been appointed MVO (4th Class).

Major Ivan Scott-Lewis (O 57) becomes Second-in-Command of his battalion in marines ('the Deep Cold War') and photograph them. Among the many hours, there was only one founder member—our man. He had fought in Pups July 1st Bn The Prince of Wales's Own Regiment of Yorkshire.

Commanders of that Squadron flown out as guests of the RAF for the last hour, who included articles on politics, economics and foreign affairs to have appeared since the War. The Empress claims the modern reader's attention as one of the most influential figures of the late eighteenth century, as a career woman par excellence, as a feminine stamp upon Russian political life, as one who could combine an eventful private life with a full public life. His biographer has tried properly to integrate the two sides of such a closely integrated woman before, nor have they made such a critical use of all available sources. This is a distinguished oeuvre.

Simon Fraser, Lord Lovat (C 29), 24th Chief of Clan Fraser, has written his memoirs entitled March Past. His Who's Who entry says laconically, 'owns about 190,000 acres.' The book begins with his pre-War days at Oxford and with the Scots Guards; then launches into his very active career as a Commander, leading the Lovat Scouts in raids on Norwey and across the Channel, possibly the Dieppe Raid as a Brigadier, all of which earned him a DSO, an MC, and British and French citations. For a moment in 1945 he became an Under-Secretary of State for Foreign Affairs; and then his life is filled with the experiences of fishing, fox-hunting and natural history.

BOOKS

Vincent Cronin (W 39) has written another major book, Catherine, Empress of All the Russias (Cottins 349p £7.50), as he is fitting to recall his successes. Ampleforth, Harvard, Oxford and the Rifle Brigade, he followed his father in the writing of books. This brought him the Richard Hillary and Heinemann Awards, membership of the Council of the Royal Society of Literature and the Vice Presidency of the Institute for International Art Festivals. His interests have taken him to China with Matteo Ricci; and with a Pearl to India: to Madura; to Yag of the Florentine Renaissance; and to eighteenth century France with Louis XIV. Louis and Antonio and Napoleon. Here another book 'for Chantal' (all are for his French wife) turns out to be the most detailed narrative of the ubiquitous life of Catherine the Great to appear in any language. Old and new sources have been tapped, not least the flood of specialised articles on politics, economics and foreign affairs to have appeared since the War. In 'for Chantal,' he has tried properly to integrate the two sides of such a closely integrated woman before, nor have they made such a critical use of all available sources. This is a distinguished oeuvre.

Alexander Hesketh (W 67) found himself on 24th February on BBC's Any Questions? together with Elna Halsey, the Chandler's wife, and two MPs. They gave their separate opinions on Prince Charles being turned down as a freeman of Edinburgh, Sir Charles Villiers being turned out as Chairman of BSC, 'books being turned up at public libraries only at the turn of a key, bulldozing students being turned aside from universities, regional accents being turned off as social handicaps, and capital punishment being turned back on for acts of terrorism.' As to student bizarre, some ideas for presidential candidates made one day that can 'double entendres' in saying, 'We can project into the future and see whether you are not going to get another great bulge.' This is his turn. Lord Hesketh began thus: 'Speaking is one who was away from school at fifteen and who now employs a lot of clerical staff with PBs and the like... I should advocate that the young went into practical experience, such as industrial work, before embarking on university courses and becoming over-thesis. On the terrorist problem he strongly struck the audience's note on the situation now in the West German of recent times, he wondered whether now any punishment would not demean the punisher and the memory of those who died. Would it be prevention, or deterrence, or reform, or merely revenge at last? 'The evil which erupted in Central Europe between 1939 and 1945 cannot be handled by any system of human law, and it is wrong to try to set right such an inhuman wrong.'

SPORT—RUGBY & ROWING

M. J. Mol (A 70) played for Oxford before Christmas, scoring the first try in the Varsity match at Twickenham (which was replayed four times on TV) and has been playing since for Middleborough 1st team.

J. H. Macaner (C 76) has played during 1977–8 for the 1st team and T. T. Dyson (O 76) for the 1st and 2nd teams of the Harlequins. S. P. Reid (A 76) has been a successful captain of their 2nd team and E. A. Beck (A 77) has also been a successful captain of their 1st team. (A 77). L. Panich (O 76) and R. S. Duckworth (A 77) have also played under his captaincy.

H. P. Cooper (C 73) and J. P. Pickin (O 74) have both played for the Headingley 1st team during 1977–8.

W. M. Reichwald (T 76) has played during 1977–8 for Leicester and was in the winning John Player semi-final at Leicester against Coventry. A. E. Reichwald (T 78) has played during 1977–8 for Sheffield.

Following their success in Summer Eights, St Benet's Hall put a boat on the river in Torpids for the first time, and achieved four bumps. The team included: J. H. Macaner (C 76) and J. T. Dyson (O 76) for the 1st and 2nd teams of the Harlequins, S. P. Reid (A 76) has been a successful captain of their 2nd team and E. A. Beck (A 77) has also been a successful captain of their 1st team.

D. Humphrey (O 75) for coxing on the first day. The boat ended head of its Division.

J. H. Macaner (C 76) has played during 1977–8 for the 1st team and T. T. Dyson (O 76) for the 1st and 2nd teams of the Harlequins.

S. P. Reid (A 76) has been a successful captain of their 2nd team and E. A. Beck (A 77) has also been a successful captain of their 1st team.

J. T. Dyson (O 76) for the 1st and 2nd teams of the Harlequins.

J. H. Macaner (C 76) has played during 1977–8 for the 1st team.
and a Common Council man for the City of London. was present at the Guildhall.

Edward Stourton (H 70), after three terms on the Cambridge Union Committee and an unsuccessful challenge for the Secretaryship against the son of an MP, has succeeded in buying a woman's challenge and is to be Secretary for the Summer and President of the Union in the Autumn. (The last OA President was Christopher Tugendhat, now in Brussels.)

Anthony Ford-Jones (F 67), a paediatrician, has been working in Newfoundland, and is now going to a hospital in Quebec.

FROM ST DUNSTAN'S HOUSE NEWSLETTER

Domestic Davies (D 70) is working for Monotype Corporation in Singapore.

William Porter (F 75), after three terms on the Cambridge Union Committee and President of the Union in the Autumn. (The last OA President was Christopher Tugendhat, now in Brussels.)

Sean Geddes (D 73) has qualified as a golf professional.

Dominic Davies (D 70) is working for Monotype Corporation in Singapore.

Edward Storrup (D 58) is active in Hunting Lambert Sports Services Ltd.

Joseph Billingham (D 51) left the Royal Navy in 1974 after a career which included command of two ships and two squadrons of aircraft. He has since been setting up a large-scale trading organisation for The Selection Trust in Africa.

Sacramento, California. Francis Cape (T 70) is now a wood carver in York.

Donald Cape (D 41) is now our Ambassador to Laos. Andrew Cape (D 66) is a clinical psychologist at a state clinic in Manchester.

There are now some 750 members who pay their subscription by Direct Debit and, together with the near 1,000 life members, there is now a stable and permanent membership of the Society.

The Society used to be of interest to boys who might otherwise have joined. It has not been easy to try to persuade leavers to join a society of which they are aware—and for many of these boys an important part—is to assist through connections parents who could not afford the fees. For the past fifteen years the money allocated to the Headmaster for bursaries has remained virtually static.

As the AMPLEFORTH JOURNAL is part of the Abbey, the Society has been very much in a position of having to buy it at whatever price it has been necessary to pay. Actually however the question of the future of the Society has assumed greater urgency and we now find ourselves receding back from the change in its content to the extent that half the JOURNAL ceaseed to be of interest to boys who might otherwise have joined. It has not been easy to try to persuade leavers to join a society of which they are aware—and for many of these boys an important part—is to assist through connections parents who could not afford the fees. For the past fifteen years the money allocated to the Headmaster for bursaries has remained virtually static.

The reason for this is not hard to seek. After the problems of social change of the 1960s, which took some time to work through and which led to fewer boys wanting to be immediately associated with their alma mater the next problem to affect the size of the Society has been the increasing cost of the JOURNAL and, indeed, the change in its content to the extent that half the JOURNAL ceased to be of interest to boys who might otherwise have joined. It has not been easy to try to persuade leavers to join a society of which they are aware—and for many of these boys an important part—is to assist through connections parents who could not afford the fees. For the past fifteen years the money allocated to the Headmaster for bursaries has remained virtually static.
be based around the work of the School. Some may find this—an on a long term basis—a little parochial, but the articles and reviews section could continue, separate from the JOURNAL, and financed in ways which do not affect the Society.

Members will also want to know why we have still not produced an Address Book since 1974. It had been my expectation that this would have got off the ground this year but discussion of the JOURNAL has been the top priority. I put forward last year the idea of the development of the Friends of Ampleforth Association 'to embrace the whole of our work' and I suggested this would meet the wishes of those who drafted the Goodall Report. I think there is a need to be seen to have a unified work but my finger on the pulse leads me to conclude that the Society both monastic and lay does not wish to take a further step at this stage.

In other respects the Society has had a quiet year. though I would like to thank all those who have so generously given of their time once again in organising various events; and particularly this year I would thank Anton Lodge (J 62), who had the galling experience of sending out 350 letters for a York Dinner only to have 60 replies, of which a dozen were acceptances!

I have served now for ten years, and feel that it is time for a change of Secretary. Nevertheless I am always willing to serve the Society in any way it may wish.

25th March, 1978

Felix Stephens, O.S.B.
Hon. General Secretary

ELECTIONS followed. Mr W. B. Atkinson (C 31) was re-elected Hon. Gen. Treasurer. Fr Felix Stephens, O.S.B. was elected Chaplain and Fr Benet Perceval. O.S.B. Hon. Gen. Secretary, a charge of offices between them. The following were elected to serve for three years on the Committee: Fr Richard Field (A 59), Mr H. J. Coddington (W 45) and Mr Tim Dufort.

DAY OF RECOLLECTION—OLD HOUSE, PRINKNASH ABBEY.
15th July (under the auspices of the Ampleforth Society, by kind consent of the Abbot of Prinknash) to be led by Dom Augustine Measures O.S.B. (of the Ampleforth Community) speaking on 'God's Love for us and our Response to God's Love'.

Coffee will be served from 10 a.m., Fr Augustine's first talk beginning at 10.30. There will be time for reflection, questions and discussion during the day, which will end with Mass (starting at 4.45). Bring a picnic lunch. A charge of £1 per person will be made to cover expenses. Will those wishing to attend please contact: Martin Davis (H 61), 3 Hill View, Sevenhampton, Cheltenham, Gloucester GL5 4SL (tel: 01242 479479). N.B. The entrance to the Prinknash Abbey grounds is off the A46, seven miles from Cheltenham, 5½ from Stratford. Follow the signs to 'Old House'.

SCHOOL NOTES

GEORGE EMERSON

For the last few years I have spent part of my summer holiday playing in an Orchestral Summer School. It is significant that whenever I am asked what I do and where I come from, my reply does not evoke comments, among other practising wind players, about cardinals, or public schools, or rugby trophies, but 'Ampleforth? Oh yes, of course, June Emerson—Wind Music.' It was no surprise therefore, though not too unwelcome, to learn that Geoffrey Emerson decided to leave the Music Staff last term in order to concentrate on the publishing side of his wife's very flourishing business.

Nevertheless, musicians at Ampleforth, especially the brass players, will miss Mr Emerson. He taught here for the last five years, and had previously been the Chief Tester for Boosey and Hawkes in London. (Some instruments he had actually helped design for them.) Geoffrey therefore arrived here not only with expertise in the playing of the many various types of brass instruments, but with considerable knowledge of the techniques of their manufacture, and he
We thank Geoffrey Emerson for all his work here. This included the massive and laborious operation (in which he was helped by Simon Wright) of taking stands, music, instruments etc all the way up to the St Alban Centre, and then down again to the Music School (I expect the grand old Duke of York would have approved) not only for each concert but also for each and every rehearsal (the design of the St Alban Centre not having realised that halls used for orchestral concerts need considerable storage space; I might add that James Doherty (trumpets), the last of whom is currently the principal second trumpet of the National Youth Orchestra of Great Britain. In recent years the brass playing here at Ampleforth in various concerts has been very good indeed (the brass section was singled out for special praise by the Journal's reviewer of the Grand Patriotic Concert last November).

Dick came to Ampleforth straight from Jesus College, Oxford and took up residence in the Bungalow, Oswaldkirk. It was September 1926, and St Cuthbert's House was just fresh from the builders. The Henrician System was about to begin, the Choir of the Abbey Church had been consecrated a few days before and the new science labs, where he was to spend so many years, were just rising from the mud. The idea of winning open scholarships to Oxford and Cambridge was still a future dream. It was the beginning of an epoch—an epoch he did so much to shape.

RICHARD ALLEN GOODMAN, 1904—1978

Teddy Mceoton

Mary Rodzianko came with her husband, Father Vladimir Rodzianko, to take charge of a small Orthodox community in Oswaldkirk, in 1968. It was an ecumenical project of the first importance, since the community worked with the Roman Catholics of Ampleforth Abbey, which was a considerable step forward in the relationship between the two communities. It was, and possibly still is, unique of its kind. Boys of the Orthodox religion live in St Symeon's, Oswaldkirk, where they celebrate their own rites, but are otherwise completely integrated into College life and education at Ampleforth. This experiment in itself is enough to ensure for Mary Rodzianko a permanent place in Ampleforth history. Also in 1968 she took an even more active part in Ampleforth life by undertaking the teaching of Russian, the first time that that language had been

When he arrived there were only five members of the lay staff and no one could have foreseen that by the time he came to retire 42 years later they would have grown to ten times that number. For much of the time Dick as their leader and their spiritual guide by his utter integrity and forthright manner that they should grow up as a body with friendly and wholesome relations with the monks with whom they worked.

In his teaching he set the highest standards and saw them crowned 10 years after he began when in 1937 Tony Willbourne...
taught here up to A Level. She was also the first lady to be a member of the
Ampleforth Lay Masters’ Common Room. My son Simon, who was a pupil of
her death came to us on 5th March 1978. Typically, she was still working in the
commitments, while still at St Symeon’s. She continued to lead a very active life
grammes to Russia, which she had been doing, in addition to her many other
and it was a profound shock to her many friends at Ampleforth when news of
Death’) when she suffered a stroke and died in hospital at 5.30 the next
morning, at the comparatively early age of 62.

Throughout her life she thought only of others and of herself last of all; this
dedication to the welfare of her ‘neighbours’ (in the broadest sense) and her
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She taught with a conscientiousness that was remarkable; nothing was left
half done, and although the weekly work schedule often appeared extremely
formidable, it was almost invariably completed by every member of the set,
not so much out of a sense of duty as simply out of a desire to please a teacher
whose concern for each individual inspired the utmost respect. In some ways
this was a bad thing; other work would be left unfinished in order that a few
more of the intricacies of Russian grammar could be assimilated or another
thirty or forty strange words committed to memory. But it was always well
worth it, because good work never went unnoticed. I felt a particular admir-
oration for Mrs Rodzianko’s seemingly boundless patience in the face of some-
times monumental ignorance: having been admonished on more than one
occasion for announcing, in perfectly correct Russian; that my age was 60
years, I proceeded to do the same thing in my oral examination; the only
reaction was, with a trace of amusement: ‘Are you?’ and a smile. Anyone
who has ever had the good fortune to be taught by her will feel her death as
a personal loss.

Both Vladimir left Ampleforth, and St Symeon’s, in July 1974 and
returned to London; where Mary continued broadcasting religious pro-
grammes to Russia, which she had been doing, in addition to her many other
commitments, while still at St Symeon’s. She continued to lead a very active life
and it was a profound shock to her many friends at Ampleforth when news of
her death came to us on 5th March 1978. Typically, she was still working in the
BBC Studio in London on the evening of March 4th (she was broadcasting a live
programme to Russia in response to listeners’ questions about ‘Life After
Death’) when she suffers a stroke and died in hospital at 5.30 the next
morning, at the comparatively early age of 62.

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Hugh Finlone

TASHKENT INFLUENZA (RED: FLU) AT AMPLEFORTH

Since the War, there have been two major epidemics before the one that pro-
trated the School during 22nd January — 5th February; they were Influenza B in
November 1954 and Asian ‘Flu in October 1957, and both took a fortnight to
reach their peak, lasting a month. This epidemic was most intense, reaching its
peak in seven days and lasting only thirteen. It was probably ‘flu vaccine that
has prevented outbreaks between 1957 and 1978; and the right vaccine for this
rare ‘flu, had it been known and administered, would probably have prevented
a major epidemic such as happened.
propinquity. This was particularly apparent in their Eucharistic worship together and in the attitudes and good manners of the boys. The position of the College and its relation to the Community combine to provide an ideal context for its life and work.

It was above all a great joy to be able to take part in the daily round of liturgical worship. Although my inability to communicate in Latin was a painful necessity, that doctrinal differences between Anglicans and Roman Catholics remain to be resolved, this did not prevent my active participation in many other respects in the Eucharistic liturgy. In short, at all times and in every circumstance this Anglican visitor was made to feel not only very welcome but at home, deeply aware of—and thankful for—the unity in Christ which is already ours, and convinced that by God’s grace all obstacles to that fullness of unity in truth and charity, which is His will, would be removed.

E. K. F.

Sermon of Bishop Knapp-Fisher 22nd January 1978

Familiar words from this morning’s gospel as we have them in the revised standard version, St John’s 17th chapter, and the Revised Standard version: ‘That they may be one, even as Thou Father art in me and I in Thee, that the world may believe that Thou hast sent me.’

There are many who claim to be Christians and yet care nothing for Christian unity and take no part in promoting it. Their indifference or their insistence on doctrinal inflexibility is inconsistent with the faith which they profess, and for reasons which are dearly stated in the text. First, indifference to Christian unity is blatant disobedience to Our Lord’s will for all his members, ‘that they may be one, even as Thou Father art in me and I in Thee.’ Secondly, acquiescence in our division makes nonsense of the Gospel reconciliation which in Christ we are committed to proclaim. A divided Church cannot be reconciled to a divided world. Only a Church united according to Christ’s will can convince mankind that the Father has in very truth sent his son to bring peace to mankind. Of course we must not forget or fail to thank God for that degree of unity of which we already possess, as we were reminded in the Collect. In virtue of our baptism into Christ, ‘but this unity is not enough. No kind of unity is apparent for a sceptical world so long as we cannot communicate with each other at the same altar, so long as we worship in our separate church buildings. The unity as well as the faithfulness of this situation was brought home to me very vividly many years ago, when I was walking along a street in the West of England, and there outside two church buildings very close to one another, there was one of those wondrous pulpits, a kind of notice board carrying a tax, or an international剥削. The first was a postcard to a friend to whom I had to write my worst enemy. The next was a few yards further on, informed me that my worst enemy was drunk.

Could anything more pointedly show up the absurdity of the intransigence inherent in our divisions?

But what sort of unity does Christ will for his members and how is it to be achieved? It is surely to be unity in truth, as St Paul reminds us, all different from and complementary to one another. So the Church may embrace a wide diversity in secondary matters, such as organization, forms of worship and ceremonial, within its all-embracing unity in primary matters of faith. This is a pattern after all which is but a reflection of the divine nature from which all creation derives and to which creation bears witness by its own richness and diversity. Our Lord’s prayers for all his members is that they may be truly one as he is in the Father and the Father is in him.

We cannot know precisely what the Church of tomorrow will be like, unless we make the mistake of attempting to shape it according to our own preconceived human ideas, instead of genuinely seeking and accepting the design which Christ wills for his Church. But of one thing we can be certain: the Church of tomorrow, united according to the will of Christ, will not be exactly like the Church of yesterday, or the Church of today. The Church of tomorrow must incorporate all that is good and true in the traditions of every Christian community, so that, enriched by one another, we shall become what God designs his one, holy, catholic and apostolic Church to be, and so shall we effectively proclaim to all mankind Christ’s gospel of redemption and reconciliation. To share in the task seeking, finding and promoting unity in Christ is a demand which Christ makes upon every one of his members. No one claiming to be Christian can ignore that responsibility, nor delegate it to others. Not only this week, but always and unceasingly we are called each one by prayer, through word and work, to grow in mutual knowledge and understanding, in the same way as Jesus prayed of the Church: ‘That they may all be one, even as Thou Father art in me, and I in Thee, that the world may believe that Thou hast sent me.’

CAREERS

We welcomed four speakers to talk to Sixth Form scientists about different aspects of engineering. Mr P. Craven, our Link Officer with ICI, spoke about chemical engineering and about working in a large firm. He explained that a chemical engineer is not a hybrid of a chemist and an engineer, but is concerned with processes and he is in constant touch with industry, about an increasing extent. His knowledge and skills are valued elsewhere, for instance in merchant banking and insurance.

School Notes

Christ and the Father are one in the fellowship of the Holy Spirit. We have after all to share the same conceptions if we are going to take part together in any corporate activity, for example, rugby and soccer players may be the best of friends when they get together on a Saturday evening to drink in a public bar. But the games they play are very different in important respects. Soccer players cannot play a game with rugby players, nor a rugby pitch with a rugby referee, and according to rugby rules if they want to play together, they will have to produce a new game which will be neither exactly like rugby nor exactly like soccer, but will owe something to both. Christians then united in truth as well as in love must agree about fundamental truths which God has revealed to mankind in his son.

Such a unity does not, as some people fear, impede a kind of draft university. It does not require all to be exactly alike, like peas in a pod, or minus rolling off a production line. God our Father has made each one of us a unique person, each created and equipped by him to serve him and our fellow men in a special and particular way which we call personal vocation. Members of the body of Christ, like the members of limits of our human body, as St Paul reminds us, are all different from and complementary to one another. So the Church may embrace a wide diversity in secondary matters, such as organization, forms of worship and ceremonial, within its all-embracing unity in primary matters of faith. This is a pattern after all which is a reflection of the divine nature from which all creation derives and to which creation bears witness by its own richness and diversity. Our Lord’s prayers for all his members is that they may be truly one as he is in the Father and the Father is in him.

We cannot know precisely what the Church of tomorrow will be like, unless we make the mistake of attempting to shape it according to our own preconceived human ideas, instead of genuinely seeking and accepting the design which Christ wills for his Church. But of one thing we can be certain: the Church of tomorrow, united according to the will of Christ, will not be exactly like the Church of yesterday, or the Church of today. The Church of tomorrow must incorporate all that is good and true in the traditions of every Christian community, so that, enriched by one another, we shall become what God designs his one, holy, catholic and apostolic Church to be and so shall we effectively proclaim to all mankind Christ’s gospel of redemption and reconciliation. To share in the task seeking, finding and promoting unity in himself is a demand which Christ makes upon every one of his members. No one claiming to be Christian can ignore that responsibility, nor delegate it to others. Not only this week, but always and unceasingly we are called each one by prayer, through word and work, to grow in mutual knowledge and understanding, in the same way as Jesus prayed of the Church: ‘That they may all be one, even as Thou Father art in me, and I in Thee, that the world may believe that Thou hast sent me.’
He went on to say that, as he progresses, a chemical engineer tends to be more and more concerned with pollution, management and industrial relations and less with technical problems. He also described the way in which a chemical engineer’s career might develop and the advantages of working for a very large firm. Mr K. M. Smith, Academic Liaison Officer of Huddersfield Polytechnic, is also a regular visitor. He spoke about electrical and electronic engineering and about the courses which a Polytechnic offers.

Speaking as a mechanical engineer Mr I. S. Gill, Education and Training Manager of Mather and Platt, showed us slides to illustrate the products of his firm and went on to describe the people to be found in a typical engineering firm and their functions. He also spoke about the Special Apprentice Scheme run by the firm.

Mr C. Shaw, the founder and Managing Director of Micro Metalsmith at Kirkbymoorside, gave a talk on ‘What it takes to set up an Engineering Business’. He spoke about the preliminary requirements—a site, a product, money and so on; about the personal qualities needed, emphasising that experience of several other firms is essential, as is the ability to work with others. He ended by speaking about a project he hopes shortly to launch. In his talk and in his answers to numerous questions he gave us fascinating insights into the business and the engineering side of his work.

We are most grateful to these speakers, as we are to the many firms and organisations which took parties of boys on Careers Day. Several groups went to Teesside: ICI Agricultural Division gave eight boys some insight into industrial management by attaching them individually to young graduates occupied in a field of the boy’s choice; Phillips Petroleum showed another group their operations from the arrival of oil from the North Sea to its dispersal by road and rail; other parties visited the Crown Court at Middlesbrough and British Steel plants. Elsewhere parties went underground in a colliery; saw the production of the York evening paper and visited York University. Fr Justin took some potential doctors to York Hospital for the day and Dr A. W. Murphy some boys to Rowntree’s computer. Other groups went to London (see separate account).

Talks and short visits are obviously of some value as an introduction to a career, but do not give a boy an adequate basis for making a decision. For this the student requires more in the way of real work experience and some longer periods of training. Of course, it is always possible to introduce a firm to the boys and have a few pupils attached to it. The Schools Careers Organisation tries to provide this by arranging courses, primarily for boys in the First Year Sixth, in the holidays, especially at Easter. This Easter there were courses on financial careers, on free types of engineering and on various aspects of management. The few boys from Ampleforth who go on these courses find them valuable and enjoyable. But not a single boy applied for a course this term and only one in the whole of last year. Even if a boy is going to university, he should while still at school get some idea of the sort of work which will be open to him and which will interest him. Further, since some professions, notably Law and Medicine, are now so very difficult to enter, boys should be more ready at least to find out what industry and commerce have to offer.

**MUSIC**

The two criticisms below were written by Martin Dreyer and appeared in the York Evening Press.

**The Night Mozart was Ratted Off**

The sound of rain on the roof of St Alban Hall marred Ampleforth College Chamber Orchestra’s all-Mozart recital last night.

**SCHOOL NOTES**

Simon Wright elicited really disciplined sounds from his ensemble but his best efforts were washed out by the irritating background noise. For the listener it was like tuning in to a crystal set beside a waterfall.

Nonetheless Mr Wright has selected a confident instrument out of forty accomplished players from throughout North Yorkshire despite the orchestra’s apparently parochial title.

Choir takes honours at Ampleforth

Rarely can thirty voices have injected such fiery determination into Bach’s St John Passion, as did the boys’ choir of Ampleforth Abbey’s School Cantorum singing on their home ground last night, under the vigorous direction of David Bowman.

A performance of otherwise uneven achievement was highlighted by the entire choir’s inspired enunciation and remarkably smooth blend even at moments of high drama. If the opening chorus suffered marginally from a lethargic mood, there was an attempt toCache the drama and often pallid above the stave.

Choral singing on their home ground last night, under the vigorous direction of David Bowman.

And the contrast with David Barton’s gentle Christus was well marked. Mr Jackson’s two arias with choir were superbly projected, with a real feeling for words. The absence of a little in Betrachte Meine Seele detracted from the otherwise serene mood of his legato.

John York Skinner gave an impeccable display of full contralto-tenor resonance in his arias, finding extreme contrasts for Es Ist Vollbracht that struck at the very heart of the music. Joan Hutton maintained a flowing cello obligato here. Honor Sheppard showed her true colours in Zerfliesse, Mein Herz with her voice at control.

Ian Caley’s tenor arias were a travesty of Bach’s intentions, bombastic, unfeeling and approximate both in rhythm and in pitch.

There was unfailing sympathetic support from Ampleforth College Chamber Orchestra throughout the evening, with impressive solo contributions from violin, flute and bassoon. In the final analysis, it was the choir itself that was the hero of the hour, constantly lifting the narrative on to a higher plane than it sometimes threatened to achieve.
I listened to a recorded performance of Britten's 'Holy Sonnets of John Donne' a few weeks before the Song Recital in the St Albans Centre on Sunday, 29th January; this was to refresh my memory of these excellent settings. I was not, however, fully prepared for the intense involvement evident in the reading given by David Johnston and David Bowman—the shocking violence of the first vocal entry in 'Bater my Heart', the sensuousness of 'Since She whom I Loved'. The precipitate rhythmic energy of 'Thou Hast Made Me' and the glorious dynamic surge at the end of 'Death Be Not Proud'. These were just a few of the many outstanding features of the performance; and although one might have found fault with tiny details of nuance or balance in the individual renderings (the slightly overplayed ending of 'Oh To Vex Me', perhaps), these things were not in any way distracting. The whole set was done superbly.

The rest of the recital consisted of Schubert's settings of Heine poems, from 'Schwanengesang', Britten's Canticle No. 2, 'Abraham and Isaac' (with the alto part sung by Paul im Thurn), three songs from Wolf's 'Spanisches Liederbuch', two Handel arias and three Victorian parlour songs. The Schubert songs were arranged in an order recommended by Maurice Brown (in fact, the order in which they appear in Heine's 'Die Heinke') and made up a convincing cycle. The performance itself was not quite as convincing: Mr Johnston's intonation was not all it might have been, and a little more projection in quieter passages would have been welcome. It was in these songs, too, that heavy rain began to fall on the roof of the building and the resultant noise made listening difficult. The rest of the recital consisted of Schubert's settings of Heine poems, from 'Schwanengesang', Britten's Canticle No. 2, 'Abraham and Isaac' (with the alto part sung by Paul im Thurn), three songs from Wolf's 'Spanisches Liederbuch', two Handel arias and three Victorian parlour songs. The Schubert songs were arranged in an order recommended by Maurice Brown (in fact, the order in which they appear in Heine's 'Die Heinke') and made up a convincing cycle. The performance itself was not quite as convincing: Mr Johnston's intonation was not all it might have been, and a little more projection in quieter passages would have been welcome. It was in these songs, too, that heavy rain began to fall on the roof of the building and the resultant noise made listening difficult.

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Fergus MacDonald represented the troop in a 'still water Slalom' at York and National Fire Prevention Competition and now go forward to the County Final.

Members of the troop spent an enjoyable 48 hours on the shores of Derwent-tors for their BCU proficiency. On 18th March Martin Blunt, John Gutai, and David Cranfield left the troop. We are grateful to all of them for their service as PAs.

Fort Augustus. Few camps can have got off to a more inauspicious start, with a breakdown in the vehicle and torrential rain in Scotland. During the first three days the party was twice driven back from the mountains and the accompanying satires tarred no better.

A welcome break in the weather changed all that and by the end of the camp most members reported a rather distinguished sun tan too. The two new Welders handled beautifully on the Loch with Simon Allen, James Duthie, Rod Brown and David Cranfield left the troop. We are grateful to all of them for their invaluable assistance.

The term began with a good day at Ash House where it was nice to have Mr and Mrs W. Poole out for the day, the frost ... Swathgill. Deep snow then caused the cancellation of the meet at Providence by kind invitation of Mr Keith Hodgson.

THE BEAGLES

This was undoubtedly one of the very best and most enjoyable seasons we have had... Sport was above average and there was a most encouraging show of interest and support... As is reported in OA Notes. Edward Stourton, an Observer Mace winner with Nicholas Mostyn (who fared well in Bristol University debating too), has been elected the Cambridge Secretary with virtual right of succession to the Presidency... It makes a tidy pattern.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

The President writes: It used to be an inexorable custom that Ampleforth got through the Regional Round of the Schools Debating Association Observer Mace competition, but alas the custom has been reversed. Wine purchased in celebration the victory went back to the shop unsoiled. This year our two inexperienced but most talented leaders, Mr Benedict Weaver and Mr Stephen Unwin, who would certainly have looked a bit stronger in the Arca Round at Lancaster University, came up against Ripon Grammar School's winning pair from last year—a very rare experience. (In matters intellectual, unlike games, every year counts most significantly, so we find an age gap pair able to repeat their performance a year later is most uncommon.) That is our excuse, a good one: we came second. We have always another excuse, that in the Autumn term the Oxbridge scholar dominates the Debate, and the new generation has to find its full wingspan only after Christmas—an experience shared by few Grammar Schools, so it was that this President had to set sail for Lancaster University challenging centre alone without his team to conduct the Area Round, of which he is managing organiser. Thirty-six schools had been fined down to a half dozen doubting these three motions: that crime and delinquency are becoming the foremost problem for the UK; that the arise in the prime teacher-prophet of his society; that man's inventions in communications have not enriched his life. Two girls from the Convent of the Nativity, Stockport, go through to the London final in Mrs. One recalls that the Convent of the Holy Child, Blackburn, pair won the Mace in 1970, and hopes that they will bring back the bauble to the North.

In the 1970s, there being no slip 'twixt cup and lip, we shall have reason Presidents for both Oxford and Cambridge Unions in our Upper Library chamber. As is reported in OA Notes. Edward Stourton, an Observer Mace winner with Nicholas Mostyn (who fared well in Bristol University debating too), has been elected the Cambridge Secretary with virtual right of succession to the Presidency. It makes a tidy pattern.

The Secretary writes: With only five debates this term it was easy to see that not even the Debating Society, that great bastion of oratory, is exempt from 'Spring Term Blues'. As always though, like an antiphon between verses of a psalm, the House aggregated for the guest debate, where our guests were the girls from the Mount School, York. But however small the Houses, our two leaders never lost their enthusiasm; Mr Benedict Weaver led the Government, and Mr Stephen Unwin the opposition. Mr Robert Osborne was appointed Vice-President, while retaining the Secretaryship.

In each debate the attacks from both sides were centred upon the two leaders. The tactic for Mr Weaver seemed to be the Medusan one cut, but don't look method, whereas Mr Unwin was always willing to reiterate his argument. Mr Unwin, with a sharp sense of theatre, carried his speeches over well and produced coherent thought patterns, even if rather verbose. Mr Unwin regularly drew up very fine arguments and occasionally entertained us by doing his own thing. On occasions the bench speakers became too personal to the extent of ignoring the audience, but both leaders on the whole were excellent.

Mr Biliours was a consistent speaker, over-leading the opposition bench to victory; he spoke with force and persistence. Mr Wortley spoke well too and put up a brave show as leader of the opposition for the third debate. Mr Pickthall, Junior Teller, though sometimes slightly confused, was very peripatetic. Mr Ferty

...
made a few very creditable speeches. Mr Georgiadis spoke well, in a quiet manner, and Mr Mash was most witty, even if a bit obscure. Mr Bruce-Jones, showing great wit, lightened the tone of the debates. Towards the end of the term Mr Rodzianko had tried to make some speeches but thought better of it towards the end. Mr Fraser, son of the MP, showed great promise, and finally the Texan Mr Kennedy spoke very well (in fluent English.)

A number of new members were accepted and quite a few promising maiden speeches were made this term. (Was Mr Wilding a maiden?) Other speakers who spoke well were Mr Neely, Mr Moody, Mr Tate, Mr Aldridge, Mr Burnford and finally Mr Pickfi, a German visitor.

The following motions were debated in the Upper Library this term:

- "This House does not accept Judge McKinnon's verdict that it is publicly acceptable to refer to coloured people as niggers, wogs and coons.
- "This House denies that competition cultivates the individual.
- "This House does not accept Judge McKinnon's verdict that it is publicly acceptable to refer to coloured people as niggers, wogs and coons.
- "This House contends that human rights are more important than human needs.

The average attendance over the five debates was 36 which was disappointingly low but the standard of debating showed great promise for the next season. The Society owes its thanks to Miss Ja Holmes-Beckett (or Miss Hanzrok as Fr Alterwe might put it) for providing us with a full House for our last debate. Under her secretaryship the Mount School Debating Society seems to be flourishing—the girls had more votes this year,' the Secretary heard it said. We thank you to the Tellers, Mr Henderson and Mr Pickthai, for two terms hard work. Finally, our thanks to the President who, even if his jokes cannot be excused, has helped and encouraged the society this term as ever.

Hugh Osborne, Hon Sec

ARCHAEOLOGICAL SOCIETY

After various unsuccessful attempts to corner an elusive quarry, the Secretary eventually prevailed upon Mr Peters to give a lecture to the Society on his collection of ancient coins, entitled 'Depths and Destinies on the Coins of Syracuse, Rome and Byzantium'. The lecture was delivered with the help of slides of his coins, taken by Mr Peters himself. Afterwards, a part of his collection was made available for inspection.

On Ash Wednesday, Mr Addyman, Director of the York Archaeological Trust, drove out in icy conditions from York to speak to the Society on 'The Viking Kingdom of York'. Again with the help of slides he vividly described recent findings of Viking remains in York. It was impressive to hear that whole streets of the Viking settlement are still to be discovered under modern York.

Excavations today are continually adding to the limited knowledge of ninth century Viking life in Britain, on which Mr Addyman is preparing a book.

After half-term Ian Bahra delivered a lecture on the disappearance of the Russian Imperial family in 1918, called 'The Romanov Enigma'. He presented a very convincing case for the survival of at least one of the Romanovs after 1918.

SOCIETIES AND CLUBS 121
he outlined the importance of these films both in the history of cinema and as either a reflection of contemporary society or as an agent of deliberate change. The blank disposition on the primitive faces of Eisenstein’s moujiks watched a mechanical milk-skimmer for the first time was pure Communist propaganda, while everything in ‘Stagecoach’ reflected the almost singularistic ‘we’re responsible-for-civilising-the-Indians’ American outlook of the time.

At the Bench’s third meeting the Secretary delivered a talk on ‘Bismarck’s Army’. He attempted to explain to his patient listeners why and why the Prussian army had by 1870 become the most efficient war-machine in the world. He then conversely gave an illustrated account of its worst performance of the Franco-Prussian War, at the battle of Gravelotte-St Privat in August 1870. Then, but for inordinate French sloth, the course of the war might have been altered. In his conclusion he stressed the importance of artillery in the Prussian victory and outlined the lessons the battle held for the First World War. That there were some questions at the end showed that at least interest had been maintained, even though at times the Secretary’s delivery had faltered like a jammed inralllrallel.

Dr Richard Finkleher, of York University, was the guest for the year’s last meeting. Lecturing on ‘Christianity and the Germanic Barbarians’, this voluble expert began by discussing why Christianity appealed to the barbarian rulers, and how Christian holy men were better showmen, capable of performing more spectacular ascetic feats. Most interesting was Dr Finkleher’s economic and social arguments for the conversion of pagan society; as he became less ‘inferioristic’, agriculturally more advanced and possessed of better communications and a system of exchange, pagan religion became less and less adequate. Thus, even before the arrival of the missionaries, the ground was being made fertile for Christianity. It was good to finish the year with an exceptional lecture on an unusual subject.

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evolve out of our own—non-national but with specialized jargons for each profession.

Despite the fact that most members were ill at the time, the second meeting of the term took place in the St Alban Centre on 31st January, in the form of a soirée, during which any foreign language might be used. At the last meeting we saw a film from the Goethe Institute, entitled *Low*. It explored the reactions to her forty-second birthday of Lisa Kaufmann, a secretary, and her subsequent relationship with a building contractor whom she refused to marry when she discovered she already had a son. Bohm's direction was generally of a high standard, although he did not successfully with Lisa's relationships.

Attendance at the last meeting in some part compensated for earlier disappointments. I am most grateful to the other committee members, Paul Arkwright and John Stobart, and also to Mr Hawksworth. (President: Mr Hawksworth)

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**AMPLEFORTH COLLEGE KINEMA**

Adventure cinema dominated this term with *Shout at the Devil*, *How to Steal a Diamond*, *The Man Who Would Be King*, *The Man from Atlantis*, *Shawshank Redemption*, and *The Prince and the Pauper*. There were many good things in Ibis programme which was ably projected by Alex Rattray and the Box.

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**AMPLEFORTH FILM SOCIETY**

This term the Society's programme was patchy. *Marathon Matt* was an eye (and tooth) catcher but without much interest. *Dog of a Day* filled the gap; it was an attempt to capture the essence of his Annie Hall. There were many good things in the programme which was ably projected by Alex Rattray and the Box.

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**THE WESTMINSTER WANDERERS**

What in other ages has been known as The Country House Set went urban this CCF/Careers Weekend of 4th -6th March. Two Godber's Wild West films about 'the people of the mountains' were shown in the local cinema and later we visited the National Portrait Gallery and the Houses of Parliament. The final event—a story of the McCarthy era in USA, and topical with the Oscar successes of his *Annie Hall*. There were many good things in this programme which was ably projected by Alex Rattray and the Box.

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**THE MAKING OF TO, POLICY 1978**

Kenneth Bradshawe (D 40), the Table Office chief-clerk, and Miss Claire Jennings, a Lords official, were hosts and gave lunch to the party. All this occurred on the Monday.

But the Wanderers did Westminster at leisure, taking Sunday as an ecclesiastical and Monday as a political one. It was another Ellingworth benefit match third in a row now, for their friends (Roundhouse Match), coxswain (Mr Timothy Kitson, MP for Richmond) and family (Aunt Frances, Mrs Scarr) were marshalled to provide bites or vittuals. On the Sunday the Scarr flat overlooking Royal Chelsea Hospital grounds was transformed for a plentiful feast for us all. Other minor teas occurred more unofficially.

Sunday started with Mass in the crypt of Westminster Cathedral, followed by a measured tour till High Mass drove us out: we admired the embalmed bodies of saints; the tombs of recent cardinals (though the rest will rest at Ampleforth), the Gill Stations, the various mosaic and marble designs, the sunlight through the baldachin (in thin echo of Bernini's), and the marble axe recovered view from the new patio outside. We then went to coffee at the Conservative Centre for Policy Studies where Mrs Thatcher and Sir Keith Joseph, set up by Mrs Thatcher and Sir Keith Joseph, is a sort of Opposition think-tank and some of its ideas were quickly put across in a fascinating interview-briefing. On we went across the Park to see the French painter Courbet magnificently unfurled at the Royal Academy. The afternoon took us over to the House of Commons, where we waited in the Speaker's Lobby, and the horn of the Speaker was heard at the despatch box. Mr Hattersley and the Foreign Secretary to the despatch box. As the House gathered for the Northern Ireland debate, and front-benchers from all parties assembled, we had to move on. In interview room W2 we spent an interesting half-hour visiting the smallest and highest recesses beyond public view—tombs of monarchs, one a saint, the glorious choir, richly, emblazoned: the Henry VII chapel, home of the Order of the Bath; and the rest, all gently lit by cascading chandeliers. We ended with lunches in Camer's House before Little Cloister.

Monday took us to the Palace of Westminster, where we were given a most detailed and leisurely tour of it, from stem to stern, during over two hours, seeing the Barry building and Pugin interior decoration for the Lords, with the familiar: G. G. Scott decoration for the Commons. We ended in great Westminster Hall (on the spot where Sir Thomas More and others were condemned to death), in good time to go to Lord and Lady Cranley for lunch, where their son Richard, of the McCarthy era in USA, told us of his work researching for the Conservative Lords' front benches.

We then repaired to the Commons for Question Time, which brought Mr Hattersley and the Foreign Secretary to the despatch box. At the House of Lords, we were given a most detailed and leisurely tour of it, from stem to stern, during over two hours, seeing the Barry building and Pugin interior decoration for the Lords, with the familiar: G. G. Scott decoration for the Commons. We ended in great Westminster Hall (on the spot where Sir Thomas More and others were condemned to death), in good time to go to Lord and Lady Cranley for lunch, where their son Richard, of the McCarthy era in USA, told us of his work researching for the Conservative Lords' front benches.

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RUGBY FOOTBALL

THE XV

v. MALTON (at Malton 22nd February)

The weather had ensured that the team was ill-prepared for this match and a lack of practice and fitness was soon apparent. Nevertheless, the XV still managed to score four tries and half-enabling Lowgrove to kick a good penalty and add to Malton's score to go very close to a trial try. But disaster struck when a pass dropped and Malton scored a try on the stroke of the match, which was extended to 3 points on a penalty under the post. The ball seemed to spin away to the XV's new line, but their ploy of half-time positions put together their best moves of the game, the ball which ended in a try for Malton. Thus the score remained the same until the end of the game with Malton doing much of the attacking as the ball tied, but the defending was still not too effective and they managed to hold their lines. It was an encouraging performance in which Beale and Ganges made impressive starts and Burton was quite outstanding.

HULL v EAST RIDING COLTS (at Ampleforth 26th February)

The second and final match of the term produced doughty opponents for the XV who were under heavy pressure in the set piece. This weakness was demonstrated again in the first half against Mount St Mary's who had a brittle line. Thus Wakefield won against this side, and a lack of practice and fitness was soon apparent. Nevertheless, the team still managed to score four tries and half-enabling Lowgrove to kick a good penalty and add to Mount St Mary's score to go very close to a trial try. But disaster struck when a pass dropped and Mount St Mary's scored a try on the stroke of the match, which was extended to 3 points on a penalty under the post. The ball seemed to spin away to the XV's new line, but their ploy of half-time positions put together their best moves of the game, the ball which ended in a try for Mount St Mary's. Thus the score remained the same until the end of the game with Malton doing much of the attacking as the ball tied, but the defending was still not too effective and they managed to hold their lines. It was an encouraging performance in which Beale and Ganges made impressive starts and Burton was quite outstanding.
The House Sevens

The boys were plainly all very well for this competition after a term of ups and downs in football, but they had ever been pleased and consequently the standard of rugby was extremely high. All the matches were played in excellent style. The St Bede's team was dominant in the early rounds, but the St Wilfrid's team was able to overcome them in the semi-finals. The final match between St Bede's and St John's was a great surprise for the talented St John's team. In the final St Bede's took an early lead but tiredness seemed to overcome them in the second half when St Wilfrid's seemed to win. The final was decided by a narrow margin, with St Wilfrid's securing the victory.

The Junior Competition final was a contest between the expertise of Chanter of St Dunstan's and that of Barrett of St Bede's. The match was very close, with St Bede's gaining consolation for their senior defeat by supporting Barrett rather than the better player. The match was won by St Bede's, with Barrett emerging victorious.

Cross-Country

This term will be remembered for the 13th and the schools. The race had little effect on the weather. The boy's race was won by the house team, 1150 meters. The girls' race was won by the house team, 1100 meters.

Senior: 1st St John's 85, 2nd St Cuthbert's 110, 3rd St Edward's 136.
Junior A: 1st M. B. Porter (E), P. P. Crayton (Al), 3rd C. E. Perry (Cl).

Individual Results:

Senior: 1st J. P. Ferguson (WI), 2nd P. M. Graves (Al), 3rd S. R. Walters (D).
Junior: 1st J. A. Read (Cl), 2nd F. W. B. Bingham (Cl), 3rd A. P. M. O'Flaherty (Cl).

The School Open Team completed its programme in a well-contested match against the Old Boys. St Bede's was the clear winner, with M. B. Porter defeating R. N. Guthrie in a fast and skilful final for the Daly Cup. Geraghty lost to J. M. Geraghty, R. N. Guthrie to G. Daly, and J. P. Barrett to H. Duckworth.

Colours have been awarded to: D. Rodzianko, J. Nolan, R. Moon, N. Nolan, and S. W. Whitaker.

Squash Rackets

The School Open Team completed its programme in a well-contested match against the Old Boys. St Bede's won the first game, with S. W. Whitaker defeating R. C. Chapman, and M. G. Phillips defeating L. D. Dobson.

Rugby Football

In the Inter-House Races the results were as follows:

Scorers: 1st J. St John's 85, 2nd St Bede's 10, 3rd St Edward's 16.
J. M. Geraghty led the line out with a great display of skill and leadership. The boys were most grateful for all his efforts on our behalf. The standard of fencing continues to improve and there are numerous bronze and silver awards to prove this. Gold awards were won by James Nolan and Philip Preston after much hard work and sacrifice in school matches.

Squash Rackets

There were many good performances from the Classics, with every player contributing to the success of the team. The boys were most grateful for all their efforts on our behalf. The standard of fencing continues to improve and there are numerous bronze and silver awards to prove this. Gold awards were won by James Nolan and Philip Preston after much hard work and sacrifice in school matches.

Fencing

We have had a most successful team. The Classics, which took its toll early in the term, were the team on several occasions to be seen as well as be present at most training sessions on our behalf. The standard of fencing continues to improve and there are numerous bronze and silver awards to prove this. Gold awards were won by James Nolan and Philip Preston after much hard work and sacrifice in school matches.

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COMBINED CADET FORCE

BASIC SECTION

The three Under Officers, C. Danvers, G. Salter and E. Troughton (all of St Cuthbert's) have run the Section with great enterprise and enthusiasm. They were assisted by Cpl's: P. Grant, J. Harwood, R. Peel, R. Robinson and P. Stephenson. This was one of the strongest teams we have had in the Basic Section and not surprisingly the cadets under them have responded well and their APC results have been excellent. Such was the ability of the Under Officers that for the first time ever they gave all the words of command for the APC Drill Test and the Cadet Training Team merely assessed the result.

ARMY SECTION

C/Sgts C. Hornung, P. Howard, J. Ward and Sgt F. Buchanan were the senior members of the Section which spent the Christmas Term learning and practise Night Parades; Cpl's J. Stobart and T. Wood were also instructors for this. The usual weird situations gave occasion for paired practices at night; a run by Arab desperados on the Bottom Lake to obtain a sample of the new substance, Sharoli, was for instructors only. All took part in an attempt to thwart the attempt of the Isle of Wight Liberation Front to blow up 6 bluffed Concessions, and for the actual APC Test the Palestine Liberation Organisation raided Egypt to discover the shape of the 7 new pyramids which President Sadat is building to commemorate his peace initiative.

In the Easter Term training was much interfered with by ‘flu and snow, so much of the training had to be indoors. Section Battlecraft was the subject of the training. Cpl's Goughan C. Holland, C. Taylor C. Thomas N. and Lcpl's Schofield V and Southwell C were the instructors; Lcpl Fattorini C. joined later from the RA Troop. C/Sgts C Hornung and J Ward withdrew to instruct the January new boys. For the Field Day we were lucky to have the assistance of three members of the Oxford University OTC (2Lt M Rigby, 2Lt D Coppel, 2Lt D Thompson) to assist in the training. The day was well run by 12 CTT instructors as usual. The weather was good and we had a large number of professional helpers and cadets. The cadets were allocated the good training area — Valley Farm and adjoining ground, and the day was very successful. The morning was spent practising Section Battlecraft and the APC Test in this. After lunch it was found that the Knights of Malta who had been making a retreat at Ampthistead and had processed into the Abbey Church the day before in their magnificent robes, had set up the independent state of Malta. This attempt to defeat them was not very successful owing to faulty use of cover, and this allowed the Maltese to escape and take up a new position. The attackers under U/O Danvers, however, learned from their mistakes, and their second attack was excellent and the Maltese, in spite of a brave resistance, were defeated.

In addition to the training described above there have been: Advanced Infantry (conducted by 12 CTT in the Christmas Term) and a Royal Engineers Course (Easter and Summer Terms run by instructors of 81 Engineer Regiment from Ripon). On the Field Day the course was entitled ‘Climax Rations’ and cadets used rations and equipment. In addition to the normal training, Cpl's G Salter and Lcpl C Payne have run the Signals Section. Cpl T Baker has run the REME Section with Sgt M Schulte and Cpl E Ward. Danvers, however, learnt from his mistakes, and their field attack was excellent and the Maltese, in spite of a brave resistance, were defeated.

Captain Graham Watts and Dr Nick Presson, (73), both of the Royal Engineers, visited the School and gave an illustrated talk to the Army and Basic Sections on the work of the Royal Engineers. This was ideally timed at the beginning of the Easter Term, when 38 Engineer Regiment from Ripon started the RE course.

The Royal Artillery Troop under Lieutenant John Dean continues to flourish. In addition to Gunners members of the Troop have found time for some infantry tactics, and they all passed the Night Parade Test. A liaison has been established with 1st Regt RA who are stationed at Topcliffe. Captain Michael Penfold-Cudlip (O 68) carried out an exercise with his gunners using helicopters and blank in the valley, and our Troop spent the Field Day at Topcliffe at the invitation of Lt Col F M Jones; Gun Drill, Command and OP Drills, and Signalling were practised in the morning under RA Instructors. The afternoon was spent firing SRLs and GPMGs under Sgt Thompson (12 CTT); this was, sadly, Sgt Thompson's farewell to the Troop. He has been a great inspiration and help to us; we are very grateful and wish him well when he returns to his regiment in Germany.

The REME Section seems to have become the private army of St Thomas's House. It is small, consists entirely of members of that House following the leader of a junior section, and under the firm hand of WO I. Buchanan and Cpl's C. Smith. The same can be said of the Band which continues to function under the firm hand of D/M P McGuinness. It is greatly to his credit that there is a good nucleus of capable drummers and buglers.

ROYAL NAVY SECTION

Cpl's D Morley, M Smith, and D Haycock (73) worked on their RORO course in the field. A small party went to sea in HMS Arethusa in February 1978 thanks to the kindness of the Commanding Officer, Commander JK Conde, Royal Navy. On the Field Day part of the Section spent the weekend in London, visiting the naval museum in HMS Belfast, the St Katherine Dock, and the Imperial War Museum. The rest took part in the Orienteering exercise.

Captain El Turner, CBE, DSO, DSC, Royal Navy. visited the Section in October 1977 and interviewed a number of potential Naval Officers. Commander MP Grist, Royal Navy. B 66, has been appointed captain of HMS Argyllsvale, which is one of the modern frigates, powered by gas turbines.

Lieuts. W Pollock (E 66) and NP Wright (T 68) met whilst taking part in the NATO exercise Arctic Norway in March 1978. They were joined by Major M Goldschmidt (A 63) in his capacity as Military Assistant to Commander, Land Forces.

CPO H Martin who has been really outstanding in the assistance he has given to the Section during the last seven years has left RAF Leeming. His willingness to help went far beyond the normal expectations of duty and we consider ourselves fortunate to have had the benefit of his devoted and professional care. His successor is PO Scott, whom we warmly welcome.

ROYAL AIR FORCE SECTION

The normal Proficiency training has been the main work. 10 cadets passed Part II (including a credit by D. Moorhead) and 4 passed Part III. In addition to this a number of Aircraft Recognition Training using the excellent MOD MOD tapes. In spite of the foul weather this year, a successful initiative exercise was run and the RAF Police gave a lecture.

The Field Day there was a general station visit to RAF Leeming. One of the most interesting items was a flight in a jet trainer for about half an hour. Cpl Smith was the most successful at this.
February was the first clear day. Tim May hunted hounds most competently and gave a good day's sport and much pleasure to the usual large and knowledgeable following there. This was followed by the holiday meet at Harper Hill, Dallengill, kindly arranged by David Fattorini and Jeremy Graham. A really outstanding day's hunting in glorious country and equally outstanding hospitality at Sabiny put us on a good footing in deep depression.

To give March a good start George and Nancy Cook spent the day with us at Water Cote as a change from hunting the Blisland hounds. Next, a new meet at Hagg Wood End, Farndale, typically suggested by the keeper, Mick Steel. Derek Gardner, brought over by Ralph Scrope from the Zetland. Also at North Hill two days earlier and the Sinnington on the other and a fine hunt. At Harland Moor again Tim May hunting hounds remarkably well had two good hunts and a most enjoyable day. It was a pleasure to have Cliff Standing out at Greaton, as of course Derek Gardner, brought over by Ralph Scrope from the Zetland. Also at North Hill Mr Stanier to whom we are much indebted for being allowed to hunt in Farndale and made welcome there. "Dalmania" was out again at Goathland, also Mr and Mrs Michael Lyne, and on the final day at Rudland several Claro followers joined a large field for a notable day; a three and a half mile point to Ousegill Head and a second hunt ending on Harland Moor in the dark. An irresistible bye-day at East Moors on the last day of term where Tim May again provided an outstanding hunt.

Immediately after the end of term Jeff took hounds down to Norfolk for invitation of John Baxter for two days' hunting in country quite different from what we are used to, very field being surrounded by water, wide and deep ditches. Jeff hunted hounds on the first day, Tim on the second; two first class days ending with an outstanding hunt, proof if any were needed that Tim has an unusual flair for the job, though he would be the first to want mention made of the able help given by his officials, Christopher Harwood, Bengie Adams and Christopher Harwood. This was clearly a most enjoyable and successful stay at Horsley and very sincere thanks are owed to the Buxtons.

The Point-to-Point took place as usual in the course of the term. John Ferguson, School Cross Country captain and record breaker was very properly the winner from Tim May who gave him some anxious moments, with N. Thomas third. J. Parfect won the Junior race from R. Tempest and A. Fitzalan-Howard. Of the entries from Gilling J. Kerr-Smiley was first, J. Bannen second and D. West third. A good race in difficult conditions of deep snow.

LIKE SNAIL
There was no need to go back to school. Some just drifted in when they felt inclined and others did not do so. It was a strange experience, for the boys who had been in the house at all were kept in. Despite the fact that we were used to being at school, every field being surrounded by water, wide and deep ditches, Jeff hunted hounds on the first day, Tim on the second; two first class days ending with an outstanding hunt, proof if any were needed that Tim has an unusual flair for the job, though he would be the first to want mention made of the able help given by his officials, Christopher Harwood, Bengie Adams and Christopher Harwood. This was clearly a most enjoyable and successful stay at Horsley and very sincere thanks are owed to the Buxtons.

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the world-wide practice of athletics, however, words, since training in St Alban's was on unsung. Good results were made. Further work will be needed before anybody can claim that the rolling habit has stuck.

Nine sports, along with Fr Alban and Fr Williamson were able on 30-27 Feb to make up the thread for the annual Procession of Our St. At the Kettlewell Youth Hostel, the highlights were General Scour, Malham Cove where some of the area's most beautiful scenery is found and the Great Whatley Yew. The latter is over two miles in circumference. At the end of the day Fr Michael celebrated the St Aelred's Day Mass and Frs Bonaventure and Edgar came to preach. For the holidays the older boys had a couple of days'Oxford. We put on Ernie's Incredible Illusions by Paul Kennedy and the younger boys were delighted by the large number of parents and guests who came to see the performance. The Senior Orchestra was placed third in the National Schools' Federation. The Junior Orchestra was placed first in the National Schools' Federation. The Senior Orchestra was placed third in the National Schools' Federation. The Junior Orchestra was placed first in the National Schools' Federation.

On 13th March the JH scouts joined scouts from all over North Yorkshire at a well-known castle in the Lake District. The highlight of the day was the chance to see how the castle was built and how it was used. The scouts were given a tour of the castle and then had the chance to climb to the top and see the surrounding countryside.

The Army Cadet Corps Drill Team which we lost. We did, however, produce a slightly better performance than we had in the previous year. The boys worked hard and practiced for months before the competition, and it paid off when we came second in the final. Our guests at the Punch on 15th Feb were Fr Andrew, M.A. D'Ariyous and Frs Bonaventure and Edgar.

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Lion. Mr Macmillan's props added just the right touch. It was a good romp. The following day we took part: W Moreland, D Chambers, A Budgen, N Elliot, W Hamilton-Dalrymple, M Ruzicka, D West, D Monton, A Macdonald, A Bean, M Bradley, H Crossley, A Gilley, E Gilmartin, D Mitchell, S Atkinson, A Fattorini, R Stokes, J Farrell, I Johnson-Ferguson, I Bannen, C Leech, M Cunningham, S Husen, W Angel, D Spalding, J Daly, D Cunningham, A Green, D Green, M Johnson-Ferguson, J Kerr-Smiley, D King, J Tigar, M Gilmartin, J Most, T Woodhead, S Senior, J Duckworth, T Wood. In cross country races this term I Kerr-Smiley proved to be the most consistent. Other good runners were D West, J Howard, WA Gilbey, WA Gilley, C O'Brien and S O'Connor. The best junior runners were J Piggins, N Somerville Roberts and W Gilley. Kerr-Smiley also won the Gilling section of the Ampleforth Point-to-Point, run in arctic conditions, followed by J Bannen, D West and nine others.

SQUASH

We had an unofficial squash match against the first team of the College. Not surprisingly we lost every match, but A Badger, our number three, did well to take a game off J Tigar, H Crossley and N Elliot also took part. D Moreland and J Kerr-Smiley went on to the EAPS tournament in the holidays, which they entered and from which they learnt much.

SHOOTING

On the 5th March we had our first shooting match against Terrington. M Bradley shot particularly well. E Gilmartin was Captain. W Hamilton-Dalrymple, J Tigar, D Mitchell and I Kerr-Smiley also took part. We thoroughly enjoyed ourselves and learned a lot. Terrington won by 382 points to 357.
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THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EN
Telephone: Ampleforth 225, STD 043 93 225

Literary communications should be sent to the Editor,
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OA News communications should be sent to the Secretary,
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T. L. Newton, M.A.
As indicated in the last Editorial, henceforth there are to be two publications from Ampleforth. They are to appear twice a year, in May covering the winter and in November covering the summer. They will be uniform in size and cover design, printed by the one printers, the Carmelite Sisters of Quidenham. In effect, they compose the two parts of this Journal, broken after the Community Notes, the second part to be expanded and to take in a few short articles on contemporary religion and spirituality with a brief guide to religious books in place of longer reviews. They are as follows—

**THE AMPLEFORTH REVIEW**

Editor: Fr Alberic Stacpoole, OSB
Business Secretary, Amp. Review: Fr Francis Dobson, OSB
Cost: a change, annual £2.70, single £1.50
Estimated 80 pages, with photos

**THE AMPLEFORTH JOURNAL**

Editor: Fr David Mortland, OSB
Business Secretary, Amp. Journal: Fr Francis Dobson, OSB
Cost: £1.50 estimated 80 pages, with photos

There will of course be NO JOURNAL IN MARCH 1979: the next will be in MAY.

**EDITORIAL: TWO POPES**

*Where a man is given much, much is expected of him: the more he has had entrusted to his, the more he will be required to repay.*

Luke 12:48

Among the prelates in our life, the Autumn has been a time for dying. On the feast of the Transfiguration the Pope of the Council, in whose reign the first Constitution (that on the Liturgy, which revolutionised our worship) was fashioned and promulgated and after it some fifteen others, died at the end of a long reign—though indeed only just beyond the average for the last hundred years. On the last weekend of August, we acquired 'the September Pope', a step away from the Curia but not quite away from Italy; and at once lost our Bishop, the fourth in a century (Middlesbrough being founded by a division on 20th December 1878): for just one Sabbast Mass were we able to link 'John Paul' with 'John Gerard' in the canon. And by the last weekend of September Pope John Paul had joined Bishop John Gerard McClean in eternity. By 16th October we had another John Paul, this Pope both non-Curial and non-Italian; but by 26th October we had lost Ampleforth's third Abbot, Dom Herbert Kevin Byrne, first to be buried (after All Souls' Day) in almost forty years. The choir of St Lawrence's Abbey has witnessed the singing of five Dirges and Requiems this Autumn.

Let us attend to the first of these prelates, the 262nd Sovereign Pontiff, Pope Paul VI (1963—78). He was one of seven Popes since the vastly long reign of Pio Nono ended after 32 years exactly a century ago and his own reign among them was by no means the longest. Leo XIII reigned a quarter of a century into our century, Pius XII reigned twenty years through the Second War and its
aftermath; and his predecessor, Pius XI, reigned seventeen years virtually throughout the inter-War years, confronting the dictators. It is arguable that all these four Popes knew greatness in the initial stages of their pontificates, and evident decline—even to the detriment of the Church's life—in the final stages. One criterion for testing that judgment is their effective encyclicals. Leo XIII's last, were Rerum Novarum (1891) and Providentissimus Deus (1893); the bull Apostolicae Curae (1896) betraying his decline. Pius XI's encyclicals were Divini Illius Magni (1929) on education, Casti Connubii (1930) on married life, and Quadragesimo Anno (1931) on social problems, after which the Pope's work was overshadowed by the destructive policies of the European dictators. Pius XII's great encyclicals were Mystici Corporis Christi and Divino Affluente Spiritu (both of 1943) and Mater Dei (1947) on Church, scripture and liturgy respectively; Humani Generis (1950) against 'false trends in modern doctrine' betraying his decline. Pope Paul's encyclical period covered a bare four years, from Ecclesiam Suam (1964) on the Church's renewal, via Mysterium Fidei (1965) on eucharistic tradition and Populorum Progressio (1967) on international social doctrine, to the famous notorious encyclical restating the tradition on regulation of birth. Humane Vitae (1968). Such a storm did it create, both at the level of marital moral practice and at the level of ecclesial authority, that it was followed by Apostolic Exhortations but no more encyclicals. Pope Paul appeared permanently shaken by the international response, even from the various worldwide conferences of bishops in their separate national statements, so that he became almost uninterested.

So clear is the pattern of his reign, in terms of flourishing and decline, that it is arguable that there were two Popes in Paul VI, a living one and a dying one: the watershed being his Far Eastern tour in the summer of 1970. It was the living Paul who convened the Second Session of the Vatican Council, issuing a revised de Codicile to introduce valuable procedural reforms, among them admitting laymen and then women (both religious and lay) as auditors. On his own authority he modified the Decree on Ecumenism, reserving to himself the study of birth control, mixed marriages and clerical celibacy; declared the Blessed Virgin 'Mother of the Church' in face of Council opinion; announced that he would establish a permanent Synod of Bishops, with both consultative and deliberative power (at papal discretion); and wound up the Council with a gesture of reconciliation with the Eastern Orthodox Church, rescinding the regrettable events of 1054. On 8th December 1965 he completed his confirmation of all Degrees of the greatest Council of the Church, the twenty-first. Paul VI's promises about Collegiality and synodal government went unfulfilled, even if not wholly realised. He had a way of promising more than he needed; and then late having the courage. Synods were established in 1965, the first being called in 1967. They came into being, with subsequent meetings in 1969 and 1971, to deal with episcopal collegiality, clerical celibacy and secular justice and peace. Further Synods were called in 1974 and 1975, dealing respectively with evangelisation and catechetics for the young. In 1974 Synod, where there was some expectation that Pope Paul might offer his resignation, that the name of Cardinal Wojtyla first came forward (Cf Economist 30 Oct 74, p 49). During these years, Pope Paul inaugurated a reorganisation of the Curia giving it a wider international aspect than it had ever had before: diocesan bishops were called into its departments, part-time or whole-time; an International Theological Commission was established; the Secretariats for Promotion of Christian Unity, for Non-Christian Religions, and for Non-Believers were continued; and several important post-Conciliar Commissions were established for such as the revision of breviary, lectionary, liturgical, sacred music and canon law (occidental and oriental); and finally a Frenchman—Cardinal Villot—was
as a young priest at the Secretariat of State

as Cardinal Archbishop of Milan, eve of election

GIOVANNI BATTISTA MONTINI
POPE PAUL VI, 1897—1978
by Casimira Dabrowska

as Cardinal Archbishop of Milan, eve of election
called to be Secretary of State, albeit assisted by Mgr. Benelli. All this spelled a vast and unprecedented opening up of the Vatican to the Church at large. 

His predecessor(s) had done. Never since the Benedictine Pius VII was deported had such a person been allowed to travel to the Holy Land, sending 220 messages of peace to world leaders. In 1964, he journeyed to Rome to attend the Eucharistic Congress in the Vatican, making a plea for world peace and disarmament. Less than a year later he was at the United Nations Headquarters in New York, calling for 'No more war: never again war!' before the General Assembly. In 1967 he made two journeys, one to Fatima in May to pray for peace, the other in July to Paimbu in the Congo to deepen bonds with the Eastern Church. In 1968 he journeyed to Colombia to the August Eucharistic Congress in Bogota, honoring Latin American Catholicism. In 1969 he made two journeys, one to the ILO and WCC in Geneva to build a bridge with the new religious movements, the other to Africa in July to honor the Uganda martyrs. In 1970, the last of his years of travel, he made two journeys. In April to celebrate Our Lady of Bonaria in Sardinia, and finally that summer to the Far East. It was a great tour, and it almost cost him his life in Manila: it took the Holy Father to where no Pope had been before — the Philippines, Samoa, Australia, Indonesia, Hong Kong, Malaysia, Pakistan. It completed his living years, these journeys being all of them without precedent.

In his dying years, 1976, Pope Paul did two things of major significance. The first, which must have been a strong factor in the election of a non-Italian to the papacy, was his steady enlargement of the College of Cardinals to include what is now called the 'Third Church'. From 1959 to 1968 the College was limited to 70 and often stood nowhere near the ceiling of 120; in 1910, there were just 47 Cardinals, only one of them not a European. Pope Paul increased numbers; and in 1965 increased them to 103, making the College more representative of the Church throughout the world, some 42 nations, including three Eastern rite patriarchs. In 1967 the Holy Father brought the total to 118; in 1969 added a further 30 Cardinals, in 1973 a further 38, in 1975 a further 19 (including Basil Ilgen), and in 1977 a further 4. Not all could vote in Councils up to November 1970, when he asked for the resignation of active bishops at the age of 75. Pope Paul decreed that Cardinals over 80 should no longer be active in administration of Church affairs to the Curia or take part in a papal election. By 1976, the College total was a record 136, but the effective total was a set ceiling of 120. This summer the voting figures were significantly these: Europeace (Italian 26, non-Italian 11) 57, New European (Américo 16, Africa and Asia 11) each 58 = 115 total. In his latter appointments, the Holy Father had put his stress upon prelates in residential sees or with pastoral experience, particularly beyond the ancient European Churches. In 1976, 9 Cardinals went to the Third Church, 4 of them for the first time (Dominican Republic, Nigeria, Senegal, Uganda); 4 came from Africa, 4 from the Americas, 3 from Asia and Oceania. The Pope's avowed intention was that the Sacred College should become a faithful image of the universal Church, and particularly in its regions of crisis or confrontation. This was his great gift in his dying years.

His second great gift was his persistent pursuit of ecumenism, even to his last days. Enough has been said about the Council and post-Council, about his pilgrimages to other continents, about his visits to Geneva and the United Nations, about his embroiling of the Eastern Church when opportunity allowed. But Pope Paul's greatest and most steady pursuit of ecumenism was — let us take joy from it — in relation to the Ecumenical Anglican. Rather than reverse the Mais, let Anglican Church leaders give their own witness, which could not be more eloquent or more heartfelt. Suffice it to say that, living and dying, Pope Paul VI has been at the centre of almost certainly the greatest pontificate of modern times. Often he promised more than he achieved; often he reverted to a disappointing retrenchment; often his initiatives were aborted or let up so warm hearted that he grew fearful of disaster. But in the final count he made and consolidated an astonishing array of achievements. May he rest in peace, knowing that he has surely repaid what was entrusted to him.

The following is the text of the Address preached in Canterbury Cathedral to the fathers assembled for the Lambeth Conference, by the Archbishop of Canterbury, Canon Bernard Rawley, at the memorial service held to give thanks for the life and pontificate of the Holy Father.

Public opinion and the media have not dealt faithfully to Paul VI. They have given prominence to those few things which he has said and done which have not happened to suit current fashions of thought and have largely neglected the contrary which are to be said in his credit which he has done for the good of the Church. History is certain to restore the balance. But here at least let us celebrate the memory of the greatest Pope of modern times, who in one span of office of fifteen years has permitted and encouraged so many changes and changes for the better, in the Church, than any predecessor for some centuries. It would not be appropriate, or possible, to catalogue now all the benefits which under God he has conferred on Christians, but I want to mention these at least. First, that he pronounced without hesitation all the decisions of the Second Vatican Council — and remember that a pope is not obliged to do that. Those included such vital things as these: (a) the recognition of baptism rather than adherence to the Roman Catholic Church as the basic ingredient of Christian membership; (b) the restoration of the Holy Scriptures to their rightful place as a direct channel of Christian inspiration in the Church; (c) a new attitude on Christian liberty; (d) a new, and to us more acceptable, context for the papacy, set among the other bishops rather than triumphantly above them; (e) a new attitude to other Christians, that of 'separated brethren', which made ecumenical discussion both possible and enjoyable, and remember that Pope Paul advanced from the 'separated brethren' of the Councils and his predecessor to his own expression 'Silver Church', an important step; (f) a new involvement in the social concerns of the world such as enabled his enemies to accuse him of political partiality.

Remember that in each case there were strong reactionary elements in the Vatican resisting change at every step, tacitly accusing the Pope of betraying the sacred trust of the Church by admitting such innovations. Paul VI not only launched these measures but sped them on their way. The most noticeable effect of all these things for us was the welcome given to the formal, official visit of the two last Archbishops of Canterbury to the Vatican, though it should be remembered that Paul VI had started his experiments in the field of Christian unity long before that time — in fact as far as we were concerned it was in 1956, when he was an archbishop! that he had a group of Anglicans, of whom I had the honour to be one, to stay in Milan to inform him directly of what Anglicans said and felt for themselves, in days when to do such things was to court suspicion of heresy. After the visit of Archbishop Ramsey in 1966 he inaugurated the famous series of dialogues with which you will be familiar. They have shown already
the so-called insurmountable obstacles between us are wrongly described and
that there is now an ever-increasing hope that with faith and goodwill they will
eventually be overcome. Perhaps it is not generally realized that the method
these discussions have followed has been largely on the Roman
Head fables, the transubstantiations, the bitterness of
then have trodden again the centuries of intervening history, establishing agree-
ments, noting where and why ways diverged, and then advancing with a surer
step towards the common ground of our present stage of mutual understanding.

Further than this he has encouraged both sides to see hope in the diffi-
culties the Roman Church faces in disembarrassing themselves of some of their
heaviest doctrinal commitments in discussions with other Churches: in two
ways. First by speaking of a certain pluralism which it is reasonable to expect in
the suggestion that one can think of doctrines as running at four levels—those
which are essential to the faith; those which are essential for full intercommu-
nion between Churches, those which are necessary for occasional acts of
intercommunication and those on the edge of things which can be said to
arise from devotion—a remarkably new way of thinking such as none of his pre-
decessors, up to and including John XXIII, would have been able to encompass.

So on the wider front let us have a picture of a great Christian leader—
boldly a great priest. But it has been my privilege to have had exceptional
opportunities of knowing him at closer range, perhaps more so than any living
Anglican, over a period of twenty-two years. And from these I bring
out especially the impression of a man keenly anxious to know what other
people are thinking and doing and hoping for. And he has gone out of his way to
study and know and love our Anglican church music. I have presented
him with many records of our English music, of the choirs of Ely, St Paul's and
Canterbury, and with many illustrative books, not least a copy of our own
E00 to our Cathedral appeal. for which I think there is no precedent. It is a
Canon Hill's book on Canterbury Cathedral. And although I think he had not
actually visited Canterbury you will remember he sent a personal subscription of
tribute to his discernment that the figure with whom he mostly associated
Canterbury was lthe Benedictine] St Anselm, of all the Canterbury luminaries
most surely the greatest, to whom the Pope has had a special devotion.

And may God in his further mercy grant to the Church of God in his place
another such, who will lead the scattered flock of Christ even closer together
under their one Shepherd and Bishop. who, as we believe, is no earthly prelate

Two Popes vii

Pope Paul VI received me on numerous occasions with honour and a marked
courtesy as the Anglican Ambassador, and in this capacity I had the unusual privi-
ledge of wanting to know him as a friend. Ambassador and friend were his words of
address to me, not only as signs of his personal esteem, but also as firm indications of the changed relationship which has been
developed since 1966 between the Roman Catholic Church and the Churches of
the Anglican Communion. It was always usus Representative of these that I
was received, and it was to these Churches and to the Archbishop of Canterbury
as their pastoral leader that the Pope, in the course of the audiences with him
would address his words of greeting and of reply. He assured me on one
occasion that he remembered in his prayers daily the Archbishop of Canterbury
and myself in my ministry in Rome and Italy. He told an old custom of spirit with Bishop Lord Ramsay, to whom he had entrusted the ring of his own
archbishopric of Milan, and he welcomes the present Archbishop of Canterbury
with much enthusiasm, courtesy and joy, despite the incidence of some health
at that time and the emergence of unexpected difficulties in the
Anglican/Roman Catholic dialogue as a result of the ordination of women in
some Churches of the Anglican Communion.

Anglicans will always have good reason to be deeply grateful for Pope Paul.
He may come to be recognized generally as the most remarkable Pope of modern times, perhaps in a sense, the first modern Pope. His intellectual
interests were very wide; his studies in many fields highly conscientiously; his
travels throughout the world unparalleled. His firm advocacy of peace and of
the poor. His teaching on the integrity of international relationships; his concern
to find a modus vivendi with the Communist nations, was among serious issues
eargeously exposed. For Anglicans, however, Paul VI was the first Pope in
history thoroughly and objectively about us, often directly from Anglican sources. He had travelled in Britain and greatly admired the English
cathedrals and English church music. I had occasion, from time to time, to
give him copies of express of the many people of this expressed what Pope Paul gave to Anglicans in 1970
our highest title of honour as 'the beloved sister' of the Roman Catholic Church;
altering by his own initiative a particular situation which at that time threatened to be triumphal and even anti-Anglican. In a subsequent private
occasion Pope Paul assured me that he meant the words he used 'with the
utmost sincerity'. Later again, in 1976, when I recalled his words to him, he
replying: 'Yes. But we must move beyond all talk of "sister-Churches" and such
family relationships to a form of unity which lies beyond where we both now are,
and that is convergence towards Christ. This was for me a tremendously
fulfilling insight. The Pope himself had long since rejected publicly any thought
of absorption of the Anglican Communion, with consequent loss of its identity,
into the Roman Catholic Church. The remarks of 1976 convinced me that Pope
Paul VI's concept of unity was a dynamic one which would involve for both
Communities a process of profound change. In the Common Declaration made
with the Archbishop of Canterbury in 1977, Pope Paul VI accepted the principle
which derives from the work of Dom Lambert Beaudoin and the Conversations
of Malines: 'united, not absorbed'. The great difference achieved in fifty years
since Malines, however, was that the Human Person was speaking throughout
his reign with the whole Anglican Church, not merely indirectly as in 1926 with
one section of the Church of England.

On the fourteenth anniversary of his Coronation and shortly before he died,
therefore, I had the opportunity to express to Pope Paul the appreciation of all
Anglicans for his initiatives in ecumenical affairs which had done so much
to promote a relationship with Anglicans marked by trust and courage and
hope. I added to these good wishes our thanks that we have been privileged to see
in Your Holiness a Church with a human face.
himself looked into the eyes of the speaker with a sensitive understanding. He listened to what was said to him before speaking himself. He was a man of deep image in the press or on television, where he looked withdrawn, hieratic, even austere. These external impressions dissolved quickly in a charming smile when amused. Once I had the rare honour of making him laugh. At the end of an audience we had a brief exchange about the film Jesus Christ Super-Star, showing in Rome at that time. I pointed out that some walls in Rome carried graffiti of undoubted Christian origin because they declared: 'Long live Paul VI! Paul VI Super-Stard.' The Pope laughed heartily at this strange eulogy of himself, saying: 'I never thought that I should find myself a super-star!' But Paul VI was, in my judgment, very much a superstar as a Christian. May he rest in the joys of Paradise, having been in this world unassisted to bear our immemorial pain.

To this tribute the Archbishop of Canterbury wishes to add the following.

Apart from correspondence, I had only one personal contact with Pope Paul VI. This took place on an official visit to Rome in April 1967, at the end of which the Pope and I signed a Common Declaration. We had previously passed in a memorable set of worship in the Sistine Chapel.

Celebrating his fifteenth anniversary, Pope Paul received the Sacred Colleges in audience with this speech of reply to their felicitations:

The People of God, called by the Second Vatican Council to accept new responsibility in the life of Christ, have a great need for prayer, and this need is acknowledged by the Pope in his message. In a sense, one might say, the Pope is praying for the People of God. In this sense, everyone who assumes a pastoral role in the Church is involved in prayer. Moreover, as a priest, I am conscious of the fact that prayer is the foundation of my ministry.

In the context of this message, the Pope expresses his concern for the education of the faithful. He emphasizes the importance of education in the life of the Church, both in the Liturgy and in the schools. He also stresses the need for prayer in the life of the Church, both in the Liturgy and in the schools.

The Pope's message is a call to all members of the Church to be actively involved in prayer. He encourages all members of the Church to be prayerful, both individually and as a community. The Pope's message is a call to all members of the Church to be prayerful, both individually and as a community.

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The FEAST OF THE LORD’S BAPTISM

that he might present the Church to himself in splendour without spot or
wrinkle (Eph 5.26-27).

"Today the Church has been joined to her heavenly bridegroom, since Christ has purified her of all sin in the river Jordan; the Magi hasten to the royal wedding, offering gifts: the wedding guests rejoice since Christ has changed water into wine, alleluia! (Benedictus Antiphon)"

...The passing of the annual Cana Epiphany proclamation is to be regretted. It belongs to this season... the Saturday (Lectionary no. 211). The curious thing is that, though the passage is not assigned to the Mass of the day (outside Year C), it is the subject of the Benedictus Antiphon and the Second Lesson at the Office of Readings on 12th January or Saturday After Epiphany Period. It may be remembered that in the Post-Tridentine Missal, the wedding feast of Cana was the Gospel of the Second Sunday after Epiphany. Now it occupies an equivalent position only in the Third Sunday of the Advent season, because the new Roman Liturgy wishes to restore this event to its Eastern prominence without detriment to the Magi, Epiphany theme, which was the original Epiphany theme. The wedding feast is read on the Saturday (Lectionary no. 211). The curious thing is that, though the passage is not assigned to the Mass of the day (outside Year C), it is the subject of the Benedictus Antiphon and the Second Lesson at the Office of Readings on 12th January or Saturday After Epiphany Sunday. In a pericope was not assigned to the Mass of the day also outside Year C: it would have fitted the Collect perfectly par excellence


The AMBLESIDE JOURNAL

The Fundamental Theme of Epiphany:

Both Dodd and Jeremias understand Jesus’ action to have been an expression of solidarity with those whom he saw as potential members of the New Israel. But the facts, the Evangelists are less interested in the baptism itself than in Jesus’ possible motives for undertaking it, thus in what they believe actually took place at the scene: the Father’s inauguration of Jesus’ ministry and the declaration of his Sonship. (pp. 449) A separate stanza is devoted to each of the three manifestations. In the same vein is Bishop Christopher Wordsworth’s Songs of Thanksgiving and Praise which the Pray Office (p. 375) suggests for Epiphany Morning Prayer (the ICEL Liturgy of the Hours, I, [p. 636] for Morning Prayer of the Lord’s Baptism). The three wonders are woven together with the phrase: "God in mankind manifest, and are linked to the Great Epiphany (the Parousia) of which we have a pledge in the Epiphany of God’s Holy Word (the Bible)."

If the Baptism of the Lord, then, is given a separate celebration on the Sunday following the Epiphany, it is because the new Roman Liturgy wishes to restore this event to its Eastern prominence without detriment to the Magi, Epiphany theme, which was the original Epiphany theme. The wedding feast is read on the Saturday (Lectionary no. 211). The curious thing is that, though the passage is not assigned to the Mass of the day (outside Year C), it is the subject of the Benedictus Antiphon and the Second Lesson at the Office of Readings on 12th January or Saturday After Epiphany Period. It may be remembered that in the Post-Tridentine Missal, the wedding feast of Cana was the Gospel of the Second Sunday after Epiphany. Now it occupies an equivalent position only in the Third Sunday of the Advent season, because the new Roman Liturgy wishes to restore this event to its Eastern prominence without detriment to the Magi, Epiphany theme, which was the original Epiphany theme. The wedding feast is read on the Saturday (Lectionary no. 211). The curious thing is that, though the passage is not assigned to the Mass of the day (outside Year C), it is the subject of the Benedictus Antiphon and the Second Lesson at the Office of Readings on 12th January or Saturday After Epiphany Sunday. In a pericope was not assigned to the Mass of the day also outside Year C: it would have fitted the Collect perfectly par excellence.
"You celebrated your new gift of baptism by signs and wonders at the Jordan. Your voice was heard from heaven to swell faith in the presence among us of the Word made man."

God in Christ Revealed

Clearly, at the Jordan it is the Father who reveals Jesus by declaring him to be his beloved Son. Nevertheless, the event is an Epiphany of the Father himself, for the purpose of the Baptism is to indicate the one in whom 'we see our God made visible' (Christmas Preface). The visibility of God in saving action is something for which the people of the Old Testament often prayed. One such prayer is especially relevant to the Feast: Matthew (3.16) and Luke (3.21) seem to have been influenced by its septuagintal version when redacting Mark. And it is part of the Second Lesson at the Office of Readings on the third and fourth days after Epiphany:

'The holy people possessed thy sanctuary a little while: our adversaries have trodden it down. We have become like those over whom thou hast never ruled, like those who are not called by thy name. O that thou wouldst rend the heavens and come down, that the mountains might quake at thy presence' (Is 63.18-64.1).

Now, at the Jordan, the Evangelists see this hope fulfilled when God approaches the world in Christ: 'when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him...'. (Mark 1.10). But, of course, placed against the background of the contemporary Jewish belief that the present age was marked by an absence of God's Spirit (and thus an absence of prophecy and direct communication from God) all the phenomena at the baptism announce the eschatological era of God's definitive revelation. The Spirit returns over the waters (see Gn 1.1-2): 'a new thing was being wrought in the waters of baptism comparable with the creation of heaven and earth out of primeval chaos'. The Spirit descends on Jesus of Nazareth: 'the meaning is that Jesus is called... to be God's messenger. However... there is a fundamental difference between the call of Jesus and that of the Old Testament prophers. The return of the spirit that had been quenched gives the event its eschatological character. Jesus is God's servant, the one upon whom Yahweh has set his Spirit. The era of the king has arrived (the capacity of the Spirit), a substitute for, and... interior to, the direct Word of God, in this case at an end. At the baptism of Jesus, God speaks directly, he invites an unadorned phase of divine-human intimacy in the ministry of Jesus of Nazareth. According to late Jewish apocalyptic understanding, the opening of the heavens, the appearing of the Spirit and the issuing of a voice directly from heaven was still to wait for the end of time and originally it is a matter of a three-fold parable of the one wonderful event that is being realized in this person who is baptized."

Confirmation for this view is probably to be found in the Second Reading of the Feast which describes the baptism as an anointing ('elkies') with the Holy Spirit (Acts 10.38). There is also Acts 4.26-27 in which the 'holy servant Jesus, whom thou didst anoint' ('elkies') is identified with the 'Anointed' (' Christos') of Psalm 2. There seems to have been a tradition that the Christ was 'christened' at his baptism. That the 'Anointed' (Messiah) bears the Spirit is clearly to be found in the Old Testament (4.1-2). That he is the Messiah precisely because..."
he is anointed with that Spirit is not. 'The Spirit of the Lord God is upon me, because the Lord has anointed me' (Is 61.1) comes very close but it is not the same and is spoken by the prophet, not the Messiah. The possibility of a uniquely Christian conception of 'Anointed' cannot be disallowed. It may have been occasioned by (i) the idea in late prophetic literature that the Spirit will accompany the era of redemption (e.g. Is 32.15; Ez 39.29; Zech 12.10; Is 28.29); (ii) the baptism tradition itself. The Messianic era of redemption was ushered in when the prophetic-messianic ministry of Jesus was inaugurated with the descent of the Spirit at the Jordan when he was given the messianic function (to be the Lord's 'Anointed').

The proclamation at the baptism may be described as a programme of action. It describes how the Christhood of Jesus will be exercised throughout his ministry. It is a programme of action, understood in the sense in which the Beloved Son was 'sent by the Father to perform his prophetic ministry in the earth' (Mt 3.17), because Jesus in his ministry is declared to be the Messiah (Mt 21.9). The Baptism Gospels narrate the scene in two versions: the Synoptic version and the Catholic version, in which the Father speaks. The Synoptic version is as follows:

"I have called you to be holy. . . . to bring out the prisoners from the dungeon, to open the eyes that are blind. . . ." (Mt 12.17-18)

The Catholic version is as follows:

"I have called you in righteousness. . . . to bring out the prisoners from the dungeon, to open the eyes that are blind. . . ." (Mt 12.18-19)

The verbal resemblance is not all. By the time the Gospels came to be written, late Judaism had seen an extraordinary development in the interpenetration of the sacrifice of Isaac, which is therefore most appropriate that the Feast of the Lord's Baptism opens 'Ordinary Time' in which we are presented with the mystery of the liturgy of the Second Lesson of the Feast, the early Church was able to discern the elements of the ministry of Jesus, who 'went about doing good and healing all that were oppressed' (Acts 10.38).

That ancient and highly symbolic theology, which perceives in Jesus' baptism the hallowing of all baptismal water through contact with the Word, is certainly well represented in the new liturgy. Perhaps there is no finer expression of it than in the Epiphany Sermon of St Maximus of Turin during the Epiphany-Baptism period:

"Christ is baptized, not that he may be sanctified in the waters, but that he may sanctify the waters, and by his own purification the laver may be administered to the peoples that come after. Christ therefore, himself may sanctify the waters, and by his own purification, the water which he touches . . . For when the Saviour is washed, then already for our baptism all water is cleansed and the fount purified, that the grace of Christ may be administered to the peoples that come after Christ therefore takes the lead in baptism, so that Christian peoples may follow after him with confidence.'

From very early times, it was recognized as a theme particularly suitable for the blessing of baptismal water. For instance, the 'Sanctification of the Waters in the fourth century Egyptian Sacramentary of Serapion: (d 408/23), an extract from which is appointed for the Office of Readings from the Vatican Codex Neofiti. From the Vatican Codex Neofiti. The Divine Office. I, p.360.

Robert J. Daly, who writes how 'knowledge of this development provides an invaluable aid towards understanding the NT' (p.45-65), describes how 'knowledge of this development provides an invaluable aid towards understanding the NT' (p.45-65). The feast of the Lord's Baptism is no longer the uninitiated lad of the Genesis account. It is a grown man for the eucharistic and eschatological purposes of the Jesus baptism an allusion to the LXX of Genesis 22.2 (the sacrifice of Isaac).

"Take thy son. 'Thou art my Beloved, my Beloved: on thee (Mt. 3.17)efulolcFsa'." (Mt 12.18-19)

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Thus Taylor was no doubt correct in perceiving in the proclamation at the baptism the hallowing of all baptismal water through contact with the Word, and the Spirit, is certainly well represented in the new liturgy. Perhaps there is no finer expression of it than in the Epiphany Sermon of St Maximus of Turin, during the Epiphany-Baptism period.
In the Antiochene Family, we have the witness of both the Byzantine and Armenian Rites:

In our own Roman Missal at the Easter Vigil, we read in the Epiphany Sermon attributed to St. Hippolytus: 'This is the water that irrigates Paradise. makes it short, this is the water... in which even Christ was baptized, the water into which the Spirit descended in the form of a dove.' Finally on the Feast itself, we hear St. Gregory of Nazianzus speculating on the baptism of the sinless one: 'Perhaps he comes to sanctify his baptizer; certainly he comes to bury sinful humanity in the water. He comes to sanctify the Jordan for our sake and in readiness for us; he who is spirit and flesh comes to begin a new creation through the Spirit and water... The nature of Christian baptism as an event. It is a divine Epiphany, inaugurating Jesus' messianic ministry of revelation and redemption. We have already noted how the Lectionary presents that theme is uppermost: the vocational character of baptism, revealed in the blessing of the Jordan.'

Jesus Christ, prefiguring this font of baptism and of the regeneration of all men.'

The first oration, with its theme of remaining faithful to our baptism, reminds us that the elements of Jesus' baptism were present at our own: the water, the holy Spirit and the Jordan. We become 'sons in the Son' or, to quote the litany of the Mass, 'sons in the Lord.'

Faithful to our calling.' Keep us, your children born of water and the Spirit, faithful to our calling.

The first creation, with its theme of remaining faithful in our baptism, reminds us that the elements of Jesus' baptism were present at our own: the water, the holy Spirit and the Jordan. We become 'sons in the Son' or, to quote the litany of the Mass, 'sons in the Lord.'

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Evangelii Nuntiandi (Vatican Polyglot Press, 1975) no. 74. 
Sacrosanctum Concilium, no. 33. 
Ecclesiae Nationale (Vatican Polyglot Press, 1976-77) no. 47. 
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have received adoption as sons (Gal 4:5) because we received a spirit of adoption (Rom 8:15). When God sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' (Gal 4:6), this was the moment when we were solemnly declared to be sons in the beloved Son, born anew of water and the Spirit (John 3:5). But our baptism must be like Jesus' in every respect including that of commitment. For so many, their baptism is an event—more social than sacramental—lying in the distant past and completely unrelated to the present. The message of the present is that it was a call requiring daily response. Echoing the heavenly voice at the Jordan, the Latin prayer for perseverance so that the Father will always be well pleased with us (in beneplacito) is appropriate. This is the essence of our call to holiness. Thus the ICEL rendering with the appropriate introduction: 'Let us pray that we will be faithful to our baptism.' The second (ICEL only) Collect spells out that baptismal commitment in terms of service and witness to the Kingdom. For to share Christ's sonship is to share his mission. This is also the gist of the Postcommunion:

'Let us hear your Son with faith
and become your children in name and in fact.'

In conclusion, the Feast of the Lord's Baptism is an excellent opportunity for the renewal of baptismal vows and the celebration of Infant Baptism during Mass. In the absence of baptism, the celebration should be so conducted that people will be encouraged to enter the new year reaffirming their baptismal call to Christian ministry. This Feast has enormous pastoral significance for the parishioners who finds himself to a largely unsavaged sacramentalized community. We are grateful to Pope Paul for now giving us the opportunity to celebrate it every year.'

Faith seems to me like a tremendous mountain range. Tempting from a distance, when you try to climb it you run into ravines, perpendicular walls, and stretches of glaciers. Most climbers are deterred by adversity and destruction, but almost nobody reaches the peak. Yet there from on top most offer a wonderously novel and clear view.

Albert Speer noted these words in his prison diary after reading Karl Barth's Epistle to the Romans. This passage may imply an understanding of faith which most of us find difficult and daunting, yet it well expresses the profound truth that

Faith seems to me like a tremendous mountain range...
The unfolding of Teilhard's vision can be traced stage by stage in the development of his life as well as in the expression of his thought. There are few things to me. if only I could, just for one moment, give a true picture of what I see. Teilhard's vision of the phenomenon of man embraces at its deepest level the phenomenon of religion and mysticism. What did he see? A universe ablaze with the fire of divine love, suffused with... and this world meant the natural and cosmic world as well as the human and social world, the world of human action.

Let us recapture some of the elements of this vision. As Teilhard's life and thought are closely interwoven, both illuminate each other and here to be examined together. This is a difficult task because of the way in which his works have been published. Each volume contains a number of essays selected from the entire span of life and the result is often a jumble of fragments written in different years and scattered over several different volumes or remain unpublished. To arrive at a detailed analysis of the development of Teilhard's thought, one has to piece together many fragments from different sources, so that a chronological sequence may be reconstructed which reveals the fundamental vision of a man of faith who attempted to chart a new road for contemporary Christian spirituality.

The unfolding of Teilhard's inner vision is linked to certain formative experiences of his life. We shall present certain elements of this-vision here and relate them to his understanding of religion and mysticism. In his spiritual autobiography The Heart of Matter (1955) Teilhard has vividly described how, from his earliest childhood onwards, he had certain decisive inner experiences which marked him with an absolute, some universal unity and coherency which, at the same time, was tangible and concrete. At first, this search was expressed in the passion for rocks and stones; later it was transformed into a search for an experience which developed in him the ardent desire for communion with all. His father nurtured in him the early interest in science whereas his mother transmitted to him the ardour of a Christian faith, deeply nourished by the Christian mystics.

As a child and young adult Teilhard had several mystic experiences which may be described as a realization of cosmic consciousness, an experience where the cosmos, the beauty and the divine operations running through all of nature, were felt with great intensity. Years later, when he was able to articulate these experiences in words, he noted that all he could ever write would only be a feeble echo of what he felt so strongly.

This nature mysticism which had its roots in childhood, first came fully to the fore in Jersey where Teilhard spent the years 1901–5. It revealed a pan-mystical inclination which was so close to Teilhard all his life but which underwent several important modifications.

Whilst the wide open sea and the lonely rock-strewn shores of Jersey impressed upon Teilhard the beauty and grandeur of nature, it was the religious, exotic features of an eastern landscape on a wider scale which led to the full awakening of his mystic research.

From 1905-8, Teilhard taught at the Jesuit school in Cairo. When he had time, he undertook expeditions into the Egyptian desert in order to pursue geological and archaeological field research. There is ample evidence in his later works that the experience of the desert, especially eight days spent on the road to the desert, deeply nourished Teilhard's faith and spirituality.

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experience was later repudiated—it led to a dead point and was also outside it. Immediately subsequent to this, Teilhard engaged in the comparative mystical experience of others, both in Christianity and also outside it. Immediately after his return to France, he engaged with the task of developing a new theology which he called an 'eastern vision', a negative road of fusion and escape.

During the period at Hastings (1908–12), Teilhard had been exposed to the strong inclination towards monistic pantheism, and his early religious beliefs were influenced by Bergson's book Creative Evolution, the perception of the mystical quality of his nature experiences, but the initial experience of a cosmic life and 'the attraction of matter' still predominated. Under the influence of Bergson's book and the coinciding movement in Europe towards a new pantheism, Teilhard's development was marked by the discovery of the meaning of evolution and its central importance for the reinterpretation of mysticism. As a type, Teilhard's development of mysticism is expressed in the following words, written many years later:

"The essays 'The Mystical Milieu', 'The Soul of the World' and 'The Universal Element' are fundamental to Teilhard's interpretation of mysticism—the choice of reaching ultimate unity on the path of evolution. It was the attraction of matter, which he later described as the two sides of his being, that brought him to the intellectual understanding of the figure of Christ. The cosmic and christic sense which he later described as the two sides of his being, eventually converged into a vision of the universal and cosmic Christ which has its origin in this period. It is a vision intrinsically related to the nature and quality of his early experiences. The initial experience of a monistic pantheism had gradually been prolonged and transposed into what Teilhard occasionally referred to as 'panchristic monism', or what one might call a person-centred theistic mysticism.

Initially, the experience of nature predominated over the experience of an interpersonal world. The difficulty of... which brought home to him the complex realities of the social world, the force of human masses in movement and action.

Ordained in 1911, Teilhard performed many pastoral duties at the front. He chose to work officially as a stretcher-bearer and as a military chaplain, which gave Teilhard a compelling sense of urgency without which he might not have embarked on a literary career.

His first essay 'Cosmic Life', written in 1916, was to be his intellectual testament in the event of death. It fully stated the attraction and abiding influence of a pantheistic vision whilst repudiating at the same time the 'temptation of matter'. The magic appeal of nature echoes through all the war writings but especially through the powerful essays 'The Mystical Milieu' (1917), 'The Soul of the World' (1918), 'The Great Monad' (1918), 'My Universe' (1918), 'The Universal Element' (1919) and 'The Spiritual Power of Matter' (1919). In 1916, Teilhard was for the first time able to articulate his earlier mystic experiences. Yet whilst describing the awakening to the cosmos and the temptation to surrender himself to the appeal of matter, he personally had already overcome this initial attraction and discovered—though in an ecstasy—that through all nature I was immersed and that a vigorous effort was required to reverse my course and ascend... The true summings of the cosmos is a call to God..."
through return and fusion, or through progress and synthesis. In later years, these two tendencies were also explicitly associated with an oversimplified polarisation between eastern and western mysticism.

"Cosmic Life" is prefaced by a preface which may be regarded as the recurrent "leitmotif" of Teilhard de Chardin's entire work. It reads: 'There is a communion with God, and a communion with earth, and a communion with God through earth. Initially, the "communication with earth" refers to the experience of mundane phenomena whereas later it may express not merely immediate but inter-worldly attractions. 'Communion with God' stands for an exclusively other-worldly attitude, an understanding of God and religion as separate from the world. The exclusion or nearly exclusive concern for a transcendent reality, often regarded as the main characteristic of the religious quest, does not place enough importance on the value of human effort and the development of the other-worldly attitude, an understanding of God and religion as separate from the world. The two attitudes—communion with earth, and communion with God—are regarded as incomplete; what is sought, is the synthesis of both, not as a simple combination of two attractions but as something of a new order altogether. "Communication with God through earth" symbolises, so to speak, Teilhard's lifelong attempts to relate God and the world in the most intimate manner, elsewhere expressed through his efforts in bringing science and religion together. The quest for ultimate unity, and of relating a mystical spirituality to a world of effort and action.

But the symbols he attempted to grasp were little understood. Of the thirteen essays composed during the war, all except one were judged unsuitable for publication. Teilhard realised then how difficult it would be for his ideas to see the light of day except in conversation or manuscript form, passed surreptitiously from hand to hand. Written at the end of 1919, the Preface might well be regarded as a prophetic statement, for this is exactly what happened for the next forty years. However, we are not following here the vicissitudes of Teilhard's literary career but are mainly concerned with the major stages of his inner development.

After the war, Teilhard spent some time studying and lecturing in Paris, and in 1923, a fellow-Jesuit invited him to come to a scientific mission to China. Teilhard greatly welcomed the opportunity to see the Far East which presented many associations for him as both his elder brother and sister had stayed in China. Little did Teilhard know at the time that China would become an exile where he would remain until 1945. The arrival in China completed Teilhard's inner development and brought his mystical vision into full focus. He has exceptionally stated that his "pneumonic" mystical vision, definitely started "through the two great sweeping wings of Asia and the War," having filled especially in two of the most important spiritual writings. The Max, in the World (1925) and Le Sermon Divin (1927), which, together with the much later, The Mystic (1938) form a kind of mystical triptych.

For the initial contact with China, the experience of the desert was again decisive. This time, it was the Ordos desert inside the Yellow River bend which Teilhard explored during an expedition to Mongolia. Several times, he likened the Ordos to Egypt which he had experienced more than fifteen years earlier. The period in Mongolia was also a kind of inner retreat, comparable to the earlier war experience. He wrote:

"...Thou art more obscure than the day, and less clear than the night. I have found myself in similar loneliness and confronted...

[2] The "leitmotif" of Teilhard's entire work is the recurring phrase: 'There is a communion with God, and a communion with earth, and a communion with God through earth.'
[3] This fervent hymn of praise is autobiographical. It presents a fully formed mystical vision based on a deep personal experience of union and communion with God. It is the offering of the world in all its consolations to God and "the union of all things through God through which all things live and have their being." Teilhard's "leitmotif" is a further expression of these eternal aspirations which lead to a mystical spirituality to a world of effort and action.

His innermost being 'vibrates in accord with a deep tone of incredible richness' wherein the most opposite tendencies find themselves united: "the exaltation of action and the delight of passivity, the joy of possessing and the thrill of reaching out beyond what one possesses, the pride in growing and the happiness of being lost in what is greater than oneself.'

The concluding prayer of the poem states unequivocally that for Teilhard, everything depended on this fundamental vision of the union of God and the universe. If others proclaim the splendours of God as pure Spirit, he felt it his particular vocation to praise the immanent and incarnate God of Christ's Incarnation. "Thus he proclaims the eternity of the world," to preach the mystery of God's Incarnation. "We are not the only thing which

"...I am a pilgrim of the future on my way back from a journey made entirely in the past." From now on it maintained that the only thing which

interested him was ‘the universe of the future—the world of living ideas and the mystical life. He saw mysticism as ‘the only power capable of synthesising the riches accumulated by other forms of human activity’ and this mysticism was for him ‘the science of Christ running through all things’ in The Mass on the World might be said to contain the vision of the world as a cosmic sacrament. In

Teilhard’s words, ‘the true substance to be consecrated each day is the world’s development during that day—the symbol beclouding appropriately what creation succeeds in producing, the wine . . . what creation causes to be lost in exhaustion and suffering in the course of its efforts.’

This theme was later systematically developed in Le Milieu Divin (1927) as ‘the divinisation of our activities’ and ‘the divinisation of our passivities’. ‘An Essay on the Inner Life’ as the subtitle says, the work is now considered to be a spiritual classic. Personally I feel that the English rendering is far less compelling than the French original. The more poetic approach of The Mass on the World, enhanced through its recent setting to music, may have more immediate appeal for many than the more treatise-like structure of Le Milieu Divin. This latter can be used with much benefit for meditation and as a basis for a retreat. The ‘divine milieu’ is another name for what earlier, in 1917, was called the ‘mystical milieu’. The mystical vision of communion and union with God, which leads man to a new ‘milieu’, a new environment and centre where everything may potentially become divinised. As is said in the introduction of Le Milieu Divin: ‘God truly waits for us in things’.

For Teilhard’s perspective, at least not from a religious point of view. The work is a scientific temper, questions of spirituality are less touched upon.

Elements of Teilhard’s inner vision are dispersed throughout all his essays. Sometimes, especially in the more abstract and scientific essays, it may only be a brief sentence, an allusion, or a short paragraph which refer to his mystical understanding of world development. His well known Phenomenon of Man is by no means the most obvious and easiest work through which to find an opening into Teilhard’s perspective, at least not from a religious point of view.

Sometimes, especially in the more abstract and scientific essays, it may only be a brief sentence, an allusion, or a short paragraph which refer to his mystical understanding of world development. His well known Phenomenon of Man is by no means the most obvious and easiest work through which to find an opening into Teilhard’s perspective, at least not from a religious point of view. The tremendous spiritual vision which illuminated Teilhard’s life, comes to fuller expression in the autobiographical piece ‘The Heart of Matter’ (1950) which only recently became accessible to a wider public. It celebrates a christo-cosmic vision, a diaphany of the divine at the heart of the universe. The intimate union of the material and spiritual is affirmed in the motto of the essay: At the heart of matter a heart of the world, a heart of the heart of a God.

The love of God and the love of the world are inextricably combined, having as their central focus the universal and cosmic Christ. Thus the essay culminates in a praise to the ever greater Christ which is remarkable for its mystical depth and beauty of expression. It is a combination of all that is most central to Christianity, and reminds one of the hymn of the fourth century Christian writer Prudentius who describes Christ as

Of the Father’s heart begotten from the world from chaos rose. He is Alpha: from the fountain All that is and has been, flows. He is Omega, of all things Yet to come the mystic fold Everyone and everywhere.

Yet even after writing ‘The Heart of Matter’, Teilhard still felt the need to express his Christ-centred vision once more. He laboured for almost five years to find a more vivid and forceful description of what he had seen. In the essay ‘The Christic’ (1955), completed a few weeks before his death, he presented his fundamental vision in its mature form for the first time. This essay is of a very personal, almost confidential nature, a kind of quintessence of Le Milieu Divin, The Mass on the World and ‘The Heart of Matter’. The final sentence of Teilhard’s pan-christian mysticism, it also bears witness to the extraordinary psychological integration which can be achieved through the encounter of religious and scientific insights.

It would be presumptuous to summarise this rich essay in a few words. It is not an easy work but it deserves the most careful and considered attention. It sums up some questions which preoccupied Teilhard at the end of his life, as early as from his diaries of 1944-55. One of the central questions of this period might be stated as ‘Is Christianity enough for today’s world?’, in (The Christic) Teilhard ponders over the question whether the development of the comparative study of religions has not led to the realisation of the relativity of Christianity and brought about its decline. Here as elsewhere he stresses that whilst one has to be open to forces of renewal and insight from other sources, Christianity’s specific contribution lies in its belief in the Incarnation of God and through this belief it has the extraordinary ability to engender an all-transforming dynamic love which embraces both God and the world. The interpretation of the spiritual and material giver through the incarnation brings Christianity a singular force of attraction and adoration, of worship, of man’s access to God via the world. Here as a universal presence, a living God, whose energy animates all matter and levels of life, an ultimate centre where everything finds its consummation. The mystic seer who can perceive such intimate union, sees a new path opening before him.

The last section of The Christic is entitled ‘The Religion of Tomorrow’. It makes the important point that only a new religious synthesis can provide the required psychic energy for the evolution of mankind, that is to say, a synthesis which embraces a much wider perspective than is in the past and takes into account the complementary insights of other faiths. A personal conclusion expresses the joy of having experienced ‘the marvelous “Diaphany” of God’ in and through the world, a vision which transforms everything and makes all things shine anew. The same passage also hints at Teilhard’s suffering, doubt, and inner isolation through not being able to share his deepest thoughts with others. Perhaps he was, after all, only the victim of an ‘inner mirage’? Why is it that he seems to be the only person to have seen the force of such a cosmic and Christic vision?

Teilhard thus questioned his own position but he ultimately concluded by affirming the internal coherence of his views together with the power of an all-embracing love, and the superiority of his new insight over traditional formulas of faith. Hence the essay finishes on an emphatic note of joy and hope. One day there will be others, similarly ‘ablaze’ with the vision he saw; the truth needs to appear only once to spread like fire.

The particular value of Teilhard’s thought and life lies in the fact that it bears witness to the dynamic centre of all religious life: the arbour of a mystic
vision. This is the indispensable key for understanding his entire work—it also forms the basis for his approach to the understanding of mysticism. For Teilhard's mysticism proclaims all that is most authentic in traditional Christian mysticism but from the beginning of his writings he was also aware of a certain element of newness; in fact, he was groping towards a new kind of mysticism. He does not use the term mysticism in the usually accepted sense of contemplation and meditation but he searched for a particular understanding of spirituality which included a new understanding of the spirit itself. It is because evolution is essentially understood as a vast process of expanding interiorization that Teilhard assigns such a central importance to mysticism. The latter is no longer a phenomenon pertaining solely to the experience of the individual soul and its relationship with God. On the contrary, mysticism is seen to be of great social importance, of significance for humanity as a whole and for the future of religion itself; thus, it is neither nature-, soul-, nor God-mysticism which pre-dominates Teilhard's thought but, if one may be permitted this formulation, a personal-universal world-in-evolution mysticism, implying a process of convergence. What is ultimately at issue is the question of what pertains to spirituality today, and the answer to this question may well lead to a parting of ways.

Teilhard distinguishes between two main types of mysticism. The first is a mysticism of identification where the individual becomes absorbed or fused with a common ground; he considered this to be a subpersonal type, without love. The other type is a mysticism of unification where the emphasis lies on inner concentration, on entering one's personal core, on being in deep personal communication with others, a mysticism of love where God is found not above all things and people, but in and through them. Another presentation of his understanding of mysticism uses the following diagram:

- **soul and God mysticism** (via secunda)
- **new mysticism** (via tertia)
- **nature and social mysticism** (via prima)

The diagonal subsumes all that is best in the direction of the horizontal and vertical; it indicates a new mysticism wherein man becomes united with God via the unification of the world. Teilhard's idea of a new 'mysticism of evolution' and a 'mysticism of action' suggests a new vision related to the development of a new world. This vision cannot be solely assessed by reference to the mystics of the past. Although often too western-oriented and too culture-bounded, it is perhaps Teilhard's major achievement to have primarily sought a new formulation for a mysticism of the West, or rather for a Christian mysticism, valid in both, East and West. He himself worked for the bringing together of different faiths through the support he gave to the French branch of the World Congress of Faiths since its inception in 1947.28 He saw such a movement as a 'summit movement of tomorrow' which promised the important task of furthering the unity of mankind, of sharing a common faith in man on which one might build an 'ecumenism of the summit' where ultimate unity is found in God alone.

At one such meeting of the World Congress of Faiths Teilhard said about mysticism:

> I believe the mystical is less different, less separated from the rational than one says, but I finally also believe that the whole problem which the world . . . (is) presently facing, is a problem of faith . . .

> I have the weakness to believe that the West has a very strong latent mysticism, underlying, not made explicit yet, but at least as strong as eastern mysticism. If the western group were really able to express itself in a new manner, or to restate that mysticism of the West of which I once spoke, I think that would be something much more powerful than even dialogue, for it would make a faith appear within mankind, a mysticism which exists not yet. Teilhard's fundamental vision embraced 'physics, metaphysics and mysticism', he truly was a 'Scientist and hermit' to quote the title of his biography by Charles Raven. He not only explored the width and breadth of the world but also the depth of his own soul. Throughout his life he suffered isolation, utter loneliness, and lack of recognition, but even in moments of despair, in the depths of suffering, it was the radiance of a vision, the light of the resurrection beyond the cross, which upheld and carried him.

A new biography of Teilhard most concerned with the external events of his life, begins by relating some stories of the Auvergne. Teilhard's land of birth. These folk tales speak of the innocent seeker who leaves his land to look for the ultimate secret at the heart of reality, the single truth behind the multiple veils of illusion. All the tales, the seeker who finds what he is looking for, is wounded in the conquest and ends his life alone without being able to communicate his secret to another living soul.

Is this true of Teilhard too, the authors ask? It remains for each of us to answer this question. The new biography is written with the intention to have Teilhard re-examined for he has remained curiously outside the mainstream of contemporary thought: his contribution to the common human heritage has not been fully recognized yet. But more than that, one might add, it is essential for Christians to examine Teilhard's search for a new spirituality so as to become similarly inspired and 'enflamed' by a vision consumed by the fire of love which embraces both God and the world. As the motto of Le Milieu Divin says, Teilhard speaks to those who love the world so that in and through the world they may see and love God.
On 10th May a press conference was held at the Westminster Conference Centre to launch Consider Your Call, that the authors concede that 'to try' to isolate any pure 'essence of monasticism' apart from incarnate living is a mistake (p.5). They have learnt at least one, if somewhat negative, lesson given to us by the second Vatican Council; namely, they would object to incarcere Deo, as a definition, because it omits the community aspect of the monastic vocation although St Benedict himself might remind us that he gave an honoured place to the contemplative life as a genuinely monastic development.

Let me say at once that the team of 'English' Benedictine monks and nuns who have given us this book (and although they disclaim any idea that their work represents the Congregation's 'official and final standpoint', they were a Commission set up by the General Chapter of 1969, and they have worked in close consultation with many people both within and without the Congregation) have done a splendid piece of work, comprehensive in scope, deep in theological reflection, sensitive to the inherited tradition as well as to present needs and the challenges of the future, and—for a composite production—remarkably well written. The book reflects a wide range of specialist competence. It is a most welcome application of the spirit of Vatican II (and to a great extent its letter) to a particular subsection of the universal communion of the faithful. There was always a danger that the Council's great contribution to the life of the Church might be left 'in the air' as uplifting theory but lacking in contact with incarnate living. Any reflective Christian can learn from this book not only a great deal about monasticism as understood and practised in the English Benedictine Congregation (and it must be borne in mind that despite its title this Congregation includes three American Houses, and not to speak of one in Scotland), but about Christianity and the Church as relevant to the whole drama of humanity in this fascinating period of accelerated change, the widening of horizons, and the deepening of insights. As Cardinal Hume says in his Foreword, 'many of the issues raised in this book...are issues which concern all Christians today, and indeed all men and women who care for the values on which our society is built. I trust he means by our society the world-wide, still largely potential, rather than actual, fellowship of all members of the human race in their historical setting.'

The second Vatican Council was an event not only in Catholic, but more generally in Christian and secular history. What was its effect, positive or negative, on the monastic life in the monasteries of England? What was its effect, positive or negative, on the monastic life in the monasteries of England?...
What is aggiornamento, bringing up to date? Oddly enough, I cannot think of a better definition of the term than that given, by implication, in the Council's Decree on the Religious Life, Perfection Curricular. The definition occurs in the very title of the Decree: A Decree on the Renewal and Adaptation of the Religious Life. But the title needs a little exegesis.

Renewal, in the vocabulary of the Council, is anything but innovation or mere change. It means, going back to one's origins and recovering their full potential and eventual scope. The decisive moment came in the first Session of the Council, when—through the intervention of John XXIII himself, after a passionate debate in the Council Hall—the draft document on 'The Sources of meaning of Christianity, is it enough to take a look at where and what the Church officially discloses itself as being at the present moment of time? Or on Divine Revelation. Behind the debate was the question: In order to get the is a particular human being, born, living and dying within the historical never stopping till one has got back to the Point of Origin? The Point of Origin is a particular human being, born, living and dying within the historical horizons of Palestinian Judaism in the first century of our era. Christianity is Jesus Christ, in whom are all the treasures of divine wisdom and knowledge. Or, rather, is this the totus Christus spoken of by Augustine; but this 'whole Christ', that is Christ and his members, as controlled absolutely by his Head and animated by his divine Spirit. How do we get back to Jesus who died and rose again? Back to the historical Jesus? Has he eluded us altogether, in what sense can renewal become a reality? Give some expression, and the more they are analysed the more he seems to dis-appear from view. In what sense can be the object of knowledge for us; and if it eludes us altogether, in what sense can he be the object of religious philo-

There are, as Fr Lonergan has observed, two different meanings of the word, object. It is often used to mean that which is not known to us, and that visible reality is held to be an object so far as it is visible and not further. In this sense, the synecdoche. As it is here, and so far as it impinges on my senses, it is my object. But there is another sense of the word. In this second sense an object is not necessarily visible but that which already lies within our own knowledge, and to the extent that it so far, but the object of our questioning. In that sense, for example, God may be described as the object of religious philo-

It is in this second and deeper sense that Jesus Christ, born, crucified and raised from the dead, is the Object by reference to whom Christian renewal is effected. But only the real to that object is Tradition—and we shall always, in this life, be nourished by a gap that our merely natural powers cannot leap between the Tradition and that object. Non-Christian sources have little to add to the Tradition—on which most of them may be depended. In any case, they too are a whole. But, since they consist of sub-groups within the universal koinonia, they are called upon to pursue also an aggiornamento of their own. For them this particular renewal means in recovering the original inspiration behind a given religious Institute, that is to say—as a rule—the spirit of their founders and the specific end or purpose which marks each Order or Congregation off from others. And adaptation will mean rethinking that original inspiration in terms of the present day.

If you examine the index to Consider your Call you may infer that St Benedict is a major theme of the book (else he would not appear in bold type in this index). But you may be faintly surprised that he does not figure in the index at all. As a junior monk I was presented with the life of St Benedict as portrayed in St Gregory's Dialogues. This work is mentioned. I think, only once in the St Gregory's Dialogues (p.214), where we are told that, according to Gregory, Benedict 'had left all
his possessions with the desire of pleasing God alone'—a gesture which was in no way implicitly Benedictine. One gets out of touch, and perhaps during the last forty or fifty years The Dialogues of St Gregory have been demolished, as a historical source, by the critics. The fact is that the authors rely solely on the indirect evidence of the Rule for a portrayal of our Founder. This could have meant the risk of a kind of fundamentalist reliance on the letter of the Rule, rather than the spirit for its quest; or (its spirit. On the whole, I think, they have avoided this danger. Another omission from both index and bibliography is John Chapman and his brilliant Louis de Geer: St Benedict and the Sixth Century. Here again, critical scholarship may have denatured the work in question of all authors. Yet I wonder whether it could not have taught our authors something about the influence of civil law (as was the age of Justinian) on the Rule.

The truth, of course, is that the Point of Origin of Benedictine monachism is elusive for scholarship, as is the Point of Origin of Christianity. In both cases we have to make responsible use of tradition, and indeed the second Vatican Council reminded religious of the authority of the 'wholesome' traditions that help to constitute the heritage of each Order or Congregation. And certainly, among the Benedictine traditional sources, the Rule occupies an August place. Talking, still in more general terms, I do not think the book makes any substantial reference to the Cistercian reform of the early middle ages. As it well known, the controversy between those new white Benedictines and the old black variety is controversy in which the new advocated renewal and the old preferred adaptation—wax hot and fierce. Perhaps some lessons for today could be derived from that piece of history. Was it the instinct of non-movers or just a confidence that they could manage without those lessons, that led our authors to steer clear of this area of history altogether?

Readers of this inconsequential article may now have concluded that Consider your Call has fascinated one reader at least, and they may wish to know more about its contents. The way to satisfy that wish is to read the book, which I hereby offer abridgment. But it may be helpful to mention that, after a preliminary chapter placing the book's subject within the wider context of the contemporary world and the Church in search of aggiornamento, the book turns to an examination of the Rule and then to Benedictine life in community, to the role of the Abbot, and so on to a number of clerical matters among which I draw attention as the section on Commitment to God in the Community, with its study of the value of taking lifelong vows and to the discussion of celibacy. From there we pass on to the Word of God in English, the monastic Office, personal prayer and—something of a novelty—charism renewal. Work, naturally, receives treatment, and so does hospitality.

The Hil of Topics I have given is not exhaustive, and there are two upon which I should like to comment, in the hope that the book is offered as a contribution to continuing dialogue, and so a contribution to the clarification of all the issues it raises. The first of these is Monasticism and the Priesthood (pp. 318-341).

From some date before the revival of our Congregation in the wake of the Counter-Reformation up to the time of the second Vatican Council, the Benedictines were, for most intents and purposes, compared to a class of non-ordained priests. It is true in recent English Congregations except in houses that had fairly recently joined us from elsewhere or had sprung from such new and very small communities. They could be dispensed with; and in fact the last Downside lay brother had died before I joined the monastery. So thoroughly clericalised were we. at least in the English Congregation, that a young man would naturally think of monks as a particular kind of priests. There were historical reasons for this, of course, and our authors lay great stress on the particular vocation of our own Congregation to be a body of aposiostic monks'—as though (I hope) I may be forgiven for the quip) only priests can be apostolic. It is fair to point out that, as our authors observe, it was only as priests that our monks in the seventeenth century could pursue an apostolic role in England. Yet we must not forget Ill Thomas Becket.

We are, however, engaged on a monastic renewal. And it is overwhelmingly clear from the Rule that St Benedict, whose inspiration we are summoned to look back, had no idea at all that he was instituting a variation of the clerical way of life. I should not myself want to say, on the other hand, that he was legislating for lay men. He was offering guidance for a way of life for any (male) baptized Christian who wished to dedicate himself to God in a situation and with commitments that would facilitate his progress towards that union with God in Christ to which by his baptism he was orientated. In consequence, a community fashioned by the Rule would be a community neither specifically of priests nor of laymen. It would be predominantly lay in its membership, just as the Church is predominantly lay. But as a Christian community requiring the Eucharist it would naturally recruit a small sprinkling of priests—and St Benedict was acutely aware that priests could be a terrible nuisance to the Abbot (who would be, who could be a layman, one of the unhappy scholarly execrations of this century was an effort to show that Benedict himself might have been a priest). So far as I am aware, this Jes’-spitsr has no value except as an indication that its Benedictine author felt that had Benedict been a priest he would have been more genuinely a Benedictine monk and a more suitable founder of a clerical Order.

The facts are, I think incontrovertible. I find it more than slightly disappointing, therefore, that our authors (eschewing a study of the institutional aspect of monasticism in the pre-Reformation period) seem. in best, to leave open the question whether renewal should involve a radical clericalisation of our Congregation. And there is one sentence (p. 141), which could be taken as indicating that they do not expect any radical change in this area in the near future: 'To understand our monastic mission will help to enlighten and revitalize the understanding of our priesthood.' I think, I suggest, the issue is whether our renewal is to open the question whether renewal should involve a radical clericalisation of our Congregation, and there is one sentence (p. 141), which could be taken as indicating that they do not expect any radical change in this area in the near future: 'To understand our monastic mission will help to enlighten and revitalize the understanding of our priesthood.' I think, I suggest, the issue is whether our renewal is to open the question whether renewal should involve a radical clericalisation of our Congregation.
centre would be ruling over a vacuum. In the years before Vatican II the Benedictines, with their profound instinct for local autonomy, were one of the few influences tending in a direction opposite to this centralising process. Vatican II made two contributions in this area. (1) It reminded us that a bishop is not a delegate of the Pope but one sacramentally endowed with the powers that make him not only a minister of sacraments and a teacher, but a governor. (2) It further reminded us that the Church has two 'centres'. One is the local church of Rome and its bishop, to be in communion with whom is to be in communion with the universal fellowship. The other is the Chancery, a sacrament which, in the nature of the case, can only be celebrated locally (or, as our horrible modern jargon goes, 'at the grass roots'): 'In any community existing around an altar, under the sacred ministry of the bishop, ... Christ is present. By virtue of him the one, holy, catholic and apostolic Church is nothing other than transform us into that which we receive' (LG 26; underlining mine).

Thus my sympathy with the authors' insistence on due monastic autonomy is complete. Where I differ with them is in their treatment of exemption: the jurisdictional device whereby the monastic community and its abbot are taken out of the control of the local bishop, only to be subjected to the immediate control of the Pope (in fact, of course, the Holy See—which is not quite the same thing). Exemption has a long history. It goes back to the middle ages, and has been virtually unchanged for four hundred years: the authors deduce, rather smugly I think, that during this latter period it has 'generally not been a source of disagreement'. The fact is, of course, that exemption is one of the pillars upholding centralisation in general. It is granted to many other bodies besides the Benedictines, and has provided the Holy See with interested supporters against the local bishops.

Since I am a bishop, I had better make it clear that I have no personal axe to grind in this matter. My title is to a spot which I have never exactly located in north Africa; and if I set foot in Nova Barbara I should do so as one whose jurisdiction there has been inhibited by the Holy See.

Nevertheless, I am dismayed by remarks such as the following: 'From what has been said about the autonomy of a monastic community—and of course I am all for autonomy, though our authors would agree with me that there is no absolute autonomy for any subgrouping in the universal koinonia—It follows that the notion of exemption as described by Vatican II is really essential to the life of a Benedictine abbot ... It is in fact no more a privilege than a condition to the nature and wellbeing of monastic life (italics mine). This means that essentially a Benedictine community must be outside the control of its local bishop (what would Ignatius of Antioch have thought of that?) and monastic life would be radically undermined if the authority of the local bishop were removed.'

My first question, an argumentum ad hominem if you like, is: What will be the reaction of such dogmatism on the part of Benedictine communities of nuns that live and have long lived under the wings of their local bishops? Are they, by such statements, excommunicated from the Benedictine fellowship? Do they find that the nature and well-being of their monastic life is mortally wounded because they lack the 'basic condition' of exemption?

But what really worries me is that, if the English Benedictine attitude in this area is faithfully reflected by our authors, then I fear my brethren are rejecting the reaction of such dogmatism on the part of Benedictine communities of nuns that live and have long lived under the wings of their local bishops? Are they, by such statements, excommunicated from the Benedictine fellowship? Do they find that the nature and well-being of their monastic life is mortally wounded because they lack the 'basic condition' of exemption?

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the literary conceits and uninspired ingenuity of the prodigiously learned Roman aristocracy; they were interested in practical knowledge, law, medicine, or architecture. The Roman participation in commerce and trade brought knowledge and wealth to the barbarian courts for a century and a half after the first conquests were valued not for their literary training, but for their legal and administrative expertise. Classical culture was no longer the hallmark of the imperial style, the indispensable qualification for advancement in the professions; it had become the preserve of a narrow caste, conscious of its inheritance but defensive, closed, and circumspect.

Classical literary culture was cultivated for more than two hundred and fifty years after the barbarian settlement in the villas of the Roman nobility in Spain, Italy, and southern Gaul. Even before the barbarian came, the move towards the countryside to evade the onerous ditties of state had been marked. Sulpicius Severus was one such man, retiring from politics for the pursuit of letters and Christian humanism; among his correspondents was another, Paulinus of Nola who had been a governor of a province before he was thirty, a landowner in Gaul, Spain and Italy, who retired to his estates at Nola with his wife to found a double monastery and devote his leisure to his correspondence and to poetry, especially his writings to the scriptures and anti-classical bias. Jerome's condemnation of Cicero might not have constrained him to eschew elegant prose, but it did confine his writing to the scriptures and theology. Monastic lexis divina was remote from the delight in obscure tradition and the rhetoric and style of the classical schools. There was a paganism about the early monks, an interest in the content rather than the manner of expression, and a narrowing of the range of interest permissible in the Christian reader. They set the tone of a militant Christianity in the fifth century, and furthered the demise of classical letters. The transition is apparent in the writings of Sidonius Apollinaris, a generation after Paulinus and Sulpicius. He was a Gallic patron, the son in law of one of those transient fifth-century emperors, and the son and grandson of Prefects of Gaul. He was chosen to deliver the paraphrases before the Roman Senate for his own grandfather and for several emperors. In his retirement from public life he wrote undistinguished verse and letters in pompous prose, but amongst them was hardly when he wrote, 'The poetical fame of Ausonius condemns the taste of our age,' who will disagree?

One of the main reasons why so much of their endeavour seems so vacuous and futile was the poverty of Latin philosophy. They had no system, or systems, around which to group their ideas. The great schools of philosophy were all in the Greek cities of the east, and even in the early years of the fifth century when Cassian settled in Southern Gaul there was no other theologian in the west capable of dealing with the new controversies surrounding Nestorius. The role of the barbarians made this division complete, by the virtual extinction of the severance of commerce across the Mediterranean, both intellectual and economic, staved off the westward movement of Greek ideas. The knowledge of the Greek classics became rare, and the habits and fragments of the Mind and the Philolaos, available in Latin, Plato was not known at all. Aristotle's works were translated and preserved in the commentaries of Boethius. This process took most of the fifth century to destroy paganism. and thereafter was undisputed leader of his city, dying in 430 presiding from his death-bed over the defence against the Vandals. The nobility who retired to their quiet estates were absorbed into the episcopate, as Paulinus became bishop of Nola and his contemporary Germanus was, most unwillingly, elected bishop of Autun. Yet it was the new dynamic influence of monasticism that gave these churchmen their direction and their power.

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From its origins in the Egyptian desert, monasticism had a strong anti-classical bias. Jerome's condensation of Cicero might not have constrained him to eschew elegant prose, but it did confine his writing to the scriptures and theology. Monastic lexis divina was remote from the delight in obscure tradition and the rhetoric and style of the classical schools. There was a paganism about the early monks, an interest in the content rather than the manner of expression, and a narrowing of the range of interest permissible in the Christian reader. They set the tone of a militant Christianity in the fifth century, and furthered the demise of classical letters. The transition is apparent in the writings of Sidonius Apollinaris, a generation after Paulinus and Sulpicius. He was a Gallic patron, the son in law of one of those transient fifth-century emperors, and the son and grandson of Prefects of Gaul. He was chosen to deliver the paraphrases before the Roman Senate for his own grandfather and for several emperors. In his retirement from public life he wrote undistinguished verse and letters in pompous prose, but amongst them was hardly when he wrote, 'The poetical fame of Ausonius condemns the taste of our age,' who will disagree?
consul, he numbered emperors and popes among his kinsmen and was both to be consul himself and to have the unique honour of seeing his two sons made consul simultaneously. He was brought up in the household of the prefect of Rome, the head of the Senate and ex-consul, Swynndulf, a notable writer with a perfect command of Greek; perhaps he learnt his Greek there, or perhaps he was sent to Athens. But he derived from his education a mastery of all the liberal arts. Among his close relatives were several of the leading intellectual figures in Rome, notably Frontino and Cassiodorus. He rose to the highest position in the government of the Gothic kings, but was happy in his library. He determined to translate and compose commentaries on all the works of Aristotle and Plato, and hoped to prove the harmony between the two outlooks. In the monasteries, between the solitude of Gothic policy, he succeeded in completing only the logical works of Aristotle and a few theological works of his own composition, as well as the sublime *Consolation*. His fall and execution were a warning to others. Cassiodorus decided to retire from public life and dedicate himself to the preservation of the old learning. Having failed to establish an intellectual school in Rome after the pattern of Alexandria, he retreated to his estates at Calabria where he founded a monastery as Virgilianum dedicated to the pursuit of happiness and the gathering of a great library. He saw no dichotomy between sacred and profane culture, and his monks employed as scribes copying the manuscripts that might otherwise have been lost. In *De Institutione*, which advocated the harmony of secular and religious learning, he wrote, 'Of all the works that can be accomplished by manual labour, none pleases me so much as the work of the copyists—if only they will copy correctly.' He wrote a treatise on orthography, and invented several small aids to their work, a sundial and a water clock and mechanical lamps. Yet the future was not to lie with Cassiodorus; it lay rather with the forces of a purer monasticism, less in sympathy with the classical world, with his contemporary Cassianus of Arles, Fortunatus of Baspe and Benedict of Nursia. Benedict founded his monastery at Monte Cassino only a few years before Cassiodorus moved to Virgilianum; he was in flight from the schools at Rome and preferred to be 'knowingly unknown and widely unheralded' in the phrase of his biographer, St Gregory the Great. The books recommended in *The Rule* were not only the Bible but the works of the ancients (which in a century was to become paramount in the west) with little sympathy for profane letters; indeed he even warned his monks against reading the literature of the ancients; the Bible before going to bed, yet being unable to pray and warm evil of it, not to entertain or stimulate the mind of the monk. Cassiodorus and Fortunatus were more immediately influential than Benedict. They lived less hidden lives, as bishops and writers. They brought to their monasteries a monastic austerity and discipline, and in their writings offered an ascetic theology in advance of its own age. St Benedict wrote much to the young, to his monks and to the clergy, and most of his work is concerned with the spiritual education of his monks. St Cassianus wrote much to his monks and to his visitors. The interest in the classics was confined to the artificial and cultivated education of the clerks, a bookish culture. It was the great age of the encyclopaedists. To these clerical scholars it seemed that the whole sum of human knowledge could be contained in one book, De Universo, which was then copied by the monks of the monastery. The interest in the classics was confined to the artificial and cultivated education of the clerks, a bookish culture. It was the great age of the encyclopaedists. To these clerical scholars it seemed that the whole sum of human knowledge could be contained in one book, De Universo, which was then copied by the monks of the monastery. The interest in the classics was confined to the artificial and cultivated education of the clerks, a bookish culture. It was the great age of the encyclopaedists. To these clerical scholars it seemed that the whole sum of human knowledge could be contained in one book, De Universo, which was then copied by the monks of the monastery. The interest in the classics was confined to the artificial and cultivated education of the clerks, a bookish culture. It was the great age of the encyclopaedists. To these clerical scholars it seemed that the whole sum of human knowledge could be contained in one book, De Universo, which was then copied by the monks of the monastery. The interest in the classics was confined to the artificial and cultivated education of the clerks, a bookish culture.

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The written word alone defies destiny,
Revises the past and gives the lie to Death...
And things that are, and have been, and may be.
Their secret with the written word abides.
The book was a holy object, remote from thy insecurity, impermanence and fallibility of life, an authority from the wiser ages of the past. It was a conviction that was to last nearly a thousand years, until the age of printing, something that can only be grasped by laying alongside each other an early incunabulum and a late medieval manuscript: the former, however rare, was never unique and invested with the long patient hours of work that had created the latter. Monsieur Riches' book uncovers a vanished world, but one which shaped the thought and attitudes of Christian Europe until our own time. The demise of the classics, their preservation in the country houses of the nobility, the emergence of a new kind of intellectual outlook in the west with the monks and its gradual victory over the old secular learning, and then the re-presentation of that old learning at the hands of the clerical scholars: this is the theme of Riches' book. It is a gallery of portraits deftly created from scattered fragments of evidence, a collection of definitive studies of obscure and difficult problems, all shaped into a remarkable whole. It is a typically French masterpiece, highly organized, immensely learned, at times very dry, but unimpeachably monumental.

(continued from p.25)

reading of past history and the enactments of Canon Law (this section of the book is perhaps the most legalistic in the volume), to throw their weight into the scales of the effort to maintain a kind of papism which dates not from Pius IX but from the time of Theodosius I. The abhorrence of Benedictine belief in a central authority is in fact being used as a means to shore up a sheer centralization of day-by-day jurisdiction which is beyond appeal. Papal universal jurisdiction is exorbitant. That does not mean that it must be something that is in daily exercise, but that when it is, it is not delegated by any more established human authority. (There would, on the other hand, if exemption were abandoned, always be an appeal from a local bishop to the Holy See).

Well, well, let me end my criticism on a lighter and more idiosyncratic note. Our authors remind us that Benedict calls the monastery a 'schola dominici serviti', and thereupon suggests that it should be a place whence the "experience of prayer can be diffused". I'm not entirely sure how the experience of prayer can be diffused, but let that pass. What I do wonder is whether, in translating the words of 'schola', our authors do, they have done justice to the meaning of the word in Benedict's text. As Herzogenrath and Geisler der Benedictiner Regel, p.41 reminds us, there is evidence in a study by M. Rehberg, and in the Latin of Benedict's age, such a school could mean a vocational corporation, a guild, or a military company, or something like a 'society of men dedicated to the Lord's service', and the instrumental connotation of the English expression 'school' was not apparent. I think that, in any case, Herzogenrath is right to emphasize that Benedict would think of a school as very much a common purpose. This is the task which has been done by a few groups of persons dedicated to the service of the Lord.

WHAT ARE UNIVERSITIES FOR?

by
PROFESSOR MICHAEL E. HOWARD, MC, FBA, FRHistS, FRESL

A University should be a place of light, of learning and of purpose. Benjamin Disraeli, 1873

To want enough for a career to be led as a university, but the education of a whole community goes far beyond this. W. E. Gladstone

Ever since Newman wrote The Idea of a University in 1852, the question has been raised, what is the purpose of universities. Newman posed the question in a somewhat religious context, which has largely disappeared in face of humanistic and technological revolutions that now dominate our world, at least in Europe the form of universities. When in the Autumn of 1973 Lord Jowitt of Bulkington, founder of York University, wrote to write an article for the Journal of the British Academy, he was sceptical of the validity of the idea of a university, a place of learning and of purpose.

The author is Chichele Professor of the History of War, with a long and wide experience in that field. From 1963 he was Professor of War Studies at London University, and during that period he became Chairman of both the Royal Institute of International Affairs and the Institute of Strategic Studies. His military body, the The Franco-Pakistan-India War, 1965, and edited the The Gulf of Calabria in the Two World Wars. In 1973 he was awarded the Royal United Services Institution Chairman Memorial gold medal. As to education, he should record that during 1966-71 he was Chairman of the Army Educational Advisory Board.

The following is the text of the annual lecture to the Standing Conference of Employers of Graduates (SCCEG), delivered at Christ Church, Oxford on 4th July.

When I was invited to give this lecture I was both surprised and delighted, surprised, that so recondite a specialist as myself, dwelling in so notorious an ivory tower as All Souls College, should be thought to have anything to say to a gathering of practical men of affairs such as you; and delighted to be given the opportunity. It is exactly thirty years since I completed my first year as a university teacher. Twenty of them were spent in the University of London, where I clawed my way up the academic ladder from Assistant Lecturer to Professor. For four of those years I was Warden of a Hall of Residence; and by the end of my time there I was sitting on committees without number, barnacles which had accumulated round my hull in such quantity that they had brought me to a dead stop and threatened to sink me, as they have sunk so many much better men and women, without trace. Then ten years ago I returned to Oxford, and since then has had the enormous privilege, denied to so many of my contemporaries, of being able to get on with my work; reading, writing, teaching, even thinking. But the warning signs have begun to appear of the onset of the secondary and terminal stage of the malignant disease. I have been made a Professor again. I have been appointed to the Faculty Board. I have been elected to the Council of the British Academy. The tentacles are closing around me. But before they silence me completely, while I still have a few moments leisure, it is good to be able to look back and reflect and ask, what have I been doing? What should I have been doing? What am I for? What are universities for?

The stock definition of a university is an institution where all branches of knowledge are studied, as distinct from particular specialist schools. Few years pass in which a Vice-Chancellor somewhere or other does not make a fable little joke about an academic body in possession of all its Faculties. But in fact...
Some number of universities which can truly make this claim is very limited indeed. Quite respectable universities exist without schools of medicine or engineering, or theology. Recently, universities have been established without schools of history or literature or philosophy; these subjects, if given house-room at all, have been crammed into a dingy kind of annex labelled 'contextual studies'. In this country universities can make plausible claims to universality: Oxford, Cambridge, London, Manchester, Birmingham, Leeds in Scotland, Edinburgh, Glasgow, Aberdeen. The rest are none the less universities for that. 'Universality' is no longer a valid criterion.

The second definition is 'an institution whose members are engaged both in research and in teaching'; both in enlarging knowledge and in transmitting it. So far as this country is concerned, the definition remains at least in principle accurate. Faculties do not admit members, nor universities employ teachers. Universities have schools of history or literature or philosophy; these subjects, if given house-room indeed. Quite respectable universities exist without schools of medicine or at all, being crammed into a dingy kind of annex labelled 'contextual studies'. In this country it is plausible to make claims to universality: Oxford, Cambridge, London, Manchester, Birmingham, Leeds, in Scotland, Edinburgh, Glasgow, Aberdeen. The rest are none the less universities for that. 'Universality' is no longer a valid criterion.

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The quality which traditionally distinguishes universities from other educational establishments is that teaching is carried on by people who are not simply trans

mitting knowledge but are themselves constantly evaluating and adding to it. The university student, in principle, drinking from a clean mountain spring, not from some rusty old tap.

It is a principle which sometimes works, and when it does it is marvellous. All too often it does not. On the one hand the genuinely creative scholar either gets bogged down in the chores of examining and administration, or flies contact with all but the most pertinacious of graduate students. On the other, the expansion of universities to cope with ever increasing demand has led to the introduction of a principle where teaching is carried on by people who are not simply trans

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consists in applying our minds to the evidence available about our subjects, assimilating it, evaluating it, collating it, commenting on it, familiarising ourselves with the views and commentaries of other scholars and observers, and in our turn communicating our views to them; in so doing making our own contribution to our subjects, though whether we do so as 'teachers' or as 'researchers' I am frankly blowed if I know. The learning and the teaching processes are simultaneous and indistinguishable. There is a difference in degree (quite literally) between the scholar examining new documents, or the experimental scientist gathering and observing new phenomena, and assessing existing knowledge in the light of them; the lecturer mastering the secondary literature in order to expound and comment on the state of knowledge on a given topic; and the undergraduate, set a problem by his tutor to discuss and resolve and applying the knowledge gleaned from half a dozen text books or experiments to do so. A difference in degree; but not a difference in kind. All are both learning and teaching absorbing information, assessing it, analysing the quality of their thinking, on their powers of observation, analysis, synthesis, and above all comprehension, in the hope of our answer or answers to the question and answer, of seeking and re-searching, of searching and—and all right, if you insist—researching never permitting knowledge to burden into dogma, testing new hypotheses against a formidable array of authorities and evidence before accepting them as proven. The lawyer's true subject is company law, the doctor needs a working knowledge of chemistry and the biological sciences; the engineer of physics and mathematics, the civil servant of history, economics or political science. And the degrees which universities award as indications of progressive attainment in what is for them a certain field of learning—a purely academic distinction—are accepted by the professions, and society as a whole, as indications of fitness to be trained for practice. Between the two perspectives there is a continual and unavoidable conflict. The professions are constantly urging the universities to make their courses more relevant to practical needs by excluding studies which to academic eyes appear fundamental to any serious comprehension of the subject. The universities resist proposals to introduce courses on topics, about which, it seems to them, there is not sufficient of appropriate material for academic treatment: it is a conflict in which has led the medical profession in particular, to assume a virtually total jurisdiction over its pupils, establishing within universities what are almost extraterritorial rights. But it is a fruitful dialectic, and we shall not see the end of it in our time.

The universities resist proposals to introduce courses on topics, about which, it seems to them, there is not sufficient of appropriate material for academic treatment. But it is a fruitful dialectic, and we shall not see the end of it in our time. But the university graduate is supposed to have a more than a good grasp of the principles of his subject and others directly relevant to it. His university may not have been a full university, in possession of all its faculties, but it was more than a technical or professional school. His subject was studied in the context of other subjects, which, it is rather fondly hoped, will have seeped into his awareness as well. By working in an environment of general scholarship it is sometimes assumed that the student will become more than a specialist, that he will acquire a broader awareness of the universality of knowledge, which will enable him to bring to his special study a fuller, a more comprehensive, more mature approach. Well, sometimes this happens and sometimes it does not. It happens to a greater extent at Oxford and Cambridge than at most universities, largely because of a collegiate structure which makes possible a continual interaction, an osmosis, between the undergraduates themselves. In most civil universities it does not happen at all. The horizon of the student is bounded by his department. In my college in London, lawyers and medical students, arts students and engineers communicated with one another no more than do horses, cows and sheep who happen to be grazing in the same field, and this was true not only of the students; it was applied to their teachers as well. The newer universities have made gallant efforts to break down these barriers, to institutionalise broad-based studies in their curricula; but somehow, sooner or later, the
single-subject degree, or at most a joint honours course of closely-linked subjects, ultimately predominates. The trouble is that most subjects studied at university level are overwhelmingly cast in themselves and one needs a full three years even to scratch their surfaces: to get to the joint of being able to engage in fruitful dialogue about them. With a fourth year, as at Keble University, and as in American universities, a more flexible approach becomes possible; but four years is still regarded, by students as much as by anyone else, as a long time to spend in taking one’s first degree.

But in practice what distinguishes the university degree from other educational or professional qualifications is not the breadth of vision with which it is supposed to endow its possessor but the quality of mind it is supposed to induce; not so much what he has studied as how he has studied it; and what the study of it has done to him. It should indicate not that his holder has docilely and uncritically absorbed a given quantity of factual knowledge which he has accurately regurgitated in the examination schools, but that he has been actively involved in the intellectual process of learning and is capable of contributing to it; that he knows how knowledge comes to be knowledge, how the books he reads come to be written and with what reservations they need to be read, what evidence is and how to evaluate it, how hypotheses come to be formulated and tested, how in short to tell the false from the true. And if he does not send out into the world should be fissile material with a long half-life; certainly one that has at least some of their own professional careers. That, I suggest, is what you have the right to expect from holders of a university degree.

I have talked about the way in which universities see themselves, and about the expectations which society can reasonably hold of universities. What about the students themselves? (I am afraid I can’t avoid using this term, as applied so generally to what we call “university students.”) To the student in the classroom, whether, say, in a lecture or a seminar, the world seems to be divided into the students and their teachers, the students and their tutors, the students and the administration, the students and their peers. The student is, at the beginning of his university career, unaware of the possibility of any other relationship. It is this division which, I believe, is responsible for the student’s critical attitude towards his teachers. He has been told that he is a consumer, and he should be, he is supposed to be, he has been taught to be unresponsive to teaching, to be judgmental, to be critical. The radio-active process should have begun. The student is at present in rather short supply.

But there is a deeper problem than either of these. Universities are not simply academic supermarkets, where the producers of knowledge dispense their wares over the counters to consumers; who then take their purchases to the home, and as you may have observed, is at present in rather short supply.

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material—we have to do the best with what we get; and it is remarkable how often the miracle happens, how water can spring from the rock, how the rose can flower on the briar, how the inert dullard can stir into life towards the end of his second year. But some material is simply incombustible, inert, capable of no more than automatic ingestion, uncritical regurgitation, with no critical awareness to be awakened—if you like, academically tone-deaf. If too much of such material is taken in, the work of the university becomes impossible. The lecturer becomes simply a schoolmaster, drilling his pupils to pass examinations, too busy teaching his subject at the most elementary level to do his primary job of thinking about it and contributing to it. The central activity of learning comes to a dreary halt, for students and teachers alike.

There are some university departments in this country where this has happened, though I refuse to say which. I do not agree with Kingsley Amis's lugubrious comment, observing university expansion in the 1960s, that 'More Means Worse'; rather I was conscious in London during that decade of how much excellent material we were having to turn away. But there is no doubt that the assumption that the university intake must be increased, that all students with a certain A-Level attainment must be found places, that a given proportion of the population must have university degrees has led, not only to the admission of a great deal of this inert material at the undergraduate level but to the recruitment of teachers with little intellectual curiosity or teaching skill (and it is remarkable how often the two go together). Such people do not improve with age, and they tend, when they reach positions of authority, to recruit their like. Fearful of the laws of libel, I shall say no more.

To say that some universities, or at least some departments in some universities, are not doing their job is only to state the obvious. They have gone inert. It has happened before. Oxford and Cambridge went inert for about a hundred years and had to be poked and prodded into life by a pretty ferocious Royal Commission—in days when Royal Commissions could be ferocious. You are no doubt professionally very up to date on university form, and know perfectly well that a man with a Lower Second in English from Birkbeck University would have got more by going to a day continuation college at Norden than anything he would have acquired at that dump. But that is the case with every profession—not least I suspect, yours. We all have our disaster areas. And disaster strikes in universities when we get our priorities wrong; when we cease to be bears of Learning and think of ourselves as simply educational establishments fulfilling certain social norms, fighting polytechnics for our quota of students; when, in so much brutality and cost, and to use the ghastly jargon of our time, we become student-oriented rather than subject-oriented. Because if our first concern is not with our subject, if our central activity is not learning, then we have nothing worth-while to teach—or will have nothing worth-while for very long. And the good students will quickly realize this and go somewhere else. And the wise employer will say Thank you so much for coming to see us, don't call us, we'll call you. And nobody will be very happy.

In mid-September Frank Wright, Canon of Manchester Cathedral and father of our organist, Mr Simon Wright, broadcast on Radio 4 A Pilgrim's Tale, telling the story of an Anglican pilgrimage in June from Wolverhampton. He focussed on the tales of a widow, a policeman, a housewife, and a priest, one of whom experienced what could be claimed as a cure. The same things happened to those pilgrims as to others, Catholic or not—hope, bewilderment, horror at the commercialism, a longing for quiet, a feeling that the sick were 'on view' and not taken for granted, mixed feelings about the baths, and so on. But what was different for this group was the realization that at the centre of the action of Lourdes, the daily Eucharist, they were left out. One of them called herself 'a second class pilgrim present at a first class miracle'; in her wheelchair she was put in an exalted place near the altar, only to be passed over at the distribution of Communion, which understandably hurt her. She felt at that moment at the deepest level of all, the level of our faith, the God of all rules wanted to break through the rules.

There were several reactions from the pilgrims. Canon Wright asked, 'Is it all just superstition under the respectable facade of organized religion?' He commented that Lourdes exists perilously close to feeding off the sick, who are on show. Others were delighted, or disappointed—yet for many more hope and love had been brought into lives deeply wounded; and with hope, peace of mind, and with peace, prayer, and with prayer, the presence of the presence of God. To me it was a piece of heaven: if I were cured, I should stop here for the remainder of my life. There are people at Lourdes who have done just that.

What follows is a gathering of comments upon the annual miracle of Lourdes: a short account of the Ampleforth pilgrimage; a long impression from the features editor of Country Life, going back to the initial history of it all; and an account of a single Lourdes medical miracle—a physical one, for the spiritual ones are more common but less apparent by a surgeon on our pilgrimage.
Lourdes, Easter 1978

The Easter term ended in a dash to Lourdes for Fr Justin Price and three sixth formers from St John's: Jonathan Copping, Justin Read and Martin Sankey. With the boys still wet from the showers after the 32 x 200m Inter House relay, we were driven at high speed into York to catch the train to London. Thence, after a brief visit to Abbot Basil, we took the overnight boat and train to Lourdes where we had been asked to organise the Easter Liturgy for some 2000 English-speaking pilgrims.

Lourdes was comparatively quiet; the shops shuttered and the various processions for the sick suspended. Our attention was focussed on the Liturgy of the Triduum, celebrated in different language groups in the churches around the Domain. We were assigned the Rosary Basilica, which we shared with a choir and orchestra preparing performances of the Matthew Passion and the Messiah. Picking our way round the microphones and music stands, we arranged the Liturgy of the Word on each day as best we could, Fr Justin acting as MC or celebrant and the boys as readers and servers. At a pre-arranged signal, delivered by a gesticulating sacristan, each nationality left its enclave and converged on the underground basilica for the rest of the day's liturgy in a more polyglot form. The Easter Vigil procession was particularly moving, thousands of pilgrims entering the basilica front every side, raising lighted candles above their heads as they sang the paschal alleluia: the catholicity of the Church made alive.

There were lighter moments too. Between the lengthy ceremonies we relaxed in café or bar or, in a different key, at the Grotto. Between rather lengthy meals, we attempted to work off the effects of the gastronomic delights pressed upon us by our generous hosts, the Rector and priests of the Maison des Chapelains, by climbing the hills around the town. The French thought this an eccentric thing to do after breakfast and madness after lunch. In fact, their curiosity was sufficiently aroused to ask us to come back and do it all again next year. J.A.P.

April 1978

This year's Ampleforth pilgrimage brought 180 people to Lourdes, some forty of whom were sick or disabled. There was sadly one noticeable absence: Fr Martin was not able to lead the pilgrimage because his mother, Mrs Haigh, was not well enough to travel with us as we had hoped. His place was taken, if not filled, by Fr Justin Price, who with the generous help and guidance of all, and especially of Alan Mayer, Paul Williams, Ann Trowney and Lucia Thompson, piloted the pilgrimage through the week without fumbling altogether. It was, of course, a very happy time. At the beginning of each pilgrimage, one wonders why one has let oneself in for it again; at the end, one is looking forward to the next time.

The meeting of young and old, sick and healthy, late nights and early rising, prayer and services, enriches and exhausts so that one leaves with the niggling question, 'Why don't I live like this all the time?' One has some idea of the answer too, and it is not altogether flattering to oneself. J.A.P.

Lourdes and the Story of Bernadette

Envisage a Pyrenean hilltop town, a medieval castle at its peak and a serpentine river below. Imagine this place additionally thronged each year, from April to September, with nearly four million visitors, including over 60,000 sick, some of whom are crippled, some blind, others dying, or in abysmal suffering. Contemplate, in your mind's eye, this small town to be punctuated with 116 hotels, a large nineteenth century hospital (Hôpital de Notre Dame de Sept Douleurs) and a thousand tourist shops, many of them shoulder to shoulder, and nearly all, apparently, displaying the same wares, rank upon rank of holy fetishes and Pyrenean knick-knacks. Visualise a resort whose main centre of attraction is neither the plaza nor the fairground, nor picture galleries, nor museums, nor night clubs (for there are none worth speaking of), but a little cave, a grotto, nearly a mile from the town's centre, hard by the river and fashioned from the base of a rocky, outcrop feature called the Massabielle.
and, above this, a tall white church, a hundred years old. See the grotto as the focal point of an ecclesiastical estate of 30 acres adjacent to the town, an estate containing two more chapels and half-a-dozen other places of worship, including an underground basilica with a capacity for 25,000 people. The estate is called the Domain of Our Lady.

Imagine a continuous traffic of pilgrims, some in family groups, and others in soldierly columns, which, on universal occasions, are headed by banners confused with the same of their order or society or nation or town. And then more pilgrims—whose voices shoulder-strap, fretted, the utilitarian emotion of stretcher-bearers, enthrall them as benediction, male helpers of the sick, or whose white dust-coats and white head-scarves tell you they are blind patients—all volumes for a dedicated week of summer, pulling and pushing wheel-chairs and wheel-borne stretchers. All heading to attend Mass, or to take the baths, which are fed from the spring that flows from the Grotto, or to crowd round that holy of holies itself. Try to visualise a gigantic procession of candles at twilight and 30,000 voices singing Ave Maria in 20 different languages, yet in perfect chorus. And understand that all this action began 120 years ago with the realisation of a poor, sick, illiterate 14-year-old girl.

"Blessed are the pure in heart for they shall see God..." she that humbly sought to ascend the ladder of achievement. By 1855 he was bankrupt and, to make matters worse, he lost an eye in a threshing accident. He abandoned the mill and took work wherever he could find it. Soon Louise and her five children (survivors from nine) were at starvation level; one of Bernadette's brothers would follow the town pigeons to discover where the crumbs had fallen between the cobbles, another scraped the candle-grease from the church floor and ate it.

Soon the whole family was reduced to living in a hovel sent them by a cousin, a minute room known as the cachou, for it had recently been a one-cell prison. When starving Francois found no work he stayed in bed to conserve his strength, while Louise occasionally managed to hire herself out as a washerwoman. Her life had never been easy: years ago her dress had caught fire from a candle and her body was so badly burned she could not breast-feed her children. Bernadette, who was consequently sent out to nurse with one Marie Lagues in Barres, grew up very sensitive, easily given to tears and laughter and always deeply preoccupied with religious thoughts. She was a delicate girl, she succumbed to the cholera epidemic of 1858, had her back rubbed raw with handfuls of straw to cure her of it, and, as a result contracted chronic asthma.

Nevertheless, at 12, she was employed by the Lagues as a children's help and also as a day-labourer, in which roles she proved to have all her mother's responsibility, none of her father's clumsiness and more approach. But for all her enthusiasm, moral understanding and integrity—her confessor, Abbe Puyjalon said she was incapable of telling a lie—she was not yet learned to read or write. Only after several attempts did she succeed in mastering the Catechism qualifying her for the Communion for which she yearned. But some said that her spiritual growth was ten times that of the smartest girls in Lourdes.

11th February, 1858, was the date marking the dynamic turning-point in the short life of Bernadette Soubirous. That bitterly cold morning her mother gave her leave to take her sister, Toinette, and a friend, Baloume Abadie, to go foraging for wood in Massabielle, the steep thick hill a mile away, under which flows the river of Lourdes, the Gave de Pau. Obviously some inner prompting already drew Bernadette to a particular spot. Let us go by the point where the mill-stream meets the river... she suggested, 'for there the bones are shored up and we could sell them to the woman who makes animal black.' When they came to ford the mill-stream, Toinette and Baloume splashed across in their shoes, without hesitation leaving Bernadette behind, suddenly feeling the breathlessness of her asthma at its worst.

Bernadette's parents, Francois and Louise, had scant idea of business; he was one of those who seemed to be failed to descend the ladder of achievement. By 1855 he was bankrupt and, to make matters worse, he lost an eye in a threshing accident. He abandoned the mill and took work wherever he could find it. Soon Louise and her five children (survivors from nine) were at starvation level; one of Bernadette's brothers would follow the town pigeons to discover where the crumbs had fallen between the cobbles, another scraped the candle-grease from the church floor and ate it.

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As she began to remove her shoes and stockings, she heard a noise, in her
own words 'like wind, but the trees did not move'. And, looking up at the
grotto, '... I saw a lady dressed in white, she was wearing a white dress and a
blue sash and a yellow rose on each foot. the colour of the chain of her rosary ...'
Bernadette took her rosary from her pocket and tried to make the sign of
the cross, but found her hand would not move, until the apparition had made
her sign. And when I had finished my rosary the vision disappeared all at a
stroke'. She was still in a state of open-mouthed, wide-eyed ecstasy when
Fontaine and Boulme saw her again. Two days later the curate to whom
Bernadette confessed, with her permission related that ecstasy to the Dean of
Lourdes, Father Marie Dominique Peyramale.

'She was young, my age; she spoke our dialect; she was very beautiful ...'
Bernadette's encounter at the grotto on 11th February was to prove the first
of eighteen such meetings, the last occurring on 16th July. Although once or twice
she made the journey only to be disappointed, on nearly every occasion her inner
impulses proved true. At each visit larger numbers of inquisitive townsfolk
followed her, but the apparitions remained unaltered and the only clues
spectators gained of the dialogues were from Bernadette's passionate gestures
and expressions. At last she referred to the apparition as 'Taút', which is, in her
third language, a beguiling, coquettish expression, and a mystery. On one occasion,
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people pressed around her.

Despite the fact that the apparitions had continued throughout February,
March and April, the authorities began to react with increasing suspicion and
distrust. On 25th March, a year after the first visit, the parish priest, Abbe
Peyramale, was summoned to the grotto to see for himself the area where
the visions had occurred. He was met by a large crowd of people who had
come to see the grotto themselves. The Abbe Peyramale remained composed and
unperturbed. 'You will find the grotto's healing spring,' he said, 'by following
the directions given to you by the Virgin.'

On 4th June the town functionaries tried to have her locked up in the
madhouse, but Father Peyramale prevented it. Since 25th March he had known
that Aquerb was the Virgin Mary. For the previous day, the day Bernadette was
confirmed and received her first Communion, she also experienced more of those
cogent promptings to revisit the grotto. The Abbe Peyramale said: 'See if you can
discover her name.' At five o'clock next morning—Lady Day, which commemorates
the date, nine months before Christmas, on which the angel Gabriel announced
Mary that she was to be the Mother of Jesus—the Virgin Mary appeared
again to Bernadette and said, 'Kiss the ground for sinners.' But when Bernadette
opened her hands towards the ground, then closed them across her bosom and
raised her eyes towards the sky with the words 'Que soy er Immaculada
Conception'.

'The Miracle of Lourdes'. Page 49.
The words 'Immaculate Conception' meant nothing to simple Bernadette; they could not have done; they were the Pope's definition when he avowed the Blessed Virgin's impeccability, her total freedom from sin, four years previously. Through this inarticulate, artless peasant child the Mother of God had now endorsed that truth. Bernadette repeated the words haltingly to Peyramale, who, excited as he had never been before, saw the girl in a fresh beatified light, but only as a messenger, and himself as Our Lady's agent. 'Tell the priests to have a chapel built', Mary had instructed Bernadette, '... go and tell the priests that I wish the people to come here in procession, to pray here, to show their penitence. Penitence, Penitence, Penitence ...' Of course, thought the Dean of Lourdes, these words were for him.

The police put barricades around the grotto. These were promptly pulled down —by the working people, who by honest instinct were the first to recognise Bernadette's truth —were re-erected, then demolished again and dug in again. When the child Prince Imperial, travelling in the Pyrenees, suffered from extreme sunstroke, his governess collected a bottle of water from the grotto spring, and when she sprinkled the Prince's forehead with it, he was instantly healed. Napoleon III going to meet the boy in Biarritz and seeing the miracle for himself, dashed off a telegram to Lourdes: 'a bas les barricades!'. And they never went up again.

But three-and-a-half years elapsed before the Church was ultimately convinced. On 28th July 1858, a little under two weeks after Bernadette's 18th and last apparition, Monsignor Laurence, the Bishop of neighbouring Tarbes, convened an enquiry into the authenticity of the ecstasies, and finally on 18th January 1862 issued his five articles, beginning 'we judge that Mary Immaculate, Mother of God, really appeared to Bernadette Soubirous on 11th February 1858, and on subsequent days, eighteen times in all, in the Grotto of Massabielle. . . .'

In the grotto hang crutches, the word 'me.' attached

Money poured into the Grotto offertory boxes, and with this Peyramale laid the foundations of the Basilica which was to rise above it, the 'chapel' requested by the Virgin. In 1864 he inaugurated her statue in the Grotto. Bernadette thought the figure too old, pale and much too formal. 'No statue of the Virgin would be pretty after having seen the original', she exclaimed. 'Oh, Blessed Mary, how You have disgraced Yourself!' In 1866 the Bishop called to the Marian experts, the Garaison Fathers —the Virgin had appeared early in the sixteenth century to a shepherdess of Garaison—and their leader, Father Serve, who disliked and despised Peyramale, soon took over from him as the brain behind the construction of the whole Domain of Our Lady, and Peyramale died, a disappointed man, exactly a century ago.

The inauguration of the Basilica of the Immaculate Conception took place in 1876; and two years later the first National Pilgrimage was arranged. In 1879 —the year in which the foundation stone of the church below the Immaculate Conception, the Basilica of the Rosary, was laid—came the first organised pilgrimages of the sick. 1925 saw the celebrations in honour of the beatification of Bernadette. She was canonised in 1933.

Saint Bernadette's famous life began and ended in 1858, and yet her 'heaven on earth', to use her own words, was the Grotto, spun out another twenty years in this world. The Sisters of Christian Instruction and Charity continued to educate her, taking her in, on Peyramale's insistence, as a boarder in 1860. Time and again they allowed her to be hauled out of class, against her will, to relate her experiences, and day after day, she was pestered in the streets. When she attended the inauguration at the Grotto crypt, in May 1866, she asked to be hidden anonymously in the background, but it was not allowed. 'You fools. she told them, 'to show me off like a rare animal'.

By that time, despite her chronic ill-health and intellectual backwardness, with the help of Peyramale she persuaded the Superior of the mother-house of her Order, in faraway Nevers, to take her on as a nun. On 3rd June she paid her last visit to the Grotto, and wept bitterly when the time came for her to return to the Hospice.

The day after she arrived at the Convent, Sister Marie Bernard, as she was to be called, was required to give a full account of the eighteen apparitions, but after that the subject was never raised again. Those in charge had a low opinion of her; the Mother Superior found her 'vulgar and lax in her devotions'. Bernadette had a low opinion of herself, too. 'What do you think of me?' she asked another Sister. 'Stupid! Don't I know that if the Virgin Mary chose me, it was because I was the most ignorant. If she had found someone more ignorant than me, she would have chosen her'. Bernadette died on 16th April 1879, aged 35. Dressed in her nun's clothing, her body remains preserved under a thin covering of wax in a glass coffin in the convent of Saint Gildard, at Nevers.
A year before her end the archives of Lourdes Medical Bureau were started. Thousands of 'cures' have since been recorded, but only 63 of these have been recognised as 'miracles'. Each case is examined at the Bureau, by all the doctors of all races, ideologies and nationalities, who happen to be in Lourdes at the time. And, if recommended, they are passed up to the International Medical Committee in Paris, which is comprised of 30 experts from 10 European countries. But the final verdict comes from the Church.

Why did Our Lady, 'the being whose love was never limited by sin', declare she could not promise to make Bernadette happy in this world? Why did she allow her chosen peasant girl to stay ill to her dying day? 'Be glad that God has singled you out for the privilege of suffering', she might have told her, as the Church now tells the crippled, the blind and the diseased. 'Be glad to accept this sacrificial role.'

Very few win the cures they seek. But perhaps every pilgrim leaves Lourdes with some other important benefit, spiritual or emotional, if not physical, for themselves or for their loved ones. And those benefits may prove more vital in their lives than physical improvement. Lourdes is, above all, a dialogue between the sick and their volunteer helpers and nurses. For the sick are by no means passive in the hospital wards and on the spiritual occasions, too, they beseech on the altar for a new emotional strength and self-knowledge. Two of the events which most impressed me when I was with the pilgrimage were the Concelebrated Mass in the underground basilica of St. Pius X. and the Blessing of the Sick on the evening before the main procession.

**THE CURE OF VITTORIO MICHEL**

While doing his military service in the Alpine Corps, Vittorio Michel at the age of 22 was admitted to the Verona Military Hospital on 16th April 1962 complaining of pain in the left side of the pelvis and left leg, and with a large ill-defined mass in the left pelvis and buttock, limited movement of the left hip, and shortening of the left leg. After various unsuccessful therapeutic trials, an X-Ray on the 22nd May 1962 showed gross destruction of part of the left pelvis and hip joint, with a large ill-defined shadow suggestive of a malignant tumour. This was confirmed by a biopsy removed of a piece of the tumour and on the 29th May by a highly invasive malignant growth, generally rapidly progressive. The left leg and pelvis were amputated, amounting to about 25,000 people, including over 2,000 sick and all the hospital staffs (every member a volunteer) poured into the vast concrete structured stadium, which resembles a mammoth air raid shelter.
were then immobilised in plaster and on the 1st August 1962 he was sent to a Radiotherapy Centre to be given Cobalt treatment, but three days later he was discharged without treatment apparently because it was thought that this would be useless. He was then sent to the Trente Military Hospital where during the next ten months he received no specific treatment, despite radiological evidence of progressive bone destruction, gradual loss of all active movements of the left lower limb, and general deterioration. X-Rays on the 13th November 1962 and on the 12th January 1963 showed increasing destruction of the left side of the pelvis and upward dislocation of the head of the femur of 7 cms. “The femur has lost all connection with the pelvis and is completely dislocated.”

On the 24th May 1963 he went on pilgrimage to Lourdes, where he was bathed in plaster several times. From the 1st June his pain disappeared, his appetite returned, an unexpected improvement in his general state occurred, and the patient considered himself cured. He returned to the Trente Military Hospital, and on the 30th June 1963 his doctor noted “general condition much improved, sudden arrest of growth of the tumour”. On the 14th July 1963 an X-Ray showed no marked changes, but in the subsequent weeks he gained weight steadily and was now able to walk (in his plaster) without pain. By the end of November 1963, all pain had disappeared and there was a considerable weight gain.

On the 18th February 1964, the plaster was removed and he was able to walk freely and easily. There was asymmetry of the pelvis with dislocation of the left femoral head and shortening of the left leg, and an X-Ray showed a remarkable reconstruction of the bony pelvis and formation of a new acetabulum (socket) for the head of the femur 4 cms. above the old one. On the 24th April 1964 he was discharged from hospital ‘until for military service’, after which he resumed his trade. In 1967 he married, and now works daily on a machine in a textile factory. He drives a car. He and his wife go annually with their Diocesan pilgrimage to Lourdes as brancardier and nurse.

On the 3rd May 1971, the International Medical Committee of Lourdes declared that

1) Micheli’s illness qualified as real, certain, and incurable;

2) the development of the sarcoma abruptly altered on the occasion of his pilgrimage to Lourdes;

3) the cure was effective and lasting;

4) no medical explanation is capable of being given for this cure.

In 1973 a Diocesan Commission was nominated by the Archbishop of Trente to investigate the case (according to the rules laid down by Benedict XIV), and on the 26th May 1976 the Archbishop of Trente solemnly recognised this cure as “an intervention of the power of God, the Creator and Father, and by the intercession of the Immaculate Virgin”.

Comments:

The following points are noteworthy:

1. The date of the Cure: the evidence is incontrovertible that the timing of his recovery is from the date of his pilgrimage to Lourdes, prior to which his state was of progressive deterioration.

2. There was no period of convalescence: his appetite was regained immediately, his pain disappeared, and he felt much better; having arrived a very sick man on a stretcher, he was able to walk in his plaster a month later.

3. The Radiological appearances: a comparison of the X-Ray appearances of the left hip-joint before and after (19th Feb 1964) his visit to Lourdes show the astounding appearance of a new hip-joint several cms. above the one destroyed by disease.

4. Functional capacity: the above X-Ray appearances have been accompanied by a nearly full recovery of function. On the 23rd April 1964, the following notes of his condition were made—4 cm. limp, no pain, normal gait. Extension of hip normal, flexion 90°, rotations normal, abduction and adduction slightly limited. The muscular atrophy has disappeared.

5. Maintenance of Good Health: the patient remains alive and well today, without deterioration or recurrence.
In this issue, reviews have been arranged under headings in the following order: In the Light of the Cardinal of Krakow; Old Testament Studies; New Testament Studies; in this issue. reviews have been arranged under headings in the following order: In the Light of the Cardinal of Krakow

Ecclesia Anglicans.

Thom who feel the need to brush up their knowledge could do much worse than read Pontiff, the Papacy should once again become a key focal point of ecumenical interest. This is a good book, scholarly and detailed, but uncluttered, so that the wood is so important it deserves individual treatment. Its continued importance is evident from the second book.

Orthodox, Methodist and Anglican—have powerfully fulfilled their mandate to pull no punches. Here there is clarity, but no shrugging of issues or difficulties. Having the value of the book. While there is no space to do justice to its contents per se, I want to say that I felt a qualified upsurge after reading it nevertheless the problems are still formidable. And one thought keeps recurring during my reading.

Theology today generally is governed by the view that grace builds on nature. God has the initiative, yet he draws us to overcome a stumbling-block. The clearer our understanding of the mind to overcome a stumbling-block. The clearer our understanding of the significance of China. In his account of Christians for Socialism, he does not mention the most commonly discussed in Testamentae, but he outlines the criticisms levelled against CFS in the first book.

But the papal question is so important it deserves individual treatment. Its continued importance is evident from the second book.

Peter Hebblethwaite is a clear-sighted commentator with a pleasant style and a dry sense of humour, valuable in one who is writing about matters not usually notable for their amusement. He first gives an account of the early Christian/Marxist meetings in the hopeful years between Pope John's Pastoral in Turin and the 'Papan Springs'. As he has pointed out in his Introduction to Machiavelli's "A Metaphysics of Man", it was a new brand of Marxists who attended these meetings. In 1968, for Giulio Girardi, a leading Catholic participant, was "There is a Marxism that is open to dialogue, the Marxism of men. And there is a Marxism that is closed to dialogue, the Marxism of institutions. (More recently, Girardi himself has become a Christian Marxist.) The author goes on to describe developments since those early days: the theology of Liberation, the rise of Christians for Socialism, Euro-communism, the possibility of an authentic Marxism. In his account of Christians for Socialism, he does not mention the most commonly discussed in Testamentae, but he outlines the criticisms levelled against CFS in the first book.

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universal law. The dilemma remains for the Christian who tries to be aware of the causes of injustice: and there seems no way out of the pain of it. Brendan Smith, O.S.B.

Patrick O'Mahony THE FANTASY OF HUMAN RIGHTS Mayhew-McCrimmon 1978

Much better place. His successful endeavours to lead his Birmingham parish to an

decadent Christianity in the West: our proclivity for separating our religious convictions (his protest to Shelepin was because Soviet Trade Unions 'are not free' (sick), genocide in

nation states. That he quotes without chiding 'violence is the only alternative for people

demand all human rights' beds fill the gospel. With seven a word on Ravaia's Cogal

proposing to Mohop in Bonneville Sociol. J. 1971 in Bemelli (1972) and Cambados (1973) seems to have stamped him also since he instances Stroesser as his first practitioner since Hitler. Sadly too the 1933 Concordat is condemned as 'sectarism', even 'criminal'. As the Concordat, with all its propaganda failure, provided a juridical basis for the defense of German Catholics (and Jews) not entirely different from what the Helsinki agreement is intended to achieve today. Your

reviewer found Fr O'Mahony rather too 'horizontal' (he speaks of the 'merely spiritual') and would have been happier to have seen All (to the Church in Need included in the list of agencies on page fifty-five) to the pastoral level one can only admire him. I suggest his human rights will finally cease to be a fantasy when he too comes to avoid the

'polarisation' he fears. I trust a second, future book from him will show this.

Philip Vickers


The works of Solzhenitsyn come as something of a shock to those who expect

liturgy to be light entertainment, mildly analgesic, escapist and decorative. Of course

there is, particularly in the incomparable One Day in the life of Ivan Denisovich, a

wonderful mastery of the novelist's craft, a tautness of writing and a control of complex

themes he uncovers to insights he finds in the writings of Marx.


In a foreword Jose Maria Diaz-Aligria plots Miranda's progress from the study of theology and economics at Frankfort, through a period of Christian social activity in Mexico and a study of Marx's writings, to specialised study of the scriptures at Rome. This book is an act of synthesis arising out of a series of ponderous and

penetrating biblical studies with occasional commentaries linking the themes of the biblical themes he uncovers to insights he finds in the writings of Marx.

'Bear Yeshua to achieve justice for the poor' (p.44) gives a clue to the chapter

On the God of the Bible. Though critical of Hegel and Breithaupt the evangelist is

throughout formed within existentialist categories: 'the real man, the flesh and blood

of God (Man) needs the objective God in some way . . . at that moment God is no longer God. Man has made him just as an idol, God is God of the Exodus, flowing in history on behalf of the oppressed, and of the exiles. His very nature is danah—justice.

The chapter on Law and Civilisation opens with a detailed exposition of metaphor—

judgement. 'Mispat is the defence of the weak, the liberation of the oppressed, doing justice to the poor'. . . Miranda's thesis is the humanity of Yeshua (p.137). In the course of this exposition a radical distinction is drawn between the Sinaitic tradition by which the Law was understood and the Yeshua of Esdras which is the final form of the Law and the Law as understood by means of the Gospels and the New Testament.

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that it was able to co-opt and assimilate for its own advantage and reinforcement even the power of Christianity itself, dulling its edge through a reduction to the Greek world view.' (p.254).

Glory and Justice are synonymous when applied to God. so that Yahweh is peculiar rooted in inter -personal relationships. The dialectics of faith demand that 'the definitive for Marx. In the use of charis kai aletheia to translate heard trvmeth it is claimed that an attempt was made to say in Greek what is peculiar to Hebrew faith. In the same cause we are told that the glory of the Son of God is earthed in the act of the delivery of Israel from slavery and in the feeding of the hungry, and that all valid theological language is rooted in inter-personal relationships. The dialectics of faith demand that 'the definitive

Oscar A. H. Schwitz, 'The Pharisee takes upon himself the task of preventing every- framework essentially foreign to biblical faith. We are told to -ice over in quotation from

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and not expressed its faith in N. -Platonic. Aristotelian and Stoic terms without surren-

torff and Schmid succeed in convincing a majority of scholars, this will'harm de Vaux a

a more traditional estimate of Israel's early history, this will tend to vindicate. for

Professor de Vaux's tentative conclusions about the Patriarchs.


For nearly twenty years, two major histories of ancient Israel in English have held the field for use at college or sixth-form level; those of Martin Noth and John Bright. Although these were joined recently by a translation of the history of S. Herrmann, it is significant that the publishers of Bright and Herrmann have just released a cheaper edition of their previous book. In a cheap study edition, Noth and Bright differ considerably, especially in their approach to the critical problems of Israel's history. Noth's book, a summing up of traditional reconstructions of Israel's history from 900 BC to 1800 BC, is essentially a literary critical approach which often seems to arrive at negative historical results, compared with traditional reconstructions of Israel's history. In 1962 the author published A. Die Bibel und die Phantasie, a study of the Bible and its influence on modern culture. In the second edition, Noth and Bright differ considerably, especially in their approach to the critical problems of Israel's history.


In the past the problem posed for biblical commentators by the book of Genesis has been that for them the Bible began at Exodus. This was a result of the uncritical view of the book as a literary unity being replaced by the academic consensus that the book was a collection of separate literary works from at least three different sources. In the second edition, Noth and Bright differ considerably, especially in their approach to the critical problems of Israel's history. Noth and Bright differ considerably, especially in their approach to the critical problems of Israel's history.


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In the introductory section, the author puts the JEPR sources into a new perspective, establishing the nature of the literary forms — genealogy, narrative, myth, epic and saga — and concludes with a discussion of the emergent theological interpretation and the community for which it was written and for the present Church. This is then followed by a fine line commentary on The Book of Genesis (Chapters 1—3), the story of Joseph (Chapters 37—50), the story of Israel (Chapters 50—12) and the story of Jacob (Chapters 37—50).

The commentary is concise, detailed and yet very clear to follow, dealing effectively with each of the above sections, with many detailed references to other commentaries, particularly that by Gerhard von Rad. Nevertheless the reader will find topics where he may disagree in interpretation with the author. There is for instance a conflict between the author’s interpretations of the origins of circumcision and that by George Every (The Baptismal Sacrifice, SCM Press). Again in chapter 46.34, this has often been considered a line by line commentary on The Book of Origins (Chapter I—11). the Saga of community for which it was written and for the present Church. This is then followed by a key verse in the dating of the Exodus through its reference to the Hyksos. Unfortunately the author makes little reference to the implications of this verse. Nevertheless this is an excellent commentary on Genesis by one of the foremost American Bible scholars and will prove a very useful additional commentary to all Old Testament scholars.

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beyond the cove of those who accept the Griesbach Solution; and the present work by Professor Rit is symptomatic of a general dis-ease with the present situation. The Gospel of Matthew and Matthew is likewise independent of Mark, and he holds to the view that they both independent documents, even in their Latin version. For him the Gospel of Mark is independent of the long and largely oral tradition (p.108). It is true that he is not a professional biblical scholar, but he is currently Professor of Classics in the University of Toronto. But this need be no disadvantage, and there am even some who would argue that such detached and disinterested scholars from other disciplines would now have solved the whole problem if the professors had left it all to them! His book is indeed notable for the freshness of its approach and for its scholarly quality. He makes many perceptive judgments with which the reviewer would agree, for example, that because an evangelist has more primitive material in one place it does not follow that he was writing earlier (p.92); that Jesus must have often repeated his sayings and parables in slightly different forms and wordings at different times and places, like all good preachers; that in its oral tradition has been unduly minimized in recent years. He also has a valuable and penetrative critique of the important work of M. D. Goulder. Midrash and Lection in Matthew (pp.10-11). Like most other scholars he concentrates almost exclusively on this aspect. But it is the opinion of the present writer that no solution will ever be reached as long as attention is concentrated on this area in the Mk-Lk problem. Only when the Lk-Mt problem has been cleared up without interference from Mk. Consequently, Professor Rit's volume, though a true and hopeful sign of the decline in belief in Markan Priority, can do little more than call on the professional body in general radically to re-think the whole problem.

Bernard Orchard, O.S.B.


I have been familiar with Bauer's encyclopaedia for several years now, and have always found it an invaluable key to understanding themes and concepts that run through both the old and new testaments. It has been conveniently reprinted here in one fat volume, very pleasantly produced on good paper, as both a work of massive erudition and also a standard work of reference. It is the fruit of Catholic German Biblical scholarship: Bauer has edited more than 200 articles by 53 contributors, each with its own bibliography, together with a long general bibliography and extensive indices. Of course, the articles are of uneven quality, ranging from concise essays to monographs that are little more than long lists of references. They cover such broad themes as Adoration. Building up, Self-denial, or more detailed definitions and problems such as Angel, Apotheosis, Day of Yehovah. For the most part, they avoid technicalities, and are directed at readers who need not be familiar with much modern biblical scholarship. It is the New Testament section that concerns the Hebrew or Greek texts. In this it differs from a work such as Kittel's ten-volume Theological Dictionary of the New Testament, which is ordered by Greek words and phrases, explaining their meaning and use. Although intended for the layman student, Bauer does offer a short index of Greek and Hebrew words, but it is not always easy to find the article one wants.


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Concepts can be translated in so many different ways, adaptation or building up, assumption or taking up, that the reader does not always know where to look. There are also a few omissions, the most notable of which is the word KONVOKATION, which arises repeatedly, sharing, fellowship. It is an important word, that often passes unnoticed because of the variety of ways it is used, as community, participation, society, coalition, but it might be as ideas as belonging to the room, to the soul fellow community. Whereas Kittel shows how many kinds of sharing are closely related, as is obvious in the Greek text but not in the translation, Bauer does not bring them together under one heading. Instead one has to search for its use under various articles—Church, Eucharist, Gnosis, Love, Witness.

St. Bauer's encyclopaedia is an indispensable aid to understanding the Bible, if approached with patience and some caution. At nearly £20, it still seems a good buy.

Bernard Orchard, O.S.B.

JOHANNES B. BAUER

ENCYCLOPAEDIA OF BIBLICAL THEOLOGY


I have been familiar with Bauer's encyclopaedia for several years now, and have always found it an invaluable key to understanding themes and concepts that run through both the Old and New Testaments. It has been conveniently reprinted here in one fat volume, very pleasantly produced on good paper, as both a work of massive erudition and also a standard work of reference. It is the fruit of Catholic German Biblical scholarship: Bauer has edited more than 200 articles by 53 contributors, each one with its own bibliography, together with a long general bibliography and extensive indices. Of course, the articles are of uneven quality, ranging from concise essays to monographs that are little more than long lists of references. They cover such broad themes as Adoration, Building up, Self-denial, or more detailed definitions and problems such as Angel, Apotheosis, Day of Yehovah. For the most part, they avoid technicalities, and are directed at readers who need not be familiar with much modern biblical scholarship. It is the New Testament section that concerns the Hebrew or Greek texts.

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Gilbert Whitefield, O.S.B.
IV. ECCLESIA ANGLICANA

Ed. Ian Ker and Thomas Gornall, S.J. THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN vol.i Ealing, Trinity, Oriel February 1801 to December 1826. Clarendon Press 1978 $26.50 & 346p. £18.50. This volume completes the great work of editing begun by the late Fr Dessain, ably assisted by Fr Gornall, for the Catholic period of Newman's life (1845-90). The series is a monument of scholarship and editing and will stand for generations as an example of how these things should be done. Newman has been well served.

But important as Newman's ideas are, it is the man who gives them validity, so perhaps it was the experience of his 'failure' in the schools which fixed in Newman a close bond with St. Benedict and a spirit of holiness, by which he meant a union with God so close that, by the very nature of the difference in being, there could only be the losing of one in the other.

This volume maintains the superlative standards of editing set by the late Fr Dessain. Any library without this series is incomplete.

Bede Emerson, O.S.B.

The full list of all his reading gives us a clear idea of what formed his thinking and we are able to observe his growth in independence of mind and belief. Especially fruitful were his experiences at St Clement's, where everyday contact with the sick of the parish led him to alter his ideas on regeneration.

It begins with a survey of Old Glory fit for James Morris's imperial volumes: the certainties of the ruling elite, Church and State bound as one (so that when William Temple died in 1699, President Roosevelt called his prayer) the certainties of world leadership (so that in 1946, when the World Council of Churches was inaugurated at Amsterdam, General Jan was in the chair). Churchill—a business supporting a Church from the outside, is as it were—was reluctant to leave for ever the ecclesiastical politics in 1945, and was not taken with the aging cartoon of York, nor the able and judicious fit Bell of Canterbury to the see which he had written Christianity and World Order in 1940 and gained international status in the War by standing out against Hitler. But he paid a penalty in those years by standing out against Churchill's undiscerning foreign policy, notably in retaliation-blockading and obliteration-bombing. So he remained the leading clergyman in Sassen, and after a long pause Fisher of London went to Canterbury.

Self-assured, sensible, friendly and full of energy, he proved master of the appropriate word—whether at village sermons or City dinners. First-class in practice, 'he did not take the theologians or poets or artists as seriously as Bell did.' He knew his ground. His father and grandfather, and his father, had all been Liebheadshire rectors making a clear appeal to the laity for new giving to save parish hardship.

Newman's published material presents another difficulty. The corpus of works is so extensive that few dip into more than one or two works. Whether he be doctrinal, homiletic, apologistic or theological the style is so fluid that his accuracy in the use of language is often overlooked, and people generally find in them what they are looking for, so often misunderstanding what they say. He has become one chapter on 'Gladstone & Benson', the others being dropped as 'relatively minor', which is sad for them when they are not-Gladstoned by a man illustrious in another field. Secondly, a chapter has been added (p. 320-79) on 'Leadership since 1945' and it is this that most strongly engages our interest here.

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the apostolic faith, and freedom in its apprehension and application, liberty of the spirit, and obedience to the disciplined life of the Church; the corporate unity of a divinely instituted People of God, and a free response of each in his own person to the grace and guidance of the Holy Spirit. The theme of the sermon was that the Church needed guidance of the Holy Spirit. It all amounted to a steady convergence. In controversy —notably against Bishop Barnes of Birmingham—he defended the interests of an outmoded vision of his Church. Thus he died, his prestige a shade tarnished.

After Fisher, the centre of focus in the Churches of England was not a person but a new institution, the Church General Synod, which met first on 4th November 1970, given power as much over doctrine and worship as over mundane affairs. Power, or at least influence, further devolved to the Parish Councils. In synodical government, bishops, clergy and laity were separated into Houses, each of which had to assess major proposals and had to make decisions. Moreover, the Archbishop of Canterbury's central machinery depended on the cooperation of the 43 dioceses for its effective working, and the Church Commissioners for its effective financing. The Church Commissioners, in turn, were dependent on the consent of the parish councils and archdeacons of the Free Church, he feared for Establishment and world-wide Anglicanism should they succeed too well, and turned from obedience to be a destructive rebel in the interests of an unexceptional vision of his Church.

The most successful enterprise since the War has been the modernisation of Anglican liturgy, leading up to the Alternative Services Book of 1980; it was put through with much consultation and careful testing in parishes. The least successful enterprise has been the use of TV and radio by churchmen, who have found religious programmes too often treated by TV producers as though they were political talks requiring a balance of several opposing voices, or treated as religious. Bishops remained pastoral or ministerial, unable to dialogue intelligently with a sceptical secular world. However, monasteries, convents and centres of spirituality, together with missionary societies and other charities, and theological colleges warmly approved the Church of England. All this was supported by the university course in 'religious studies,' albeit not by men who were not of the Church not willing to take up pertinent philosophies, or deeply implicated in the anti-intellectualism evident in Church life. So it was that such as Alcx. Vider, J. A. T. Robinson, Maurice Wiles and Dennis Nineham produced such books as The Myth of the God Incarnate.

While the movements prospered with a surprising vigour, the Church of England suffered a loss of nerve and some of its best men turned to the social sciences to exercise their Christian idealism, or to teaching or the BBC. The public agreed with them, easier company, finding it no less if the elderly and those with whom they had to deal as churchmen. Old forms of expressed religion were abandoned, and yet parents wanted their children to be subjected to religious influences and schools admitted a permanent spiritual presence in the state.

The Church became convinced that the love of living people was true religion, and GOLO its formalism and its ritual books, accepted it as a practice of other Churches as whole Christians, it learned to excommunicate and to the 'heavenly spark' to be the 'broomstick' in conjunction with the students' Christian Unions (which provided many of the new young clergy for Anglicanism).

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COMMUNITY NOTES

RT REV JOHN GERARD MCCLEAN, 1914–1978

John Gerard McClean was born in Redcar in the Cleveland area in 1914, the son of the then Town Clerk, Robert McClean. As a boy he was educated by the Marist Fathers, here in Middlesbrough, before proceeding to his priestly studies at Ushaw College. He was what we call an all-rounder. For not only was he outstanding in the athletic and sporting activities, being a first-rate footballer and cricketer, (as well as developing a great liking for golf which persisted throughout his life); in addition, he was also a highly successful student, excelling in all subjects and indeed would have been sent on for higher studies, but for the Second World War. For a period he was a Minor Professor in the College and exerted a considerable influence upon those who came under his charge.

In 1942 he was ordained priest, and appointed Port Chaplain first in Hull, then in Anchor House, here in Middlesbrough. Seven years later he was appointed Assistant at the Sacred Heart, Linthorpe, where he quickly became known to all the town as ‘Fr Mac’. Nine years later, he became Parish Priest of Richmond when the Jesuits left, and three years later Parish Priest of St Charles, Hull. He was still there when he was made coadjutor Bishop to the late Bishop Brunner, who the following year resigned the See and was present at the installation of Bishop McClean as his successor in July, 1967.

In all his appointments John Gerard McClean won great affection from both priests and laity, and it was a very great shock to him when he was nominated as Bishop. I do not think he had thought of, or desired any such possibility, and only accepted the episcopate in obedience to the Holy See. Although it was a great surprise to himself it was by no means a surprise to others, who had come to think of him as outstanding in every way.

The years since 1967 saw greater stress and strain than any earlier ones. The trials of the post-Conciliar period brought a heavy cross to all, and they took a special toll in the case of Bishop McClean, as they did with Pope Paul. It is unlikely that Bishop Lacy in all his fifty years from 1878 had to bear the like. John Gerard McClean faced the task and the challenge of the times unflinchingly. And what is more, he preserved intact the very wonderful spirit of friendliness and of a true family relationship, which exists in this Diocese in a notable way.

The Benedictine Abbey of Ampleforth has always played a very special part in the life of this Diocese, and throughout its existence the relationship between this monastery and the Diocese has been something special. Ampleforth, which in addition to its great educational tradition, inherits something of the spiritual charisms of the Pre-Reformation contemplative houses of Yorkshire, and is both topographically and in other ways at the heart of the Diocese. And one must be grateful, too, for the presence of the other religious Orders, both of men and women, and notably the Marists and the Mercy Nuns. All these
were dear to John Gerard McClean and played a great part in his own formation and life. The universities of Hull and York, largely provided a new field of apostolate, and in their student life, together with other similar groups, had a concern to make to the whole life of the Diocese.

"All these traditions, part and parcel of his life, were a preservation and enriched in him. His simplicity, kindness, sententious and humbleness, combined with a gift for listening to others, and intellectual gifts of no mean caliber, made him to my mind a very wonderful pastoral Bishop. He carried the burdens of articulated consecration. But it was a true shepherd of his flock, with a vibrant love for priests and people whom he evoked a response of deep affection and trust. The secret of all was his deep and unquenchable spirituality which was an essential and indispensable part of the daily pattern. It proclaimed itself in what he was and what he said. He communicated that his beloved priests and people should ever apprehend it more fully.

"I do not mean that he did not face up to the problems of his time. Indeed the record of his reign, with 31 new schools, 11 new churches, 13 new parishes, a coming to grips in a powerful way with educational reorganization and spiritual reformations, together with all the Diocesan Commissions that spring from the Diocesan Council, is a mark of the papacy—a Benedictine, which some elements of the Curia regard with difference on the grounds that a monk will be either ingenuous or too severe and demanding; he did not even be the Gregorian. He is not on ex-commission terms with the Sacred College; a bishop is short term, so has not had a lasting opportunity to know other Cardinals over the years; no full grasp of Italian, a drawback to a potential Bishop of Rome; he is a man of a prelate nature. But respect for him only rises. The Cardinal is fit from playing what he calls "geriatric squash." He jogs too.

The British Press (and no one is a judge in his own case) was equally warm to Basil for Brazil. For instance, Peter Hitchens, reporting for The Daily Times (8 Oct) from Rome—he the erstwhile Benedict-watcher—wrote: 'WHY BRITAIN'S HUME COULD BE THE NEXT POPE'. He suggested that the Cardinal could do a decade as Sovereign Pontiff, then at 65 "find some congenial abbey where he could live out his days, fish a little, write his memoirs, and let a younger man succeed him." One of his main qualifications—"The Cardinal is fit from playing what he calls "geriatric squash.""

Another instance comes from Peter Nichols in Rome, for The Times:

"RESPECT FOR CARDINAL HUME AS A CANDIDATE GROWING— He suffers a series of disabilities: under 60. so extremely young by the standards of candidates for the papacy; a Benedictine, which some elements of the Curia regard with difference on the grounds that a monk will be either ingenuous or too severe and demanding; he did not even be the Gregorian. He is not on ex-commission terms with the Sacred College; a bishop is short term, so has not had a lasting opportunity to know other Cardinals over the years; no full grasp of Italian, a drawback to a potential Bishop of Rome; he is a man of a prelate nature. But respect for him only rises. The Cardinal is fit from playing what he calls "geriatric squash." He jogs too.

A few Cardinals knew Hume at all, but many in Rome came away from encounters with him admiring his evident spirituality, obedience and warm presence. Hume's age—55—was a major disadvantage in August, but probably would not be held against him so much now. If anyone can fill John Paul's empty shoes, it might be this tall, rangy, soft-smiling Englishman.

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A few Cardinals knew Hume at all, but many in Rome came away from encounters with him admiring his evident spirituality, obedience and warm presence. Hume's age—55—was a major disadvantage in August, but probably would not be held against him so much now. If anyone can fill John Paul's empty shoes, it might be this tall, rangy, soft-smiling Englishman.

The British Press (and no one is a judge in his own case) was equally warm to Basil for Brazil. For instance, Peter Hitchens, reporting for The Daily Times (8 Oct) from Rome—he the erstwhile Benedict-watcher—wrote: 'WHY BRITAIN'S HUME COULD BE THE NEXT POPE'. He suggested that the Cardinal could do a decade as Sovereign Pontiff, then at 65 "find some congenial abbey where he could live out his days, fish a little, write his memoirs, and let a younger man succeed him." One of his main qualifications—"The Cardinal is fit from playing what he calls "geriatric squash.""

Another instance comes from Peter Nichols in Rome, for The Times: 
Fr Alban Crossley spent a week in August assisting on the staff of a training course for adult Scout Leaders at Gilwell Park, Essex, the Scout Association's principal training centre. On two weekends in September he conducted a similar course at York for Scout Leaders in North Yorkshire.

Travelling was a strong feature of the brethren's holidays this year. One spent four pastoral weeks running a parish in Alaska. Two went home to Australia. One travelled to Africa. One penetrated behind the Iron Curtain. Two did the Holy Land. Trips in Germany, France, Italy and Ireland do not count. The best traveller's tale came from Fr Andrew Beck, who was guest of the King of Lesotho, southern Africa, staying in a £2 million palace of concrete and glass. He was taken to a discotheque whose solitary motor turned out to be 'the less the Frisbee, the further you go'.

Fr Gordon Beattie has returned to St Mary's Leyland after his 3 month tour to Nigeria. He had worked his passage from Hamburg to Lagos as a crew member on board a German owned Greek vessel. He was the only British person on board amongst a crew consisting of Greek, Bangladeshi, Indian, Portuguese, Cuban, Russian, Spanish, and Ghanaian sailors.

The voyage from Hamburg to Lagos took two weeks—with Force 11 winds in the Bay of Biscay which were attributed by the supernatural members of the crew, to the presence of a priest on board (memories of Jomini and St Paul?). An additional two weeks was spent on board the vessel in Lagos Roads in the company of another 96 vessels awaiting berthing facilities, during which time they came under fire from a pirate ship.

The purpose of Fr Gordon's visit to Nigeria was to assist the Benedictine Community at Eke in the building of their new Monastery, and for this purpose, last autumn, he attended Bootle College of Further Education forming the Bricklayer trade. Unfortunately however when he arrived at Eke he found the community in the throes of deciding whether or not to move home 100 miles west—a decision that had not been resolved by the day of his departure—with the result that no building was attempted. This was in the end perhaps fortunate, as out in Lagos Roads Fr Gordon had played host to a personnel of Ampleforth monks, and despite his preventive medicine (which successfully controlled and confined symptoms for two weeks), he contracted Paludism Malaria. Thanks to the efforts of the Medical Missionaries of Mary of Arosa, and the Vincentian Fathers at Boot Expede Fr Gordon survived.

The site at Eke had many advantages; it was convenient to two main highways running North-South and East-West across the country, and it was convenient to Enugu the capital of Anambra state and the site of the Theological Faculty of the Seminary, with over 800 students. However there were many disadvantages, notably of legal tenure of the property and land, extremely poor and un-manageable soil, and a very poor climatic situation for the rainy season. A new site had been promised at Eke in Benue State 100 miles south of the west of Eke in the former Mid Western Region, where the soil is very rich and arable, land tenure is promised (although some confusion was caused by the 1978 Budget where the Military Government nationalised all land), and the climatic situation

is more beneficial. Unfortunately the time taken for depositions to go back and forth to Europe prevented any move at the beginning of 1978, and if a move is agreed upon it would not be possible for this to happen until the end of the rainy season, that is in September.

The community still maintains five—four General monastic and Fr Colajoga Cary Ellis from Ampleforth. Three Nigerians were clothed as novices but unfortunately subsequently departed monastic life, another three Nigerians came and went through postulancy. At the moment there are two more Nigerian postulants with the community. In the three years they have been at Eke the small community have made a very good and strong impression on the local and national community, as can be seen from the many visitors who make their way to the monastery from all over Nigeria.


This is the story of Gerald (O.G.) and Michael (B 36) Constable Maxwell, fighter pilots in both World Wars. The fascination of the book lies in the extraordinary span of one generation within a single family; two brothers fighting for two different generations, yet children of the same parents. Alex Revell's account is both the Diary of two successful air aces in action and a social history of their times. Family history is intermingled with war, 'personalia' with flying technique. In a way, this story of two men told by another, is really more successful than some of the many autobiographies of the same genre in the air. For one who joined the R.A.F.V.R. with Gerald's son Billy and who shared the Novitiate with Michael at Ampleforth its fascination was perhaps more compelling than it would be for the stranger. Alex Revell has captured something of the atmosphere of the times in his narrative of the fighting as well as the authentic Constable Maxwell vocabulary. My criticism of the book (apart from describing Mgr Ronald Knox as a philosopher on p.91) would lie in the absence of maps; much of Gerald's exploits would have been enhanced by knowing the relationships of the various 'fronts' and aerodromes. However, it remains a book of real interest, particularly for those who know Ampleforth and its Old Boys.

Geoffrey Lynch, O.S.B.

PARISH STATISTICS

Ampleforth Abbey's twenty parishes, from Workington in the north to Cardiff in the south, from Kirleby in the east to a line of Lancashire ones in the west, have gathered up their annual statistics of pastoral life again after a three-year gap. Rounded off, the figures tell this tale —

- Parishioners: total 36,000—which had 5,000 each in Brownedge and Leyland.
- Sunday Mass attendance: 13,500—in some places below a third of parishioners.
- Baptisms: 475-70 in Leyland, 60 in Cardiff, 45 in Brownedge.
- Marriages: 222-40 in Leyland, 30 in Brownedge, 20 in Cardiff and Workington.
- Deaths: 280-40 in Brownedge and St Benedict's Warrington, 30 in 3 parishes.
- Children on school rolls: 1,350 in Brownedge, 500 in Ampleforth.
- Annual communions: 90,000—over 5,000 in Brownedge and Leyland.
- Convert: 32 in St Mary's Warrington, 4 in Grassendale.

COMMUNITY/ORGANISATIONAL DEVELOPMENT COURSE

Fr Gerard Egan, who is professor of psychology at Loyola University in Chicago, spent three days at the Abbey working with a group of monks
interested in hearing what American-bred behavioural-science approaches might offer religious who are interested in the ongoing task of community renewal. Through both lectures and work sessions he gave them a taste of what had been achieved in America as 'organisational development', but which, when adapted, could well be called 'community development'. He presented a model or framework embodying the elements needed for success in any kind of human system, whether business, setting or religious community. Obviously the model or framework is applied somewhat analogously in such different settings. The model, which is really a behavioural spelling out of the logic underlying the design and functioning of human system, starts with an assessment of the concrete needs of those whom the system is trying to serve (for people come together in groups, organisations, institutions and communities to meet human needs and wants, including spiritual needs), then moves on to the establishment of mission statements related to these needs, concrete goals which are translations of mission statements, and step-by-step programmes which lead to the achievement of these goals. Well-designed systems (including communities of religions) in this view make sure that their members have the kinds of information and skills (education and training) to execute pre-determined strategies effectively. These would include basic interpersonal communication skills such as the ability to respond with empathy understanding, and the ability to confront self and others responsibly and caring. The model also provides ways in which a community can examine how it goes about dividing up the work of the community (each division of labour is called 'structure') and ways in which a community can assess relationships between individual members and between the various units of the community, the quality of communication within the system, and the climate or spirit or morale of the system.

The approaches offered were highly systematic and concrete and even when divested of American terminology seem somewhat alien to English ears, yet can give the members greater freedom to do their work and express their care for one another and their love for God.

COMMUNITY NOTES

1875: He was vicar of Embleton, Northumberland where he embarked on his long History of the Papacy. He later became the Dixie Professor at Cambridge, and Bishop of London. The universities were places for the young, and the unmarried. Parochial life before the industrial revolution was undemanding and not congenial to the mind of a studious temperament. These high towers of Oxford did not seem so remote or so lofty to men who found some of the most maternal contributions to scholarship made outside their gates. It was a world that gave way in the last quarter of the century to the increasing pressure of urban life, and the reform of the universities.

Before the second spring of Oxford converts and Irish poor, and the trend towards ultra-montane clericalism, the English Catholics shared in the same world. Catholic scholars did not find a home in the seminaries or the monasteries, but rather on remote missions where they lived in a style not unlike their Anglican counterparts. Thus the most famous Catholic historian of the last century was Dr John Lingard, who spent the last forty years of his life, by far the most productive and the time when he was honoured by both the Papacy and the English government for his work, living on a parish at Hornby in Lancashire. Another leading Catholic scholar and a friend of Lingard was the Benedictine historian, Fr Athanasius Allanson, who spent almost the whole of his prelate's life, eighty years, in the apostolic mission at Swinburne in Northumberland. Allanson never received the acclaim or the fame that surrounded Lingard, since his works remained unpublished. They remained known only to a few historians familiar with the archives at Downside and Ampleforth where the manuscripts were kept. Now, however, just over a hundred years after Allanson's death, his monumental History of the English Benedictines has been produced in a new form called microfiches. Allanson, an old conservative, might have been surprised to see his fourteen volumes reduced to two small wallets of transparent postcards which have to be read in a special machine, but perhaps he would have been mollified to realise that through the photographic form of reproduction used, the beautiful copperplate of the originals is not lost for the reader.

Peter Allanson was born in London in 1804, and went to Ampleforth at the age of eight, when Fr Baines was the dominant force in the School. He was clothed at the age of sixteen, not an unusually young age to embark on a career then, and despite the name Athanasius which he was then given he persevered and was professed the following year. He taught in the School until his ordination in 1828, a time of rapid expansion under the energetic priorship of Lawrence Burgess. The boy grew in number from 38 in 1817 to about 80 in 1830, and the property increased from 31 acres to 458 acres in the same period. The School began to attract the sons of gentry and aristocratic families, and was acquiring a reputation for humane and advanced teaching methods. It had outstripped Douai, and no doubt was rivalled as the leading Catholic school in England. Allanson played his part in this, teaching history and developing a friendship with Dr Lingard whom he helped with his research, but he told little sympathy for Burgess's ambitions. When he inherited a legacy on attaining his majority, he refused to surrender it to Burgess for the needs of the priory and insisted on retaining it as part of his peculium, the private fortune every monk was then expected to have to support himself when he went on the mission. The dispute was taken to the President and then to the General Chapter, and for a time Allanson went to Douai in France. When the decision was made in his favour he returned to Ampleforth for little more than a year to Ampleforth until his ordination, when he left to go on the mission. Two years later, Burgess, along with the other officials at Ampleforth and most of the juniors, left to join Baines at Prior Park, where they hoped to establish their school in a grander style. It was the end of high aspirations at Ampleforth, indeed nearly the end of the house altogether.
Allanson had by then established himself on the mission which was to be his home for the rest of his life. After a few weeks at Seel Street in Liverpool, he had gone in 1828 to Swinburne in Northumberland, a place so remote that he styled his address as Swinburne Hermitage. There he devoted himself to historical research, and collected material for a work on the Reformation, a book which in the event he was never to write—and that he always regretted. His work attracted the attention of the General Chapter, and in 1842 he was elected Annalist. He was passionately loyal to the Congregation, and was already regarded as something of a custodian of tradition, but he was reluctant to undertake the task of writing a history of the English Benedictines for which he had been appointed. At length, he gave way to the blandishments of his superiors, and in 1843 he began to assemble at Swinburne all the materials necessary for the history. Apart from the history of Fr Bennet Weldon, written in the early part of the eighteenth century, and some inaccurate necrologies, Allanson had to rely upon such primary documents as he could trace. Much had been lost in the French Revolution; what remained was scattered around the monasteries and missions in England, and the archives in France. Laboriously, he gathered the acts of the General Chapters, the Constitutions, the account books and the council books, the clothing books and any letters and memoranda that he could find. He was not using an annalistic calendar, and even copiously written script, he found copies made of which eventually formed eight large folio volumes, bound in leather. From these documents he composed a narrative history, shaped around the quadrilateral General Chapters, which comprised another three volumes. To these he added two more volumes of biographies of every known monk between 1585 and 1840, and a final volume of “sentence book” which he finished in 1857—8, but further progress ceased in 1858 when he was elected Provincial of the North. He was thereafter involved in the work of administering and ruling the province for the last eighteen years of his life.

Then Allanson’s work, though revised in large part, was never completed. The documents assembled loosely into groups were known collectively as “Records” and were in serious need of reorganisation and more careful indexing. The index was quite useless. The fourteen massive volumes seemed monumental, but daunting, almost impenetrable, for he had offered to the casual reader to find anything he might need. Yet it was the most complete collection of documents, and the fullest account of the history of the English Benedictines. It was written with a perception that untangled many confused knots, especially in the identification and description of the causes of monastic decline in the early modern period. One of the greatest marbles was Allanson’s pre-Victorian frankness. In the latter biographies, in which many of his predecessors had been untruthful, he was unspurting in his honesty in presenting them as they really were, warts and all. These pages are enlivened by his dry wit, but his acumen and his humour reflect an utter loyalty to the English Congregation for which he was highly esteemed in his own lifetime.

The original of his history were deposited in the archives at Ampleforth, and a copy kept at Downside; there they remained, consulted by few and admired by many. A study of recent history developed, the Benedictines were neglected, largely because the sources were not readily available. This was the arschatrist at Ampleforth, Fr Phaedra Spearritt, dedicated to the book of manuscripts, and published in the Poor Medium of Schulfiles. Permission was obtained from the General Chapter in 1977, and during the Christmas and New Year period at the end of last year, Fr Phaedra and Br Bernard Green worked hard to produce an introductory book to be sold with the fiches, serving both as an introduction to the text and the complexities of Benedictine history, and as a guide to using the fiches. This book does much to remedy Allanson’s failure to organize his records more carefully. The whole work, more than 10,000 pages of manuscript, was published in 1978.

Allanson did not completely abandon his medical researches when he became provincial, though his old age was devoted largely to administrative work. He was bribed with the knowledge that the Congregation could offer; the General Priorship of Norwich, with a permanent seat on the General Chapter, and the titular Abbey of Glastonbury. He was re-elected as Provincial consistently every four years until his death. He died in the winter at the opening of 1876, and was buried at Ampleforth, with Pontifical rites performed by the President and Bishop Hedley. His funeral sermon was preached by Dr. Norbert Sweeney of Downside on the text, This is a lover of his brethren. A fine tombstone was set up over the grave at the personal expense of the priests of the North Province.

Yet Allanson, the conservative, the guardian of the traditions and the privileges of the Congregation, the oracle of its customs and constitutions, the prophet discerning the inner principles and foretelling its imminent collapse through lack of fidelity to them, had lived to see a new age. In his own Province, the urban missions in Liverpool, Warrington and the Cumberland coast presented challenges unknown in his youth. In the monasteries, with the establishment of Belmont and the transformation of Stanbrook, reform was already in the air. The Congregation he had described so lovingly and served so faithfully was fast being consigned to the archives and the pages of his own history. It is noteworthy that even as he wrote the sermon to preach at the funeral, Sweeney, the most distinguished scholar in the Congregation after Allanson, was preparing for the press the first modern edition of Baker’s Sancta Sophia: it is also noteworthy that a little later in the same year, a young man was clothed for Downside who, perhaps as much as anyone, was to transform the world that Allanson knew: Dom Cuthbert Butler.

E. B. G.

Ampleforth is ideally situated for the study of monastic history. The remote and rugged north has always attracted monastic settlement, and the novice’s studies with Br Bernard this year have been supplemented with expeditions to some of the finest monastic sites in Europe. The most interesting of all was a visit to Durham at the end of May, arranged through the kindness of Dr Noreen Hunt who lectures at Durham on medieval history and is a leading authority on Cluny (or, as she describes herself, a clunatic). She arranged for us to be shown the different parts of the cathedral and monastery buildings by the experts in each department, seeing things that most visitors do not usually see. Durham was a Benedictine cathedral priory, a cathedral with a community of monks serving its liturgical needs and acting as the cathedral chapter, an arrangement found in many of the great cathedrals such as Canterbury, Winchester or Worcester but unique to medieval England. Most of the monastic buildings, the cloister, the refectory and dormitory, the prior’s lodgings, the chapter house have been preserved, though now put to other uses. It was not difficult to envisage it all as it was in the late middle ages, one of the richest and biggest of the English monasteries.

This had been arranged for us to extend everything in our cowls, covering our cowls, perhaps the first time that this had happened since the Reformation. It
was the 26th May, the feast of St Augustine of Canterbury in the old calendar still followed by the Church of England, the patron of the English Benedictines. To welcome us, a special collect was included at the end of the service, remembering the Benedictine past at Durham and the English Benedictines today, especially at Ampleforth. The day came to an end when we were invited to tea in his nunnery in the Cloister by the Canon officiating, Gordon Bertram even the tradition of hospitality was not forgotten.

RENEWAL IN THE PRIESTHOOD

HOPWOOD HALL PRIESTS' CONFERENCE: EASTER WEEK 1978

Several factors made this a marvellous conference. One of these was the support given by the Bishops to the 450 priests present; some few made appearances, others sent messages via individual priests who read them out at the introductory session. Pope Paul, through Bishop Langton Fox, sent a message to all taking part in which he prayed for "an abundant, outpouring of the Holy Spirit, also the Spirit's gifts and graces." The coming of Cardinal Hume to be the chief celebrant on Thursday Mass was another mark of reassurance and inspiration to the celebrants. He thanked for the devotion of the Mass and "the offering whereby you are giving by your presence here and the purpose for which you have come" and continued, "who can think of one person in the recent history of the Church in England when so many priests were gathered in one place?"

These had come from the different dioceses of England and Wales and Scotland, and from religious houses. Large gatherings of priests can be somewhat ponderous but there were here a striking sense of vigour, friendliness and quiet purpose, among a complete range of age and type of priest. The two main speakers were another reason for success. Francis Sullivan S.J., a quiet American, professor of ecclesiology at the Gregorian University in Rome, led us through the theology of aspects of the Renewal, based mainly on St Paul, acting as a reason for the resurgence of the more unusual charisms that quite simply people are asking for. George Hazlewood, O.S.B., was something of a prophet: he became the centre point of the Conference. An American Basilian, founder of a community of priests to intercede for fellow priests at Thunder Island, N.Y. N.Y., he led us to a deeper, stronger commitment to the Spirit. It is impossible to convey the strength of his message; one of the repeat phrases is of a "conversion of yielding control to the Spirit of the Lord, and of commitment to the Body of Christ. Returning to the encyclical Ecclesiast of St Pius X (1904) he gave a talk on Pope Paul—a prophet of our time (if a misunderstood one). He had some thoughts to say about the "one hour's prayer a day; if you are too burdened with responsibilities for that — make it two hours." And serious criticism of some about other superiors, binds them and makes them less able to act. He got us to pray together, and alone. He led the final prayer session in the Church where all were prayed over for the receiving of the Spirit. Here, even for those of us "out of it", the presence of the Spirit was very clearly there and Pope Paul's prayer was being answered.

In the daily prayer groups of about eight people— we shared prays, insights, problems and prayers for inner and physical healing. Account has been given in the Catholic Press of Father Vincent Barron gaining his hearing; there were many more quiet, less public results. Here, and throughout the Conference, it was for many a first deep sense of the unity of the priesthood, bearing one another's burdens and building up the one Body. It was a eucharistic conference, as well as challenging—blessing too— for some. But all of us felt renewed in their dedication to the priesthood, the religious to their own communities and religious life, resolved to be bolder in responding to the call of the Spirit.

Present from the community were Frs Edmund Hatton, David Ogilvie-Forbes, Herbert O'Brien, Francis Vidal, Kenilworth Devlin, Julian Rockford, Cyril Brooke, Stephen Wright, Matthew Burns, Francis Dobson, Fr Bernard Boyan made an appearance.

THE AMPLFORTH JOURNAL

COMMUNITY NOTES

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The following book reviews are relevant to the note above—

2. The European contribution to the Renewal in the Holy Spirit is becoming available in English and has a very penetrating part to play in the understanding of what is going on. Cardinal Suenens looked closely at Scripture, Rene Laurentin analysed the activities, and saw the theologian of the Holy Spirit has provided a book for teachers in the first part and a spiritual course in the second part. There is no touch of German heaviness in the text, but this does not obscure the insights which occur on every page. It is deeply ecumenical; which Fr-Mühlten sees as one of the central features of the Renewal—a welding of the body of brothers together. Although operating in two 7 weeks cycles it is not as accessible as the Team manual for the Holy Spirit Seminars and is more sturdy than intoxicating; but it is another milestone book for a Library and any serious reader.

5. Fr Laurentin's book will be a great help to those already involved in the renewal who wish to think more deeply and in theological terms about what is happening in the Church today. He bases his work firmly on Scripture and the Fathers. In his discussion of such topics as baptism in the Spirit he uses terminology nostalgic and familiar to many who studied their theology in pre-Vatican II days: opus operantis and opus operatum, res et sacramentum, St Thomas is quoted.

Fr Laurentin sets the Catholic Charismatic Renewal in its historical context, compares it with Pentecostalism and other revivalist movements, and discusses how far the various charisms can be attributed to psychological causes, even the devil and delusion and how far to the Holy Spirit. Much of the body of the book is devoted to a detailed discussion of the charisms, especially healing and speaking in tongues. He raises doubts and criticisms with frankness, warning of the possible dangers to the charismatic renewal and providing a reminder of the need for obedience and discretion.

Although at the time of writing Fr Laurentin was not committed to the charismatic renewal he had some experience of prayer meetings and the use of the charisms. This gives him an insight and sensitivity which contrasts with the very factual and clinical analysis in Pro Mundi Vite in 1976. Fr Laurentin sees...
the renewal as making a response to contemporary needs and as a return to essential values.

If the renewal is indeed 'a return to essential values' one instinctively wonders about the nature of those values to which we should return. It is particularly on this question which the late Archbishop of Canterbury provides some pointers for reflection from his examination of the experiences of the Church in its earliest days as recorded in the New Testament.

Charisms certainly existed in the early days of the Church. The Acts record on several occasions that the recently baptised spoke with tongues and St Paul finds it necessary to devote several chapters in Corinthians to guidelines for the proper use of this gift. The author of the concluding verses of Mark asserts that the preaching of the Apostles would be accompanied by signs and wonders. There seems to be nothing to indicate that the charisms were intended only for the early days of the Church. It may be that as the years went by faith cooled and Christians did not believe that these things were possible, and hence never asked. It may be that the need of charisms might not appear 'respectable'. Nevertheless there were certainly cases of men and women of outstanding faith and trust and love whose prayers have brought healing. There have been healings at Lourdes which have been accepted, and undoubtedly the charisms have been exercised in some non-Catholic bodies. Pope John in his prayer for the second Vatican Council asked the Church to pray that the Holy Spirit would again find it necessary to devote several chapters in Corinthians to guidelines for the proper use of this gift. The author of the concluding verses of Mark asserts that the preaching of the Apostles would be accompanied by signs and wonders. There seem to be nothing to indicate that the charisms were intended only for the early days of the Church. It may be that as the years went by faith cooled and Christians did not believe that these things were possible, and hence never asked. It may be that the need of charisms might not appear 'respectable'.

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For Paul the emphasis is on power. Pentecost is the outpouring of the gift of the Spirit and excited and united. The charisms are given for the sake of others and are exercised as part of normal Christian living—it is the power of Christ. Life in the Spirit is fullness and holiness. The Church is the body of Christ's risen life. John, looking back in his old age, emphasises the witnessing, the conquering of the world, comforting the Twelve and the glorification of Christ; hence his emphasis on Pentecost. But essentially the author sees a unity of message underlying the different ways of expressing these experiences.

Bishop Ramsay discusses the terminology used by the New Testament authors and their biblical imagery; he compares and contrasts the teaching of the Stoics and Cynics with the New Testament and has found thought provoking lines of the fellowship of the Holy Spirit. He provides a helpful contribution to our understanding of the Church in its early days.

Abbot Parry's book is both instructional and devotional. The author was himself unable to attend a course by way of preparation for baptism in the Spirit and this book charts the route he took to pray himself into the renewal. It is characterised by a balanced Benedictine approach and there are some admirable chapters on obedience, humility, taking up the Cross, habit of prayer, submission of heart and the importance of community—two or more a few.

There are some 50 short chapters reflecting on human needs in our contemporary world and the role of the Spirit, his fruits and gifts, the place of Baptism in the Spirit. The charisms are short, but there is always a point on which to ponder, and prayer is always stimulated. At the Renewal Conference for priests at Hopwood Hall in August Week One of the 'team' told those attending: 'If you want just one book to take home with you then it must be Abbot Parry's This Promise is for You'.

Edmund Hatton, O.S.B.

RENEWAL DAY AT PRINKNASH ABBEY: Saturday, 15th July

For the third consecutive year the sun shone for the visit of a number of the Community to Gloucestershire to hold a day at 'Old House', Prinknash Abbey, under the auspices of the Ampleforth Society.

Father Augustine Measures travelled from Cashel to address a large gathering of young and old (over eighty Christians came, from far and wide) on the theme, 'God's love for us, and our response to God's love'. Besides P. Augustine's talk there was time for prayer, discussion (formal and informal), song, a picnic lunch and Mass. All this took place in the shadow of an enormous cedar tree at the end of the 'Old House' terrace, overlooking the Severn Vale, with the Malvern Hills in the distance.

Publicity was directed not only towards local members of the Ampleforth Society, but Catholics throughout the Northern half of the Clifton Diocese, and via the Gloucester (Anglican) Diocesan Gazette, the Cheltenham Council of Churches' Calendar and the local press. The number of names collected from those wishing to know about future events of a similar nature indicates that such informal days meet a considerable need. The novelty of the place obviously helps in the enjoyment; but I believe the days are no longer primarily because there are more Christians—from all traditions—are coming to recognise the paramount importance of making time to place Christ at the centre of their lives. When offered the chance of an interrupted day in which to do so, with 'professional' leadership and the prayer support of the others who come, people seem to require little encouragement to take the opportunity.

The success of the days at Prinknash lends substance to the belief expressed in The Church 2000 and reiterated in A Time for Building that the pastoral strategy of the Roman Catholic Church must be ecumenical. With our resources of monastic plant and personnel and with retreats as so firm a part of our background, we have much to contribute to building up the life of one Church of Christ; for when Christians gather in order to come closer to the Lord, they find themselves drawn to a closer love and understanding of one another.

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APMLEFORTH STUDENT PRAYER CONFERENCE

Some 40 students and others from 16-25 years of age assembled in Bolton House during 9th-12th August in order to worship, pray, and experience the life of a Christian community. They were mainly from the North, Middlesbrough and Lancaster occasionally. Some were regular members of praying communities or prayer groups. Fr Ciaran McDonnell, Fr Sean Conaty, and Dr Patricia Hume came to talk and share the spirit of liturgy with us. Many links were forged which may perhaps be renewed in the future.

S. P. W.

MONTEVERDI'S VESPERS OF 1610, RIPON CATHEDRAL

These lovely and varied pieces, which barely hold together under the title of Vespers of the Blessed Virgin, were written by Monteverdi when he was 43 and 'making his bid to be a maestro di capella at Venice, successfully. They were rediscovered to the musical world in 1834 when they Winterfeld made the first
ning bodies, are all asked to express opinions on the strengths and weaknesses
providing the best of all interpretations, the music from Goehr 'as well as plainsong antiphons, beautifully sung by the monks from Ampleforth Abbey' (Yorkshire Post). So we had two sets of ... cathedral on 20th May, in increasing darkness and flooded with ever richer sound. was for a night a musical paradise.

and about Monteverdi's two settings of the Magnificat, one simple and one
(restoring omitted parts). Other versions, notably the 1960 'purist' edition by
his own edition. published in time for the third triennial York Festival in 1957
order now generally accepted. In 1951 the Vespers were performed at the first modern reprinting for the English scene, printing the movements in an
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ISACS conducts periodic evaluations of its constituent schools and grants them accreditation if they are found to achieve ... made with the high degree of professional expertise to be expected in such exercises when conducted in the United States.

The school is asked to produce a statement of its educational philosophy, and the school's performance is judged in the ... and with other schools or educational bodies. Students , faculty and administration, parents and govern-
ment bodies, are all asked to express opinions on the strengths and weaknesses
of the school. Records of achievement by faculty or students, especially in public examinations and regional scholastic competitions and activities are collected.

This visiting committee is selected largely, though not exclusively, from personnel drawn from the member-schools of the Association and it represents the whole spectrum of academic subjects, athletics and activities, as well as administration and finance. Having studied the data collected for them they spend three days in the school, attending classes, examining facilities and interviewing faculty, students, and anyone else they feel may have any contribution to help them in their work of evaluation. They meet in small groups concerned with related topics and there are general meetings to coordinate the work of these groups.

As the St Louis Priory School has a definite period of accreditation this may be a good time to assess how far the hopes and aspirations of its founders have been realized, more especially since the school has been during the past year an effective
of the school by an independent body skilled in such pursuits. Such a person will be able to benefit from a college programme and will be prepared for a life of continued investigation of truth.

Finally the chairman collates all the reports and produces an official resume which is approved by the committee members and sent to the school informing them whether accreditation has been granted or not, but in any case giving detailed information about strengths and weaknesses, and making recommendations for any changes which may seem desirable. The school is asked to consider these and if they have to be rejected or postponed then to give reasons for the decision.

It is clear that the Priory School did its preliminary work in a thorough and conscientious manner, and some extracts from the statement of its educational philosophy may be of interest.

'The school's goals are: to provide an education of the highest quality, and to help each boy to acquire self-discipline, an awareness of what it means to be a Christian, respect for others and a sense of responsibility towards them, and a strong sense of his own worth'.

'The school aims to lead the adolescent to perceive as much truth about man, the world and God as he can understand and discriminate and to develop the intellectual skills by which this truth is penetrated, analyzed, assessed and expressed. The subject taught is a boy who wishes to face his developing curriculum without only having attained a great deal of knowledge, but will have developed a mind which questions, searches, distinguishes, respects and appreciates truth in all its manifestations. Such a person will be able to benefit from a college programme and will be prepared for a life of continued investigation of truth. The ongoing effort to understand and master those difficult material affects not only the mind but the will, the adolescent to perceive as much truth about man, the world and God as he can understand and discriminate and to develop the intellectual skills by which this truth is penetrated, analyzed, assessed and expressed. The subject matter is a boy who wishes to face his developing curriculum without only having attained a great deal of knowledge, but will have developed a mind which questions, searches, distinguishes, respects and appreciates truth in all its manifestations. Such a person will be able to benefit from a college programme and will be prepared for a life of continued investigation of truth. The ongoing effort to understand and master those difficult material affects not only the mind but the will, the adolescent to perceive as much truth about man, the world and God as he can understand and discriminate and to develop the intellectual skills by which this truth is penetrated, analyzed, assessed and expressed.

'A distinctive feature of a Christian school such as the Priory is the
importance attached to growth and development of faith in Jesus Christ. Whatever the diversity and emphasis in terms of time and effort on the part of each student his relationship to his Creator must remain at the centre of the educational process. For the convert or the growth of a personal relationship with Christ in faith is integral to his development as a person'.

'It is recognised that the school is the first factor in the development of a student. Match of his growth in character and personality takes place in the environment of his family. The day school structure permits close co-operation and relatively easy communication between the school and the home.
The six-year programme makes possible a never-ending deepening of knowledge.

The school's aims seek to achieve something of importance to all mankind—

The school is further recommended for recognizing that all goals may not be
definitive or realized while a student is in the school. Rather than stating that St
Louis Priory graduates "educated, concerned young men", the school indicates
it "wishes to graduate" young men with these qualities.

Turning to the curriculum the report says—

The overall curriculum of the school is very strong in traditional academic
disciplines and is thoughtfully designed to produce outstanding students and
scholars. That it has accomplished this task is clearly evident in the exception-
ably fine record of results obtained over the years by the students on the
Advanced Placement Tests of the College Entrance Board. In fact, it almost
appears that what the school dreamed about has come to life right here.

The success of this programme is due in large measure to the high quality of
the faculty in all areas of the school and to their great devotion to duty and
to the academic aims of the school. This devotion is nowhere better demonstrated
than in the heavy work load borne without question or murmur by nearly every
one associated with the school. It is a special tribute to the school that the
students are genuinely fond of their teachers, have a good and relaxed rapport
with them, and bear no animosity in spite of the heavy academic work load they
receive.

The school is to be especially commended for arranging a programme that
preserves so much of the classics in this day and age this is most praiseworthy.

The thorough knowledge of the Bible is in itself a very strong point in the
Religious programme, not only because of its authority as Scripture but also
because of its importance in the development of Western culture and our
literary heritage.

The total academic curriculum is of such a nature that it makes it possible
for the school to graduate students who are prepared to face any opportunity
destined by whatever College or University they desire.

The truth of the last statement appears to be borne out by the impressive list
of Colleges attended by the graduates of the school. Out of the total number
of 545 students graduated 19 have enrolled at Yale University, 18 at Washington
University, 16 at Princeton, 13 at the University of Virginia, 11 at Harvard
University 9 at the Massachusetts Institute of Technology, 40 at each the Jesuit
Universities of Georgetown and St. Louis, 30 at Notre Dame, and 30 each at the
adjacent Washington University and the University of Missouri at Columbia.
Less than 1% of all the graduates have not gone on further studies as a four-
year College. The general level of student attainment is underlined by the
school's record in the annual National Merit Competition. In the last ten years
the school has had 25 Finalists (top 2% in the Nation) and 60 Letters of
Commendation (next 2%), from a total of 313 entrants.

The list of outstanding awards gained by faculty and students is a lengthy one
covering many fields, and some of the achievements are unique. Has any
other school produced two Rhodes scholars in the first twenty years of its
history? Only 32 are awarded annually nation-wide. Or received the first place
awards in two different Science disciplines at the same International Science
Fair? The following are some of the awards that have been won by faculty and
students at national and regional levels. Four students have been invited to par-
ticipate in the US Mathematical Olympiads (100 High School students partici-
ate annually); twice Priory students have won the first place team trophy in the
seven state central region in the National Mathematics Contest in one state.
So far Mathematics contests Priory students took the first four places; the top
award at the Greater St Louis Science Fair has been won five times, the
winner going forward to the International Fair where three won special awards
from the Atomic Energy Commission and the US Army. A project from one student received an award in the nation-wide Science competition
organised by NASA. Two Priory students have won the National Latin
League, and two the Ars Francaise Essay Contest, two have been-
members of the St Louis Youth Symphony Orchestra. Four students had poems
accepted for publication in the National Anthology of High School Poetry.

Members of the Faculty have received regional and area awards recognizing
their contribution to High School Teaching from the American Chemical
Society, the American Association of Physics Teachers, and the Science
Teachers Association of Missouri; they have served on the Higher Education Coordinating
Council of Metropolitan St Louis and the Education Committee of the St Louis
McDonnell Planetarium. They have served on judging committees for national
awards given by NASA and the National Science Teachers Association, on the
College Entrance Board Advanced Placement Committee, and as members of
ISACS evaluation committees. The impact of the school's influence has thus
been felt widely in United States educational circles and is by no means limited
to the boys who have passed through the school.

Students have won important scholarships and have continued inter-
national studies...one was recognised as foremost undergraduate at Wash-
ington University, another in Engineering and Applied Science in Yale. Perhaps it
is not too surprising that in recent years the school has had to defend itself
rigorously from the charge that it is a school for geniuses, and to emphasize the
fact that every student in the school is given every opportunity to achieve his full
potential. The ISACS report concludes.

"The Committee has concluded that St Louis Priory is a fine school, with
honorable and high standards, mediocrity doesn't fit into anything the school
attempts to do since it seeks excellence. The school has issued a difficult
searching question, and —in a sense—the correct one. Because the
Committee has made numerous recommendations does not mean that we are
concerned about inferior education creeping into the school's operations. It
means more that the Committee wants to see an unusually good school become
a better one and even more viable in today's world of rapid change. The
evaluation committee voted unanimously for the accreditation of the school.
In Westminster Abbey throughout the day there is a clergyman on duty who mounts the pulpit every hour on the hour to ... bond of friendship and cooperation between the Dean and Chapter of Westminster Abbey and the Ampleforth Community.

Since the Second Vatican Council which sought among other things to emphasize the importance of marriage in society, the Tribunal is the legal department of the Bishop's Curia, and is mainly concerned with investigating possible cases of nullity of marriage.

Every Tribunal is faced with a considerable number of nullity cases, all of which take a great deal of work, but one is able to say that the cooperation of priests in the diocese the justice of the Church is being assisted. An In-Service was arranged for selected clergy (to be held at Ampleforth) that covered such areas as 'The Theology of Law', 'Matrimonial Jurisprudence', and 'How the Tribunal Works'. As a result there is now at least one priest per deanery that assists the Tribunal, in obtaining evidence from witnesses and others involved.

The Council, which presented an enriched teaching on marriage, as well as the encyclical 'Humanae Vitae' of Pope Paul VI, have both effected to a considerable extent the Church's developing jurisprudence in this area of nullity. At the same time, with very considerable expertise, the Sacred Roman Rota (the Church's High Court) has developed and refined the law relating to marriage, drawing where necessary from the advancements in the behavioural sciences.

In the light of all this many of the Bishops of England & Wales have where possible reorganised their Tribunals to meet a new and often very different situation. In our own Diocese of Middlesbrough, the Bishop has reorganised his Tribunal, appointing a priest full time to work in this field of pastoral concern, An In-Service was arranged for selected clergy (to be held at Ampleforth) that covered such areas as 'The Theology of Law', 'Matrimonial Jurisprudence', and 'How the Tribunal Works'. As a result there is now at least one priest per deanery that assists the Tribunal, in obtaining evidence from witnesses and others involved.

At Westminster Abbey, throughout the day there is a clergyman on duty who meets the bulk of the work, but one is able to say that the relationship of priests in the diocese the justice of the Church is being assisted by the pastoral assistance of those involved.

In 1889 a series of Old Catholic sects, who had seceded from Rome first in 1724 over Jansenism and later after the 1870 conciliar declarations of Papal Infallibility, came together in a union based on the doctrinal agreement called the Declaration of Utrecht. From then on the Anglican Church took a sympathetic interest, and it was to promote this interest in a formal way that in 1908 the Society of St Willibrord was founded, with the aim of encouraging full communion between the two. Lambeth Conferences discussed the possibility, and this was realised in 1931 by the acceptance of the Convocations of Canterbury and York, and gradually by other Provinces of the Anglican Communion.

This acceptance, 'The Bonn Agreement', consisted of mutual recognition of the catholicity and independence of each Church, participation in each other's sacraments, and acknowledgement of a common faith within differing practices.

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This acceptance, 'The Bonn Agreement', consisted of mutual recognition of the catholicity and independence of each Church, participation in each other's sacraments, and acknowledgement of a common faith within differing practices. There followed mutual participation in episcopal consecrations; on the continent Old Catholic bishops now regularly confirm and celebrate in Anglican chaplaincies, and pastoral cooperation is encouraged. Mutual theological conferences are held, and Anglicans participate in the International Old Catholic Congress. Old Catholics coming to the Lambeth Conferences.

The Society of St Willibrord, which was founded in 1889, has now become the backbone of the Old Catholic movement in Britain, and is active in many dioceses throughout the country. The Society of St Willibrord, which was founded in 1889, has now become the backbone of the Old Catholic movement in Britain, and is active in many dioceses throughout the country.

Believe (Collins 1977 335p £4.50) was reviewed in the summer JOURNAL, p.74: It reflects her work as a doctor among the Chilean poor, of her removing a bullet from the leg of a police fugitive, of her imprisonment and interrogation under torture, and of her months of confinement. The purpose of this Award, to which she won her TV, in lectures and articles, in the book admirably answers, is to pay tribute to men and women working for the media who courageously use modern means of communication to convey the truth in the public interest. It has previously been won by Oliver Whitley (1974), Barbara Ward (1975), Ross McWhirter (1976) and Anatol Goldsberg (1977). Dr Cassidy has now gone to join the Bernardine Cistercian Sisters at Slough in search of her vocation, 'of the Bernardine Cistercian Sisters at Slough in search of her vocation.'
The Anglican Communion of over twenty Churches throughout the world has come into closer dialogue with Roman Catholicism... sixteenth century. Lectures are given at the Centre during the Rome academic year, October to May. Through the Centre, consecrated by Sergius I as first Archbishop of the Frisian people, and first con-

their tradition of a non-Roman and autonomous Catholicism is not only akin to our own, but also one which may still speak in the dialogue between the Roman Catholic Church and the Churches of the Reformation. Thus spiritually and secularly reinforced, the monk-archbishop founded the... it was thought fitting—'since we are both chips off the old block—that there should be a preacher from the Roman Catholics, and Dom Alberic Stacpoole was asked to preach, to the Gospel 'Go forth therefore and make... took down and an even more magnificent one to bring Christ's light to the northern limits of the Frankish empire. His fortune rested partly on Carolingian support, and he surprised the first of their Kings of the Franks, Pepin III, in '714 and partly on papal support. Twice Willibrord made the long trek over the Alps to Rome for inspiration: in 695 he returned (Address: Minster Vicarage, Howden, Goole, N. Humberside DN14 7BL. tel. 0430.30332).

'The transepts of the church date from the early thirteenth century, but shortly after the establishment of the college Canon John de Hoveden, chaplain to Queen Eleanor of Provence, financed the building of a new choir and Bishop Walter Skirlaugh of Durham, who died in 1406, left in his will £40 in fabricatione campanilis ecclesie de Hoveden'—to him we owe the nave dated from the early fifteenth. William the Conqueror gave the manor and church of Howden to William de St Calais, Bishop of Durham. The Bishop kept the manor for the see of Durham but bestowed the patronage of 'the church on the Benedictine Cathedral Priory of Durham. The rectory of Howden was a very wealthy one and its most noteworthy incumbent was the twelfth century chronicler, Roger de Hoveden (Howden), who was rector from about 1174 to 1201. The wealth of Howden rectory made it a much sought after ecclesiastical prize. When the prebendary of Howden was always to be the senior of the canons. The transepts of the church date from the early thirteenth century, but shortly after the establishment of the college Canon John de Hoveden, chaplain to Queen Eleanor of Provence, financed the building of a new choir; this was followed in 1281 by a new and elaborate nave. Early in the fourteenth century John de Hoveden's choir was taken down and an even more magnificent one was established a monastery of 16 monks there, but on further reflection it was decided to establish a college of five secular canons, later expanded to six. The transepts of the church date from the early thirteenth century, but shortly after the establishment of the college Canon John de Hoveden, chaplain to Queen Eleanor of Provence, financed the building of a new choir; this was followed in 1281 by a new and elaborate nave. Early in the fourteenth century John de Hoveden's choir was taken down and an even more magnificent one was established a monastery of 16 monks there, but on further reflection it was decided to establish a college of five secular canons, later expanded to six. The transepts of the church date from the early thirteenth century, but shortly after the establishment of the college Canon John de Hoveden, chaplain to Queen Eleanor of Provence, financed the building of a new choir; this was followed in 1281 by a new and elaborate nave. Early in the fourteenth century... Ridge Megarry, York, about four miles north of Goole and eleven miles east of Selby. It is chiefly known for its glorious collegiate church, Howden Minster, a vast church erected in its present form in the thirteenth century, but its huge central tower dating from the early fifteenth.
"At the Dissolution the college of Howden was dissolved and a vicar appointed for the parish. The revenues belonging to the college were divided between the diocese of York and the deaneries of Yorkshire. The money was not forthcoming for the maintenance of the church. In 1609 the parishioners obtained permission to seal off the choir, but the roof fell in, and in 1616 the choir was completely destroyed. In 1750 the chapter-house roof fell in. However, the ruins of the choir and chapter-house are still very extensive and are now maintained by the Department of the Environment.

Many Amplefordians will know Roger Kirk, Headmaster of Norton School, Stockton-on-Tees, visited on careers days by our boys, particularly because (being a Yorkshire County Referee) he introduced the boys to a team from the Yorkshire County and to the fixtures and facilities associated with them. He was the son of Lord Kirk, who was a member of the House of Lords and a prominent figure in Yorkshire politics.

To the pastoral work of the Church of England in Howden itself there are many small villages in the vicinity and a team ministry is being formed; this will mean that about four priests will work together in a 'team' looking after the pastoral needs of Howden and the surrounding villages. The team is presided over by a rector, who has 'team vicars' working with him. We hope that the team ministry will come into being officially at Howden in a year or so; then I shall be the Rector of Howden. Please pray for us all.

Barry Keeton

THE PETER KIRK MEMORIAL FUND

Many Amplefordians will know Roger Kirk, Headmaster of Norton School, Stockton-on-Tees, visited on careers days by our boys, particularly because (being a Yorkshire County Referee) he refers us to School rugby matches, especially the OAKELFC match each September. He has a cottage near New harness Park, the after-blow of which is owned by his sisters, married to Sir John and Sir John. He is the Anglican Bishop of Chichester—this is most fitting, for Roger and Patricia had a daughter, no less than the Bishop of Oxford, Kenneth E. Kirk, the most outstanding Anglican writer on moral theology in his day and author of the famous Hampton Lecture, The Vision of God (1926-1931). Roger had an older brother, Sir Peter Kirk, who died last year of overwork on behalf of his country: he was 85, the same age as John Mackintosh who died similarly that year. They both enormously deserve our prayers (The latter's Labour seat of Berwick & East Lothian is now in the care of an Old Amplefordian, John Home Robertson).

The Peter Kirk Memorial Fund has been established to provide scholarships for the young to enable them to study projects relevant to modern Europe and European Institutions. The Patrons of the Memorial Fund are Willy Brandt, Edward Heath, Roy Jenkins, Helmut Kohl, Margaret Thatcher and Gaston Thorn. Its address for further details, is 1A Whitehall Place, London, SW1A 2HA to where donations may be sent.

It is hoped to award about half a dozen scholarships annually to UK citizens, and others in members of the Community. Candidates of both sexes, aged 18-24, whether students or in a career, and particularly those who do not go to university, are eligible as university students are being considered as potential scholars. Further details are offered to facilitate the projects. The whole scheme, he it is hoped, has no Party connotations (the list of Patrons and Vice-Patrons assumes this). It is expected that special grants may be given under the Peter Kirk Foundation for special scholarships—possibly already emerging is a scholarship for the subject of Communications in Europe. The possibilities continue to widen. The GAP Organisation (the name from 'the gap year' between school and further study), which already finds jobs abroad for British students before they embark on careers, and similarly helps foreign students, has undertaken to administer the Peter Kirk Scholarships.

But let us return to the subject. The European Parliament which he served so much distinction has already designated one of its conference rooms in Luxembourg—"The Sir Peter Kirk Room." His memory is most deserving.

Peter Kirk was committed from his school days at Marlborough to a united Europe, taught as he was by refugees from Europe, including his school teachers. He was interested in the Treaty of Versailles and the Low Countries, and particularly in what they needed to be able to do. He was a member of the House of Commons. The European Parliament which he served so much distinction has already designated one of its conference rooms in Luxembourg—"The Sir Peter Kirk Room." His memory is most deserving.

BENINGBOROUGH HALL & THE NATIONAL PORTRAIT GALLERY

Completed in 1716, before Vanbrugh's greatest work, this remarkable baroque house set close by the Ouse bank will form an ideal setting for such paintings. With this new arrangement, Benington has become a National Portrait Gallery outpost in the north, Yorkshire will become a focus for the study of eighteenth century portraits, thus Temple Newsam, not far from Adelphi in London, will be able to offer a rich insight into the art of that time.

With this new arrangement, Benington has become a National Portrait Gallery outpost in the north, Yorkshire will become a focus for the study of eighteenth century portraits, thus Temple Newsam, not far from Adelphi in London, will be able to offer a rich insight into the art of that time.
The Tornado is the aircraft of tomorrow.

Could you be the RAF officer of tomorrow?

The future of the Royal Air Force is a challenging one. It will continue to play a very important role in Western European Air Defence. It will need dedicated officers both in the air and on the ground to enable it to operate as an efficient fighting force.

If you would like to be one of them, have a talk with your careers adviser.

OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following, who have died: —Canon Clement Rochford (1916), brother of Denis Martin Rochford; Thomas A. Coffey (1919) on 26th Dec; Captain Douglas R. Dalglish (A 56) on 6th July; Mark Bentley (C 37); Major H. Vincent (B 48) on 4th September; John A. Durkin (A 73) on 26th August.

John Durkin was killed in a road accident on a night in August. Thus, in an instant, was cut short a life of great promise. John had the gifts and the temperament to gain much from school life and to give much in return. He did both to the full, because, while accepting his gifts with great modesty, he gave himself unstintingly to whatever he undertook. By the time he had left school, he had won an Exhibition to Trinity College, Cambridge; he had gained his first XV rugby colours; he had been Head of his House for a year. In that last year at School he had already achieved an unusual maturity of outlook and judgment. He was a person of great integrity, who, at University, would abandon an activity, rather than pursue it at the cost of having to curry favour with the “right people”. He had a deep concern for those less fortunate than himself, which he showed both in his care for other boys for whom he had a responsibility and in his generous desire to help the handicapped and the deprived in the wider world. Above all, John had a gift for friendship and for happy companionship. There are very many from his home circle, from his school days —both contemporaries and members of staff—and from his years at Cambridge, who will keep him in memory with the greatest affection and respect. May he rest in peace.

His father, Brian, wrote as follows: ‘John lived his life to the full at Trinity and indeed at Cambridge altogether. He was captain of Trinity Rugby Club, and I have just found his speech amongst his papers for the end of season dinner—it is very funny. He also played a leading part in an amateur dramatic club production of Measure for Measure—he was good as the Duke. He rowed several times in Bump boats, and judging from the many friends who wrote or came to his funeral he was very popular there. He was Vice President of the College Union and spoke many times in Trinity debates. I think he would have found success at the Bar—he was due to start at the Bar school in about ten days.’

ORDINATION

Stephen F. Reynolds (D 58) of Opus Dei was ordained priest on 17th August in Spain by the Primate of Austria, Cardinal König, with sixty other Opus Dei ordinations. He is now at Netherall House, Nushey Terrace, NW5 5SA.

MARRIAGES

Andrew Hanson (E 70) to Nicola Jane Solomon on 1st May.
Christopher Ryan (O 71) to Amberta Zinolli in Manon on 13th May.
Raymond Asquith (O 69) to Claire Polin at the church of the Sacred Heart, Henley-on-Thames on 2nd August.
Edward Cromer-Smith (B 72) to Flavia Sacchi in the Chaplaincy of M.I.T. on 31st August.
George Fleet (A 62) to Helen Reed at St John’s College, Oxford on 22nd July.
Richard Birtles (H 62) to Margaret Hope in Edinburgh on 5th July.
Anthony Kock (A 65) to Lorna Roberts on 1st April.
ENGAGEMENTS

Peter Cary-Elwes (T 64) to Jacqueline Lee Foll.
John Tanner (H 65) to Jenny Johnson.
M. A. Henderson (E 72) to Fenella Barker-Simpson.
Ian Tyler (C 48) to Mary Louise Hankey.
Hoe Michael Vaughan (B 65) to Ludinda Buring.
Benedict Rambant (D 73) to Kathryn Eardley.

BIRTHS

Catherine and Bernard Dewe Mathews (O 55), a son.
Caroline and Adrian Brennan (W 58), a son Joseph Justin John.
Myra and Simon Broadhead (C 65), a son Giles.
Catharine and Kenneth Williams (E 67), a daughter Elizabeth Jane.
Adrienne and David Thunder (E 59), a son Michael Richard.
Elizabeth and Richard Goodman (C 65), twin sons Thomas and James.
Teresa and Kevin Fane-Saunders (O 62), a son Peter.
Frances and Ben Rock Kenne (E 67), a daughter Hermione.
Elizabeth and John Wetherell (T 60), a daughter Jessica.
Mr and Mrs J. P. A. Burnett (B 63), a son Tom.
Alice and Mark Shepherd (B 63), a son Tom.

BRITISH ASSOCIATION, SOVEREIGN MILITARY ORDER OF MALTA

Colonel Michael Birtwistle, TD, DL, (W 38) has been appointed High Sheriff of Lancashire. On 13th June, at a 'Shield Hanging Ceremony' in the Shire Hall, Lancaster Castle, he presented his shield to Lord Derby.

Philip Vickern (C 67), Director of Aid to the Church in Need in Britain (3—5 North St, Chichester) writes of the success of ACN under his directorship; 1977 saw a 145 per cent increase in donations compared with the previous year, a total of £85,000. The first four months of this year have already put us ahead of the whole of 1976. The response is growing wonderfully. He attributes it largely to the invocatio of the Blessed Virgin, speaking of visits en masse to the shrines of Our Lady of Mt Carmel at Aylesford (the 'Pilgrimage of Crosses' for the persecuted Church); and to the grotto of Carfin, Motherwell dedicated to Our Lady of Lourdes (the Scottish 'Pilgrimage of Crosses'). For further details, see JOURNAL, Summer 1977, p. 79—80.

PUBLIC SERVICE

Colonel Michael Birtwistle, TD, DL, (W 38) has been appointed High Sheriff of Lancashire. On 13th June, at a 'Shield Hanging Ceremony' in the Shire Hall, Lancaster Castle, he presented his shield to Lord Derby.

Lt Col S. F. Cave (W 49) has been appointed OBE in the Birthday Honours.
Martin Morton (B 50) is a Director in the Social Affairs Directorate at the Confederation of British Industry. Externally, he has just been elected a Councillor on the Cambridgeshire Council.
Michael Kenworthy-Browne (W 59) is now medical officer for five Colleges at Oxford (Oriel, Merion, Brasenose, Somerville, St Cross), and in recent years has been Assistant University Medical Officer. He was made MRCP (UK) after examination in July 1976, and MBACP in July 1976. Till recently he has been Course Organiser for General Practice Training Schemes for the Oxford Area.
Stephen Brennan (O 64) has been appointed consultant physician at the Northern General Hospital, Sheffield. He is married with three children, and hopes to send—als a boy and two girls—to Ampleforth when the time comes.

Lord Balfour (B 62) is engaged on a biography of his father-in-law, the late Prince Paul of Yugoslavia who died in 1976 aged 83. Now a banker and former Conservative candidate, he has access to Prince Paul's papers in Columbia University as well as the diaries of his mother-in-law, a sister of the late Princess Marina, Duchess of Kent. Prince Paul was Regent of Yugoslavia during the minority of his cousin, King Peter. Reluctantly giving in to the Nazis in 1941, he was deposed by a coup d'état and fled to Kenya, where he was detained as an enemy alien till General Smuts granted him asylum in South Africa.

John W. B. Gibbs (T 60) has written 'A Practical Approach to Financial Management', published by Financial Training Publications. Four aspects are dealt with in detail: the planning of a firm's financial strategy, the financing of working capital, obtaining funds for expansion and investment, and the planning and control of long-term investment. The book is aimed at students of financial management whom John Gibbs has been teaching for many years. Though written for a specialist audience the book is less forbidding than might appear and proved more than useful to the present writer who was confronted the day the book arrived by a nervous A level candidate in the last throes of revision who wanted to know the meaning of the phrase 'The cost of money'. With easy reference to hand in the shape of Chapter 7 'The Cost of Capital', enlightenment for both master and pupil was quickly achieved. Anyone in business would benefit from having it in the reference shelves.

Fr Norman Tanner (H 61), now a Jesuit teaching at Campion Hall, Oxford, has written Jeremiad. Tyes in the House of Norwich, 1428—31 (Royal Historical Society, Camden Fourth Series, Vol 20 [1977], pp vi + 233). An academic book, the edition is an edition of a manuscript which records the trials of sixty men and women who were tried for being Lollards (followers of Wycliffe) in the early fifteenth century. The manuscript, never before published, is the most important record so far discovered of trials of heretics anywhere in the British Isles before the Reformation. Lollardy raises many questions about the late medieval Church, as well as about the causes and nature of the Reformation in England, and historians are becoming increasingly aware that the heresy was both intellectually more sophisticated and better organised than was hitherto realised. The book adds considerably to our knowledge of Lollardy.

Piers Paul Read (W 58) has written another book—this time on trains. It was given good coverage in successive colour supplements at Easter. This book and subsequent appearances of the train robbers on the Russell Harty TV
show and other programmes, both TV and radio (with appropriate build-up from *The Radio Times*), these 1963 robbers of £2.5 million front an express train, most of which has never been recovered, are receiving heroes' publicity. They are asked, so it seems, to show no remorse; nor are they showing any. They are said to be gaining £10,000 each from the rights of the book. It is worth recalling that the driver of the train, who was brutally cowed (and admissions have been made as to who did the cosmetics), was unable ever again to work in his old job and was incapacitated until his death four years later.

Dominic Cooper (W 62) is living in a remote corner of Scotland, writing. He has a story entitled ‘Jack Fletcher’ in the June Encounter. He was the winner of the 1976 Somerset Maugham Award with *Dead of Winter*. His second novel, *Source*, appeared in 1977; and this autumn his publishers, Chatto & Windus, will bring out *Men at Axle*.

Hugh Young (B 57) has been pursuing the Law of late. In a Radio 4 broadcast in August, entitled ‘Talking Law’, he raised questions with the Lord Chancellor and other prominent lawyers. It was one of four such programmes.

Who noticed in the Sunday Times of 10th September that the two books reviewed under the title ‘Stately Homes’ were both by Old Amplefordians? Do OAs entertain the ache of outsiders to get in, if only to the studies of the grand as chroniclers? Mark Girouard (C 49) writes of Life in the English Country House up to 1939 (Yale 344p 250 plates £10); using houses as a source of social history. Mark Bence-Jones (D 49) writes as an insider *Burke's Guide to Country Houses I. Ireland* (Burke 320p 1,300 photos £18) about houses built largely since 1720; largely by the Protestant Ascendency largely, to laud it over the leaderless and deprived peasantry: not surprisingly, most of the buildings no longer survive. A third book reviewed at the end of the same place, Pevsner’s *Buildings of Scotland: Lothian* has an essay, one of three by other pens, by Christopher Wilson on medieval churches —could he be C 49? If so, a vintage year.

**ACADEMIC**

Dr Peter Caldwell FRS (D 44) has been appointed Professor of Zoology (Biochemistry) at Bristol University.

Simon Finlow (A 74) left New College, Oxford with a First in Music. He is taking up PhD research on the development of the pianoforte at King’s College, Cambridge.

John Bruce-Jones (A 74) gained a First in Modern and Mediaeval Languages Tripos at Cambridge, specialising in Italian. He is now with J. Henry, Schroder, the merchant bankers.

W. D. B. Porter (A 74) gained a First in Tripos Part I at Cambridge, and was awarded a Foundation Scholarship and his College prize for engineering.

Nicholas Mostyn (A 75) is now Chairman of the Debating Union of Bristol University. In April, he won the impromptu category of the Trans-Atlantic University Speech Association Annual Tournament (Canada, USA, Britain, Eire). Ironically he was judged by Hon Richard Norton (D 74), a previous TAUSA prizewinner. In January, the Bristol pair are going to Chicago to defend their title.

Bill Durkin (A 75) has achieved a PhD in Business Studies, and in Industrial Development, and a postgraduate in Development Studies at Bath University.
its centenary this autumn, TC being one of four cousins of the third generation in the company (since OA). When in the summer Rolls Royce Motors did a series of advertisements in *The Times*, the one entitled 'The best leather in the world' evoked a script which began as follows:

"Only nature can make a Scandinavian hide. For a motor car in which the principle of excellence is applied to fashionably, leather upholstery, is not a luxury. It is a deserving job that must be done well, and (it follows) the best work must have the best material that can be found."

The hides originate in Scandinavia, unhindered by moor peat or scars from burned wire, imported by Connolly Brothers of London. Connolly's have been curing, dying and dressing the finest leather by hand since the eighteenth seventies. Then it was used for saddles, cavalry harness, hand-made shoes and fitting out horse-drawn carriages. Today after a hundred years of the most profound technological change mankind has ever seen (some of it exemplified in other parts of the motor car) Rolls Royce Motors still use eight matched hides of Connolly's very best leather, prepared in exactly the same way, for the upholstery of the best car in the world. A Rolls Royce car uses eight hides. The Connolly Brothers use 10,000 hides per week to provide almost all the cars in the world that have leather fittings (with the notable exception of Mercedes).

**GENERAL**

Connie (D 69) and Roman Magill (H 70) are both now living in Europe, one a barrister, and the other a pianist in Paris: he has been competing in the triennial Leeds International Piano Competition, being eliminated at a very high standard. Their mother, Joan Magill, who lives in Aldborough near the Maltings, has just won the half-decade Goethe Society award. She was the only English entrant of the 24 judges, 21 voted her submitted poems in first place.

Michael Pitel (B 51) writes that he is shooting for the C Team of the Newly formed Lloyds Rifle Club. He has been captaining the Lloyds Bridge Team to win the Insurance Houses Bridge Competition.

Patrick Carroll (E 63) is a Lecturer in Statistics and Actuary Science in the City University, London from January 1977. He writes: 'I am thinking of cancelling my subscription because the INSURANCE seems to lack spiritual life... it seems, for the most part, to be an exercise in intellectual respectability... chapter of the Full Gospel Business-man's Fellowship International, which originated among American Pentecostals.'

John Tawney (1924), an impressionist artist of the School of Edward Seago, has recently been exhibiting at the Portglicher Gallery, Norwich; the Herrings Gallery, Barnham Market; Fortescue Swann Galleries, Brompton Road; and the Trumpington Gallery in Cambridge. John Edginton (D 68), a naval architect, has left the Naval Dockyard at Rosyth after three years, and is now at the Admiralty Ship Design Office in Bath.

Colonel Richard O'Kelly (C 43) has retired from the Army after 35 years' service. He now has a Civil Service job with the Army HQ in York.

Colonel Richard O'Kelly (C 43) has retired from the Army after 35 years' service. He now has a Civil Service job with the Army HQ in York.
however limited we may be, we fulfill a genuine and desperate need which can only be met by the continuing generous support, financial and spiritual, of many other people. A Social Worker who was discussing the case of our five children said ‘you do realise that these are not the only children with such a problem’. Indeed, there are thousands of others, but if we do not fight for the few who have come our way who do we fight for? Instead of caring for five or ten it would be nice to be able to care for without the help of countless others, each of whom plays an important part in our work. It is through the sponsorship of Ampleforth that we have become established as a Catholic family within the Children’s Family Trust, and the generosity of many Amplefordians, as well as others, through donations and deeds of covenant, has been an untold benefit and a source of great encouragement to us. Please may I appeal again to those who have already helped us, and to others, to continue supporting the Children’s Family Trust (at Swinstead Hall, Grantham), not only that it may continue as it is but that it may go on developing to meet the crying need of far too many deprived children. And may I give my heartfelt thanks to all those who, through their prayers and donations, have already done so much to help us.

THE AMPLEFORTH SOCIETY

The Annual General Meeting of the Society will take place at 8.30 p.m. on Holy Saturday, 14th April 1979, in the School Library. The AGENDA—

1. Chaplain’s prayers
2. Minutes of the last meeting
3. Report of Hon Gen Treasurer
4. Report of Hon Gen Secretary
5. To propose that Life Membership should be reintroduced and that Rule 7 should be changed to ‘Life Membership of the Society may be obtained by the payment of a sum to be determined by the Committee. Life Members receive The Ampleforth Journal without further payment.’
6. Elections of Hon Gen Treasurer, Hon Gen Secretary, Chaplain and three members of Committee.
7. AOB
8. Chaplain’s prayers for deceased members of the Society.

Benet Perceval, O.S.B. Hon Sec Society

THE AMPLEFORTH JOURNAL/REVIEW

THE AMPLEFORTH JOURNAL

Head Monitor... B. S. A. Moody

Captain of Cricket... J. H. B. Chancellor

Captain of Athletics... C. H. D. Danvers

Captain of Swimming... P. C. Millar

Captain of Water-Polo... M. F. J. G. Mostyn

Captain of Tennis... P. A. Sewell

Captain of Golf... P. A. McKeebin

Captain of Hockey... P. D. Berton

Captain of Shooting... A. G. Lartinga

Mister of Hounds... T. M. May


The following boys entered the School in April 1978:


- C. C. Howard, J. P. K. Daly, E. J. Ephraums, V. J. Hill, C. M. Lambert.


- W. V. O. Freeman (W), R. J. B. Noel, H. J. Young.


- C. C. Howard, J. P. K. Daly, E. J. Ephraums, V. J. Hill, C. M. Lambert.


- W. V. O. Freeman (W), R. J. B. Noel, H. J. Young.


- C. C. Howard, J. P. K. Daly, E. J. Ephraums, V. J. Hill, C. M. Lambert.

CAPUT CAPITIS: THE HEADMASTER'S BUST

On the eve of Exhibition, a small ceremony in The Grange marked the deliverance of the bust of Fr Patrick Barry from Mr Attrey Brown, the artist, and the Parents' Association who commissioned it, to Ampleforth to become part of our pretiosa. Sighing 'thank God, it looks like him'. Mrs Madeleine Judd made a small opening speech of donation, declaring that no time was auspicious, if being Fr Patrick’s sixtieth birthday and the tenth of the Parents’ Association. That body, she said, seemed to be unique among schools of our kind, fostering a close bond and understanding between Ampleforth and its parents all over England by some half-dozen meetings a year in various parts of the country, at which Fr Patrick and one of the Housemasters were always present. As the Abbot said, in reply for the Community, the Parents’ Association, the donors of the bust, had been a brilliant idea in the minds of the Headmaster and Mrs Judd a decade ago, which had succeeded in carrying us through a difficult cultural period. He also thanked Mrs Enid Craston for her organising of the project: she who is herself a sculptor of busts. Fr Patrick, standing beside the bust, amusingly began his own reply by saying: ‘I regret that I do not have the power of ventriloquism’. The bust was later exhibited in the School library, where, it was said, it could be seen to best effect by kneeling before it.

A. J. S.

We congratulate B. J. Adams (C) and G. H. L. Baxter (E) on the award of Army Scholarships.

SCHOLA SINGS IN SCOTLAND

Frustrated of success in attempts to arrange a concert tour in Spain, the Schola turned North and embarked upon what turned out to be a most enjoyable and successful tour of concerts in Scottish Cathedrals. Not only was it musically very rewarding to reach the pitch of practice and performance which can be achieved only through the intensity of such a series of concerts—seven concerts in seven days—but the tour was made into the success which it was by the wonderful response of the Scottish Ampleforth parents, orchestrated by Mrs Peggy Wittet.

The tour started with a civic reception in the City Chambers, from which the Lord Provost himself was lured away at the last minute by the arrival of the NATO fleet, followed by a concert at St Giles’ Cathedral. The two basic programmes of the tour (for there were two concerts in Edinburgh, the next being the following evening at St Mary’s Episcopal Cathedral) were centred on Liszt’s Missa Choralis and the Dvorak Mass in D, with a selection of motets by Bruckner and Leighton, and punctuated by organ pieces played by Simon Wright, notably the De messieux Te Deum, which on the fine Walker organ at Paisley and the Father Willis at Aberdeen rose to thrilling heights. On the Sunday morning we sang Mass at the Catholic Cathedral (Palestrina), with Cardinal Grey as principal celebrant, and were afterwards entertained to a magnificent lunch provided by the MacDonalda and several other families.
From there we drove straight over to Glasgow, for a recital in the Benedictine tranquillity of Paisley Abbey. As this replaced evening service it took the form of Bruckner masses as a Proper, punctuating the Ordinary of the Dvorak Mass; inspired by the atmosphere and the organ, the music rose to a standard reminiscent of the best concerts on previous tours. After this the Spaldings of Houston had invited us to a "cup of soup", which turned out to be a feast capped up with profusion of strawberries and cream, and crowned by a doubles tennis match in which FR Adrian partnered Mr. Wright until the sun set.

The drive to our next concert in Aberdeen was past Balmoral and over the Devil's Elbow, with a picnic on the shores of Loch Muich. Arrived at St. Machar's Cathedral we found a real Scottish tea laid out in the porch by Mrs. Buchan and Mrs. Dunbar, but for some reason the choir did itself less than justice in the concert; perhaps it was the contrast between the Youth Hostel where we were to stay and the comfort of St. Mary's Music School in Edinburgh. The feature of the return journey was a visit to Glamis Castle; another enterprising Mrs. Wittet picnic and frisbee in the park were followed by a tour of the Castle, with its ancient stronghold and royal relics. St. John's Kirk in Forth gave us a rewarding acoustic, which made particularly the Dvorak most moving.

The last day in Scotland was in many ways the climax. Mrs. Sligo Young invited us to a sumptuous and pleasantly informal lunch, after which Lord Elgin gave us a fascinating tour of his treasures; it is hard to say whether his antique cars or the historic relics of the Bruce clan drew more wrapt attention. The concert in the chapel at Kirkstall Palace, which has always remained in Catholic hands, was both visually and musically most satisfying. The damask hangings and iron standard lamps provided a lovely setting for the scarlet cassocks of the mini-schola. Here the singing alternated with chamber music, for which Paul Stephenson (violin) and Mark Moreau (Bassoon) joined with Mr. Wright on the horn; whilst the singing was taken off by Mrs. Duncan and Mrs. Rae-Smith to a sports centre where they enjoyed the games.

The next day, with a fond farewell to our indefatigable hostess, Mrs. Wittet, we set off for Durham. That day we were fed most generously by John and Margaret Smith, who gave us lunch at their home at Muggleswick and supper at the University Chaplaincy in Durham; it is no joke to entertain 45 to lunch, let alone supper as well. The concert at Durham Cathedral was in many respects the most moving of the whole tour; for not only the acoustics but the whole atmosphere were most inspiring, together with the sense of the Catholics and the monks returning to their home ground. Difficulties of communication between nave and organ loft persuaded Mr. Bowman to attempt the Liszt Missa Choralis, which provided a taxing and exciting experience for the singers. But in spite of all difficulties Leighton's God is Ascended was at its glittering best, with crisp trumpet playing from the organ. We spent the night and following morning at Durham School, where we were beautifully looked after by Bill Best, before setting off for the final concert in Ripon Cathedral. Mr. Wright had been unwell for some days, and went straight home after the Durham concert, but Andrew Millinchip, organ scholar of Worcester College, who had joined us for the tour, enterprisingly and skilfully deputised for him at this last concert. The more intimate atmosphere in this small cathedral gave a delicacy to this concert which made it a most satisfying ending, after which we departed to unwind with a quiet party given by Jill Bowman at Gilling.

CAREERS DAY, 1971

Major Watson, our Steward, brought 45 boys to ICI at Teesside and a further such party to Phillips Petroleum at Selby. As usual, the visit to an oil refinery was a popular one, and several boys are now interested in careers in oil.

THE ROVERS

The summer term is best suited to most Rover activities, but it is also the exam term. We were able, therefore, to fit in only four Saturdays before Exhibition and exams.

Tom Rochford led an expanded group which visited Aline Hall Cheshire Home. As usual, the residents and staff enjoyed the weekend visits as did the boys. With Edward Thurley-Walker, Tom Rochford also organised the Cheshire Homes Day which was on 1st June. With their organisation and good weather the day was a great success and was enjoyed by all. On 11th June the annual Aline Hall Fete was held. As usual a number of Rovers took part and this year provided, in addition to the usual ducking stool, a number game. The day was a success and the boys made £40 for the Home.

The visits to Welburn Hall Special School for the Disabled were most popular and useful in entertaining the children. Paul McKibbin and Philip Aldridge were in charge and both were well known to the children. The painting and decorating of old people's houses in York was organised through the St. Vincent de Paul Society and we successfully completed the painting of two
have been struck between the boys and those they visit.

houses. Stephen Henderson led the group which visited Glen Lodge Old Peoples’ Home in York where the boys play card games and take the residents out for walks. Andrew and James Allan were prominent among those who visited these homes to help in the garden. A number of lasting friendships have been struck between the boys and those they visit.

At the end of the term Br Terence together with four Rovers ran a joint camp involving a similar number from Wetherby Troop. Their time was spent in a variety of manual and social activities, all of which seem to have been successful.

Our activities operate through the help of several people—the York Social Services, the SVP and the staff of the various homes and institutions. These activities are funded in large part by the charitable contributions of parents at the Exhibition Sherry Party, which this year produced £110. To all of them we are very grateful. We are also grateful to Br Terence and Fr Timothy for their invaluable assistance.

Alistair Burt

THE SEA SCOUTS

By recent standards this was a quiet term for the Troop. On the first Saturday the more enterprising canoeists tested their skills on the “stopper” at Howsham weir and throughout the term there was a series of training sessions at the lake with Rob Kerry, Alistair Lochhead and James Golding giving careful instruction to a large number of new canoeists. They were joined by four scouts from the Norten troop for the whole holiday weekend trip down the Ure, once again made possible by the kindness of Lord and Lady Swinton. Meanwhile the Fire Team had been narrowly defeated at Northallerton in the Area Final of the National Fire Prevention Competition but won a small cash prize for the Troop as runners up and the enthusiasm of Simon Allen, Rob Kerry, Alistair Lochhead and Simon Holloway means that this venture is likely to be repeated.

Preparations for the Exhibition included a number of static displays illustrating the activities of the Troop. At the annual lakes lunch we were pleased to welcome Fr Albutt who presented the Chief Scout’s Award to Jason Vessey and Rob Kerry and launched and christened the second of our two new Wineglass dinghies. These and the rest of our dinghy fleet were sailed regularly and we had better Saturday winds than in most summers. We organised the Junior Inter-Host Shilling competition after a lapse of some years and took a team consisting of Andrea Kennedy, Paul McNamara, Simon Halliday and Fergus McDonald to the West Yorkshire Scout Regatta. By the end of term, the latter two and Ben Short had gained their RYA Intermediate Certificates.

The term ended with the entertainment of the School matric to whom we are most grateful for their help throughout the year. A week after the term, J. Golding, A. Lochhead and J. Vessey joined eight Venture Scouts for a week’s canoeing in Wales. Two days were spent drifting on the way at Harlech and a further two days mastering the Serpent’s Tail on the Dee at Llangollen. For these events we used our growing fleet of eleven slalom canoes.

At the end of the term Jason Vessey left the Troop for the Venture Scouts. He had served as a Patrol Leader for three terms and as Senior Patrol Leader for a fourth. During that time his contribution to Canoeing, Canoe Building and Mountain Walking has been outstanding and we are most grateful for all that he has done for the Troop.

G. B. P.

In this last issue of the Journal in its present form, we would like to thank the Editor for providing space for us to give an account of our activities each term and maintain our contact with Sea Scout parents and Old Boys. R. B. P.
THE AMPLEFORTH JOURNAL

J. C. Yes,
S. G. Petit
C. T. Seconds-Kynnersley
C. E. P. Plowden
H. N. Osborne
T. N. B. Rochford
T. W. Nelson
A.1. Petrie
A. F. Reads
J. F. Shipsey
A. J. Westmore
F. McAlindon
R. C. Morris
A. N. T. Constable-Maxwell
A. M. O. Channer
J. F. Heagerty
S. J. R. Halliday
S. M. Clucas
C. J. Payne
Lord A. Crichton-Stuart
C. D. P. Steel
C. J. W. Rylands
M. C. T. Low
M. J. Kenny
P. G. E. Hemming
P. D. Marmion
R. A. D. Symington
S. C. W. Kenny
R. J. Nolan
R. M. Kerry
D. L. Chilcott
S. C. W. Kenny
R. J. Norris
Special Prizes:
The Stair Prize: W. J. Dore—composed and played a suite for Cellos
R. P. P. Munday—played a suite for Cellos
The Quire Debating Prize: The Genesis Prize: P. G. Philpott
The Herald Trophy: C. D. Burney
The Tanist Trophy: C. T. Seconds-Kynnersley
The Scholarship Bowl: St Alkelda's
The Parker A level Cup: St Dunstan's
The Country Life Cup: A. de Lancey (Captain), C. S. Horsfield, T. M. May, E. T. Troughton, C. M. Rose
R. P. P. Munday—erti—Brion—John—Dunstan's

THE EXHIBITION PLAY: THE TAMING OF THE SHREW

by William Shakespeare

At the end of the induction a drunken Sly falls asleep and bubbles suggestive of dreaming float from the sky, placing the main action of the play into Sly's dream-world. Bruce-Jones plays the part comfortably and skilfully, and his periodic awakenings to relieve himself in a chamber-pot decorated with the motto of a rival establishment (quant je puis) or to try out his actor's voice on the audience before being dragged off by extras, bring variety, if not freshness, to the play and add comic relief. The whole device mutes the male chauvinism of which the audience was sometimes aware during the play. Katharina comes through the ballyhoo and browbeating. It is not chauvinism so much as a lack of education. How many wives do not set out to 'educate' their husbands?

The set is cleverly designed to accommodate both the great variety of location and the presence of some selected audience on a gallery at the back, among whom is the drunken-dreaming Sly, looking as if he has just returned from a pre-theatre snack at the Star, bringing the audience with him.
Energy and vitality are the essence of this production; the pace never slackens and the constant quick-fire wit of the language is supplemented by the lively and inventive imagination of the producer. (Prize—beagles sniffing Sly's corpse; trash-cans to 'Keep Padua Tidy'; heavy-hammed dancing-girls).

Peter Phillips gives the outstanding performance. He projects his voice effectively, with a variety of tone and expression not achieved by all. There is a naturalness in the way he expresses himself which shows a developing talent and confidence on stage.

Timothy Jolley as Katharine is most satisfying. He has all the fire and fury one could wish for, and is genuinely broken by the kind cruelty of Petruchio, without losing her sense of dignity.

Mark Dunhill as Baptiste is admirably stern and puzzled. Jonathan Stobart and Dominic Vail as Gremio and Hortensio give enormously improved performances and make excellent use of the space of the whole stage. It is not easy to act the part of a man acting a part and they each manage to communicate two distinct personalities.

Charles Gaynor has developed a confidence and sense of presence on stage over the years and evidently enjoys puffing cigar-smoke into the face of his rival suitors. Philip Fitzalan-Howard gives a comic and bouncy rendering of Biondello. There are others who should be mentioned because they hold out great hearted and affectionate. The demand for seats increases each year and I am sure that another performance on the Saturday night for those not going to the concert would be a very popular move. If, on the other hand, in Opera, with no way to purchase tickets but in order next year, it would be an opportunity to show parents the new Theatre in operation. It is time that the Drama and Music departments joined forces again.

Andrew Beck, O.S.B.

Players

Persian in the Induction: A LORD—Tim Tarleton; CHRISTOPHER SLY—William Bruce-Jones; HOSTESS—Nicholas Difford; HUNTSMEN—Paul Barnes; Nicholas Pratt; PAGE—Lady—Robert; BELLGUY SERVANTS—Matthew Verden; AESOP—Peter Philips; MEESNGER—Peter Frye; BAPTISTA, a rich Gentleman of Padua—Mark Dunhill; VINCENTIO, son to Vincentio, in love with Bianca—Peter Bergen; PETRUCHIO, a Condemned of Verona, lover to Katharine—Peter Phillips; GREGMIO; HORTENSO, servant to Vincentio—Jonathan Stobart; TRANIO, BIONDELLO, servant to Lucentio—Charles Gaynor; Philip Fitzalan-Howard; GRIMOU, CURTIS, servant to Lucentio—Hugh Sachs; TIMOTHY JOLLEY, in love with Bianca—Nicholas Duffield; KATHERINA, the Shrew & BIANCA, daughter to Lucentio—Timothy Jolley; Michael Griffiths; SERVANTS—Peter Bergen; PETRUCHIO; Page—Lady—Robert; BELLGUY SERVANTS—Ian Henderson; Michael Griffiths; Francis Heron, Thomas Coady.

Presenters

Lighting—Charles Pitchball; Andrew Tweddy; Sound—Dick Collins; Costumes—Peter Griffiths; John McIntyre; Props—John McKenzie; Set Design—Alan Petrie; Set Construction—Andrew Plimmer; Programme—Posters—Alain Peter; Stage Crew—Graham Henderson; Andrew McNaught; Set Builder—Hugh Sachs; Prop Maker—Mark Martin; Mark Dunhill

THE EXHIBITION CONCERT

The Exhibition Concert consisted of Handel's vast oratorio 'Judas Maccabaeus' which, even with extensive cuts, filled the whole programme. This account of some of the bloodthirsty military history of the Maccabees, produced to celebrate 'Butcher' Cumberland's suppression of the Jacobite rising of 1745, was an immediate success in London in the climate of the time, and the present performance successfully brought the flavour of military glory and carnage right into the Abbey church.

The work consists of successive outpourings of gloomy foreboding and lingering exultation mitigated by some rather sanctimonious pretting of humility, justice, freedom, and so on, as tidings alternately of threatened disaster and military victory are brought by a Messenger, on this occasion beautifully sung by Paul in Thorn.

Handel evidently had little liking for a story devoid of love interest; and while his professional skill is evident throughout, the music is generally rather undistinguished: all more to the libretto, a mine of ludicrous infelicities by the ineffable Dr Thomas Morell. David Bowman and his choir are to be commended for their successful performances in making the work so much (or too much) in performance than it is said to be (and, it may be added, tedious in rehearsal), and the performance was greatly enhanced by the singing of the four professional soloists, without whom, alas, even the Exhibition Concert cannot do.

Most spectacular, with brilliant brass, was the famous 'See the conquering hero comes', the only really well known piece in the oratorio, a good tune rather marred by the grotesque mingling of rhythm and metre of words with music. Sir John Hawkins, asked by Handel how he liked this chorus, said 'Not so well as some things I have heard of yours'; to which Handel replied 'Not I neither, but, young man, you will live to see it a greater favourite with the people than any other thing I composed'. Evidently he didn't think much of the public either.

Gerald Dowling

THE ART ROOM SUMMER EXHIBITION

At the beginning of every academic year a new situation arises in the art room leadership. Sometimes there are a number of good students from the previous year to carry on traditions. At other times there are none left and the new growths take time to accept itself; this year was like that. But the summer exhibition new growth was definitely visible and highly accomplished. S. J. Unwin was the link in tradition but his painting hardly rivaled the work done in the year before his time was mainly taken up with academic work. The place he held was taken by C. D. Burns who won the Herald Trophy, supported by a contingent from St Wilfrid's. C. D. Burns achieved an A grade in his A level in 1980, and good achievement could be studied in the accurate and accomplished drawings of still-life groups. He then presented a large number of flower, plant and natural object drawings with a high degree of sensitive colour and accurate detail. His paintings showed good promise with plenty of scope for development. There were a number of works by both students and teachers. There was a range from the more traditional to the experimental. The work of C. D. Burns was particularly notable in this year.

R. Nolan, A. Hawkewell, and R. J. Nio showed works of great variety and good drawing. A cautious connoisseur might dare to predict a 'good year' if not 'a vintage year—within the promise of a vintage ahead. Among old boys—all Herald Trophy winners—the past—It is interesting to record that there was a notable presence from the Foundation course at Edinburgh as Robert Hamilton Dalrymple moves over to his Fine Art Degree course. Anthony
Gormley has left the Slade and begun a little teaching. Anthony Dufort has finished at Chelsea and showed work in this year's Royal Academy. Mark Highton begins his Foundation course at Chelsea where S. J. Unwin was also offered a place this year. Simon Brett is assistant art-master at Marlborough School. The list might well be longer but the information is, on the whole, haphazard. Meanwhile Derek Clarke continues to teach painting at Edinburgh College of Art and Patrick Reynielt has become head of Fine Art at the Central School in London. Laurence Toynbee shows his work biannually at the Royal College of Art and Patrick Reyntiens has become head of Fine Art at the Central School. It is even higher, encouraging originality of design. The new prize, given by the establishment of the Gormley Award which it is hoped will raise standards of work in the exhibition. We have to thank John Gormley most sincerely for this and for judging the exhibition himself. P. G. Moss was the first winner, remarkable for one in his first year. Such an award has been long desired by the members of the staff, boys and parents a whole world of activity which is carried on by some 180 boys in workshops around a smoky chimney. We saw this year the establishmenit of a new award which is offered a place this year. Simon Brett is assistant art-master at Marlborough School. By P. M. McNamara and N. A. Brown dominated two classrooms and represent two of these are large with a capacity of seventy-two cubic feet. We are grateful for the help received from Mr. Charles van der Lande (0 53) of E. T. Skinner and valves.

Thanks to Lord Sidmouth, the Club now has the means to buy a second limited edition of the work by P. M. McNamara and N. A. Brown, dominated two classrooms and represent two large new members into two training groups for most of the year. The Club henceforward was necessary to split new members into two training groups for most of the year. The Club has sixteen cylinders, of which seven are aluminium and four are iron. Despite the Spring illness in the School, six of the eight new members completed their basic training. The Club has only one instructor, but it was necessary to split new members into two training groups for most of the year. The Club has sixteen cylinders, of which seven are aluminium and four of these are large with a capacity of seventy-two cubic feet. We are grateful for the help received from Mr Charles van der Lande (0 53) of E. T. Skinner and Co. Ltd (Typhoon); this has made it possible to replace cylinders and demand valves.

As exhibitions, a room was devoted to showing the present equipment of the Club together with maps and slides of the various expeditions in the past to the
Isle of Man, Milford Haven, Guernsey. Oban and Stoney Cove. On Exhibition Sunday in the afternoon, six members, A. N. Parker, P. R. Plummer, G. A. J. Sawyer, J. A. Raynar, J. P. Nowill, and P. J. Molloy gave a demonstration of some of the bath training and added some trick diving as well. The membership of the Club has remained fairly constant for the last few years; at present there are seventeen.

At the end of the summer term, Fr Julian and a small party of four, M. V. Hill, J. P. Nowill, N. W. Bentley Buckle, and P. A. J. Leech went to the Isle of Man. This is the third time there has been a Club party to the island and the clarity of the water for most dives exceeded expectation. Most of the dives were about 40 minutes and would have been longer but for the low temperature of the water.

President: Fr Julian Rochford

JUDO CLUB

During the Spring term, all members maintained their enthusiasm and were keenly interested in trying to improve their performance to a higher grading standard, especially in the Junior Section. On returning from the Easter vacation, we had little time to prepare a team to compete in the Ryedale Judo Club's Championships, to which we were invited.

However, we sent no less than twelve contestants, who are to be congratulated on an excellent performance, coming away with no less than three Grade medals and one Junior Trophy. Our Captain, J. A. Raynar (D) and C. S. Southwell (D) claimed medals in the Senior Division, and M. Moore (JH) gained a medal in the Junior Section, while M. James (JH) won the Junior Trophy.

Once more we thank Mr Alvin Harrison, our coach, and also Fr Cyril who, as usual, arranged transport and drove the Team over to the Ryedale Club. We are most grateful for his keen interest in Judo; the majority of Juniors come from the Junior House.

It is worth recording that Gilling Castle has now taken up Judo in the upper forms in place of boxing, and we expect to find some very useful talent among those boys in the future.

C. P. C.

COMBINED CADET FORCE

Annual Inspection

The Inspection this year was carried out by Group Captain PC Vangucci, ACF, AMBIM, RAF, Officer Commanding Royal Air Force Leeming. He was received by a three Service Guard of Honour, commanded by Warrant Officer IF Sasse of the RAF Section. During the afternoon he saw the following items of training:

RAF Section:
- Training aids, equipment, recognition competition, and the construction of para repeaters
- Maps, logs, and records of camps and bikes carried out during the year.

Royal Navy Section:
- Simulated Jackstay Transfer
- Weapon Training Instruction by Sgts C. Horning and J. Ward.

Army Section:
- IS Training—Road Block
- Circus Competition the Basic Section

Royal Engineers Course:
- Use of various equipments including pumps, pneumatics, and mine detectors
- Work on Landrover under Capt T. Baxter

Nulli Secundus Competition

Brigadier GW Hutton, Deputy Commander North East District, judged the competition, assisted by Captain M. Watson, OC 10 CTT, and Captain PR Hitchcock, GSO 3 (Ops). There were 12 participants. The competition consisted of the following:

- Inspection
- Command tasks: groups of 4, each candidate being in charge for one 5-minute problem.
- Discussion: each group discussed either: Signor Moro's death and the wisdom of negotiating with terrorists or: The CDS's remarks in China about our common enemy Russia and whether he was right as a military man to make a political speech.
- Lecturerettes: each candidate had to organise a group of 1st year cadets, issuing rifles, bolts and drill rounds.
- Control problem: each candidate had to organise a group of 1st year cadets, issuing rifles, bolts and drill rounds.
- Planning problem: a written test concerning escape from a POW camp.

The leading candidates were close, but U/O GR Saller was the winner of both the Nulli Secundus, and Royal Irish Fusiliers' Cups. We are grateful to Brigadier Hutton and his assistants for the care with which they assessed the candidates.

Royal Navy Section

Ship visits: 14 members of the Section visited HMS Kent, a guided missile destroyer, at Hull on 10th May. A brief, but very interesting trip.

Visitors: Lieutenant Simon Keith, Royal Navy, our liaison officer, visited us twice during the term. He has been wonderfully helpful, particularly with stores, and it is with regret that we say goodbye to him as he leaves RAF Leeming to fly the new Lynx helicopter.
A small part went to camp at BRNC Dartmouth in August and had a strenuous but interesting time.

Royal Air Force Section

A varied training programme was carried out during the term. This included Map Reading and Orienteering, .22” shooting, Aircraft Recognition, Inspection and Drill—all on a competition basis. It was a welcome change from the more static Proficiency training of the previous two terms.

Other work included a small group preparing for the Guard of Honour, which was capably commanded by W. O. Sasse. There was also preparation of the items being shown at the Annual Inspection.

Camps and Courses: During the Summer holidays W. O. Sasse attended the Cadet Leadership Course at the Cadet Training Centre, Frimley Park; W. O. Rattray went on a Gliding Course at Catterick; and the Section Commander, Flt Lt Davies, was Camp Commander for the Cadet Camp at RAF Turnhouse.

Army Section Camp in Germany

Last year we left after a week with the 2nd Bn The Royal Irish Rangers, their Commanding Officer, Lieutenant Colonel Ronnie McCrum pressed us to come again. We were lucky enough to be able to accept his offer this year and spent another energetic and interesting week with the regiment. The programme arranged for us included the following:

- Firing SLR, SMG, OPMG, and 9mm pistol
- Section battle drills
- Radio instruction and signals exercise
- APC driving
- Map and compass exercise
- Helicopter drills

24 hr exercise involving being flown in by helicopter to hold a perimeter while the REs built a bridge over a river and an RA Regiment crossed it by night to carry out an attack with many other troops:

Another 24 hr exercise involving fighting terrorists in jungle, setting up a patrol base, breaking away attacks, sending out a patrol, and making a dawn attack.

The sight of 20 cadets equipped with all the packs and pouches and weapons of an infantryman was surprisingly warlike and unusual. In fact they were heavily laden and had plenty of movement on foot, so it was not surprising that they were tired by the end; particularly since they got very little sleep on two of the nights. The limit was correctly the final 24 hr exercise (Recon Patrol) which had a most enterprising enemy who really entered into the spirit of the thing and gave a convincing performance as terrorists.

We were attached to B Company and have to thank Major John Cochrane for the generous help he and the members of his unit gave us; 2Lt Peter Crawford was in charge of us and the excellence of the training was due to his energy and enterprise, and among the several NCOs who helped us Corporal Pike was with us all the time and was outstanding for the way he was able to combine efficiency with a delightful Irish humour. Perhaps that was the key to the success of the attachment: everyone was so good that the happy knack of being thoroughly professional and yet extremely human. We thought the Rangers most attractive; they certainly seemed to enjoy our visit and that meant that we did too. We left tired but pleased after an eventful week. To Lt Col McCrum and his battalion we express our grateful thanks.

SHOOTING

In 1922 Ampleforth visited Bislev for the first time to compete for the Ashburton shield and again six years on the sequence has been broken through inability to obtain a range necessary for training. In consequence full-bore shooting was confined to the electric range at Strensall where again the teams gained respect in the Skill at Arms meeting.

VETERANS

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VETERANS

The unfortunate absence of the School team was no deterrent to Michael Pitcl and the Old Boys, and their good showing was especially noted in particular Keith Duggleby who shot a 678 points out of 1000 to win the Dewar Trophy and the Combined Cadet Force Association Progress Shield.
THE ATHLETICS TEAM
Standing L—R: A. Forsythe, S. Hare, P. Craven, M. Miranda, N. Parker, E. Hornyold, S. Strickland

THE FIRST ELEVEN
Standing L—R: S. Lawson, I. Barrett, A. Calder-Smith, I. Tate, I. Soden-Bird, D. H. Dundas
Seated L—R: P. W. Howard, M. Hamel, J. Chancellor (Capt.), R. Wakefield, R. Lovegrove

Front Row: J. Pepe

CRICKET
THE FIRST ELEVEN
Played 17
Won 2
Lost 8
Drawn 5

This was a good XI backing only a match-winning batting. The result was pretty bad. How wrong can they be? In cricket above all other games the result is often secondary to the quality of play. It must be claimed that in 1978 a young untried side came to produce some of the best cricket in Australia for many years. In some previous seasons match-winning bowlers have perhaps allowed the XI to be thought better than it was. This year they had to fight for every advantage to be gained and rarely did they fall and certainly never after the 5th wicket. The first 5 school matches were interesting, rather different performances. The mid-season club matches were bad but it is worth highlighting that Martin Cooper (C 73) having scored 464 for OACC came back in score 92 out of 118 for the Free Foresters in win, and 87 out of 128 to allow the Yorkshires Gentleman to win in both matches the XI was decisively on top when he emerged. The boundary against schools at the end of term saw this young side mature and play with botherve and authority; all the more praiseworthy in that their bowlers had been struggling against better batting than hitherto.

For 5 years the bowling had been better than the batting, as much due to the pitches as to the quality of talent available. Philip Howard showed and Jen Soden-Bird might have shown that we had a good attack for a succession of slow wicket pitches. Yet if the weather was not great this year he at least proved 17 full days of 18 and the rain was sufficient both in quantity and timing to allow pitches to be rolled and rolled firm. Simon Lawson joined his cousin Howard in the opening attack and David Dundas emerged from a long period of hard graft in practice to show much promise as a leg-spinner, even to be used to keep down the runs as against St Peter’s. There was a gentle irony in that Justin Tate who found it so difficult to keep a length should find that he topped the bowling averages with his off-spinners. He might be persuaded to agree that Mark Law bowled with greater consistency but just as certainly he could then point with a smile to his own in the relative positions in the bowling averages.

In the build the XI consisted strengths and weaknesses. The young side of Robert Wakefield, Martin Hattrell and James Chancellor with David Dundas’s left hand at mid wicket was the finest set of bowlers setting together during the past 10 years. Chancellor had all 10 wickets at mid-off and five other runs were responsible for the majority of the large number of 10 run outs recorded. The rest of the bowling was very good, and some had little confidence or the experience of practice when the ball was in the air. Natural gifts do need the support of hard practice in a game where the margin between success and failure may be no single dropped catch per match. Some of the field places to the bowlers showed the lack of experience something which also needs much tightening up for the long run. At his best Richard Lovegrove must be in the highest class as a wicket keeper for his technique and balance are natural gifts, but there were lapses in concentration and moments when left-handed catches should be followed at once by simple errors. This young and talented XI could have had better results than the 10 runs but just have been a little greater concentration by some players. Julian Barrett has probably more shares of this latter gift than others but his slip catching was remarkable by any standards.

The batting lacked proven once the opening partnership was established and the end of term a score of at least 200 was the minimum expected by the team then again. 10 school centuries were scored against schools, for surprising 1912 when 7 were scored and 1969 and 1973 when there were scored against schools. Against that Blundells made the highest ever score against the XI by a school side. Lovegrove and later Tate helped Barrett reach 46 for the first wicket on 7 occasions. Barrett made a good start to his school career with 512 runs. With one exception he batted at least an hour in 17 of his innings. It was good that he showed glimpses of his class. When playing off the front foot Wakefield is confident, powerful and technically correct; on the many occasions he was tempted on to the back foot he looked ungainly in movement and the result was rather horrible. He preserved his best for when he was captain but, all in all, he too like Tate had talent in reserve which was not fulfilled; and the same could be said of Martin Hattrell to whom an extended trial was given. It was difficult to make quite where to put Lawson in the batting order; technically the best player but slow and limited in power. He and Barrett in developing his rhythm of stroke and the discerning Saints raised his 50 as the best batting they had done in 1978. Calder Smith, although the youngest in the side, was by some distance the hardest hitter. He had to straighten up some of his defensive games and develop off-side shots and brought these 50s, all inside the hour. He and Lawson had batted 56 hour each at Leith’s in April against Mike Selvy and Phil Edmonds—their
The weather ensured that this was a fairly miserable weekend: dark, wet and the slowest of pitches. The XI batted well ... easy or even probable. Scores: Ampleforth 142-7 dec (Barrett 36, Lovegrove 29, Chancellor 23) Worksop 87-5 (Howard 5-38)

Against a weak attack the XI batted rather timidly. Wakefield and Dundas showed glimpses of good form but only ... repeated the dose at the end of the innings. His was an outstanding achievement. Scores: Ampleforth 138 (Chancellor 34)

Put in to bat the XI made Sedbergh bowl them out and this took 4 hours. If the setting was perfect, the pitch was slow ... into 7 victories in 1979 rather than 7 draws. They know too that a very successful Colts XI is hard on

For various masons this XI had its ups and downs but those who got down to it seriously could...
The scores reveal not only the strength of the batting among all the schools but also the fineness of the weather which was as good a game as could be seen anywhere. A sluggish start left the XI 80-4 in the 2½ hours before lunch. Lawson led

The morning's play on Sunday was lack-lustre and disinterested but was redeemed by an exhibition of pure stroke play based on a sound technique by Simon Lawson who with the determined good batting surfaces. Barrett and Tate played with ease and confidence v YG's. Tate par-

The batting was strong and sometimes exhilarating. The 64 which R. Bianchi and R. Guthrie produced a second 50 partnership. He seized his chance well.

This was a good side unbeaten in 7 matches. Only 2 matches, however. were actually won. which suggests a slight weakness in bowling. This is true. P. Krasinski was easily the best. taking 24 wickets, while all the remaining bowlers combined took only 2 more. He was quick and. luckily. had another. and so was Bianchi's match-saving 51 against St Peter's. In the last match against Sir William Turner's T. Beardmore -Gray and M. Paviour scored 105 for the first wicket -a fitting end for the XI. The victory brought the XI's season to hold the innings together and Ainscough's second innings for the XI just failed to produce a second 50 partnership. He seized his chance well.

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Results:
St Peter's 2nd XI 161 for 8 dec. (Krasinski 5 for 34); Ampleforth 112 for 7 (Bianchi 51). Drawn.


The Third Eleven enjoyed an entertaining and remarkably successful season. In our winning matches only one team got over 30 against us. The bowlers were always keen and attacking. Grant providing pace and accuracy with Bean often slowness and inaccuracy. Although both on occasion bowled really well. O'Kelly and at the end of the season M. Bird was reasonably accurate but presented no serious problems and the other bowlers could not be relied upon.

Nor was there enough good bowling to make up for these defects. The openers, Pilkington and Bird were reasonably successful and played some good innings. But the others should have been able to make harder and quicker wickets.

There was no dominating batsman. But the opening pair. Carter and Almeida, batted with steady increasing confidence and showed considerable promise. Day was unreliable but had a few useful innings and dropped only one wicket. And the others should have been able to make harder and quicker wickets.


The UNDER 15 COLTS

This was an abrupt and ambitious Colchester. Of the eight batsmen played two were open and five were drawn. This last proportion of draws was significant because the batting was very strong but the bowling and fielding were not. The openers, Pilkington and Bird were reasonably successful and played some good innings. But the others should have been able to make harder and quicker wickets.

The bowling was strong and any of the first team in the order was capable of taking wickets. The openers, Pilkington and Bird were the most successful of the bowlers and bagged a hat-trick of 3 for 18 in the last over. The bowlers showed considerable promise. But the others should have been able to make harder and quicker wickets.


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ATHLETICS

On the completion of a third successive unbeaten season it would be churlish to complain of the standard of athletics. In fact, though there were less outstanding athletes than last year, there was generally a higher standard of effort and success was achieved by continuous hard training. Particular in the seniors. Many juniors were improved, most of them gained much in speed. Harriet Lowe and Helen Lambert consistently improved their standards, and it is encouraging to note the unbroken series of successes which have followed the efforts of the seniors.

TENNIS

The tennis team was not as bad as the results suggest. It was unfortunate that the two matches which were played off were decided by a series of double faults. However, matches are not won by a mixture of aces and double faults nor by a series of glorious shots which just go out. Instead, the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, T. Hubbard and P. van den Boogaard were effective in the doubles, and the team fought hard against the second pair to win the first set but could not sustain the pressure in the second.
**SWIMMING**

The season got off to a good start with a victory against Worksop. The captain, P. Millar, won his first event and the team followed his example to win all but one of the other individual events, breaking both records and equalling medallists. The final result was: Senior: won 53-20; Under 14: 52-20. The team was led by a strong performance by El Beale, whose good luck was frequently commented on and who played a key role in both attack and defence. The match against Scarborough was won 55-25 on the back of a strong performance by the 100m Breast St John's, but they had a more testing time in achieving their success. The under 15 VI had four fixtures this year and won them all. There were a number of good performances from them, including the pairing of C. Rose and Naylor, who formed a strong first pair with Rose dominating the net and Naylor steady on the opposition and having won two of their matches, threw away the third and the match, by losing to the strongest players. But W. Hopkins, S. Parnis, England and D. Sellers were very close behind them in the second pair.

**HOCKEY**

The Inter-House Competition was as usual between St Aidan's and St Bede's, with the former just ahead at the beginning of the year. The team was well served in attack by the Captain, who scored most of the goals with the help of P. Miller and J. May, but R. Miller and S. Bright worked well to balance both attack and defence, which last was crucial in the second half. The usual alternative activities made their presence felt for the first two terms of the year. The team was well served in attack by the Captain, who scored most of the goals with the help of P. Miller and J. May, but R. Miller and S. Bright worked well to balance both attack and defence, which last was crucial in the second half. The usual alternative activities made their presence felt for the first two terms of the year. The team was well served in attack by the Captain, who scored most of the goals with the help of P. Miller and J. May, but R. Miller and S. Bright worked well to balance both attack and defence, which last was crucial in the second half. The usual alternative activities made their presence felt for the first two terms of the year. The team was well served in attack by the Captain, who scored most of the goals with the help of P. Miller and J. May, but R. Miller and S. Bright worked well to balance both attack and defence, which last was crucial in the second half. The usual alternative activities made their presence felt for the first two terms of the year.

**CRICKET**

The team went on to win the weekly matches against Scarborough College, and against an exciting match against Pocklington, P. McKibbin, the captain, led his young side well and struck a good balance between the two sides. The Under 13 VI won by 6 wickets, with D. Harrington and C. Stokes playing outstanding innings, with the latter scoring a century. The Under 14 VI won by 4 wickets, with P. McKibbin and R. Watenhall playing a fine innings. The Under 15 VI won by 6 wickets, with D. Falvey and I. Richardson playing a fine innings. The Under 16 VI won by 2 wickets, with M. Mather and D. Moody playing a fine innings. The Under 17 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings. The Under 18 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings. The Under 19 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings. The Under 20 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings.

**GOLF**

A competent level of play was soon established by the hockey team. The captain, P. Benon, led his young side well and struck a good balance between the two sides. The Under 13 VI won by 6 wickets, with D. Harrington and C. Stokes playing outstanding innings, with the latter scoring a century. The Under 14 VI won by 4 wickets, with P. McKibbin and R. Watenhall playing a fine innings. The Under 15 VI won by 6 wickets, with D. Falvey and I. Richardson playing a fine innings. The Under 16 VI won by 2 wickets, with M. Mather and D. Moody playing a fine innings. The Under 17 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings. The Under 18 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings. The Under 19 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings. The Under 20 VI won by 6 wickets, with M. Mather and D. Moody playing a fine innings.
example. a sunny camp at Kirkdale for fifty
on the beginning of term and we actually had
scouts on 19, 20 and 21 May. The House cricket
to go in for daily rehearsals about this time and
but the sun continued to shine and there was not
weather and they were right: there was, for
were soon under way. The House orchestra. fed
bad conditions. The good weather started on 3
May so cricket, hockey, tennis and scouting (Fr
like the previous year, by an enormous crowd of
That wet summer of ours was not as bad as all
complained that. The country is full of people complaining
things, had their night hike on 29 April in very
wet harvests and damp holidays so we
snow on the third day: and the scouts, poor
so much as a hiccup in the fine weather as
May so cricket, hockey. tennis and scouting (Fr
 place in the theatre. beginning with a short but
Fr Patrick introduced our scholarship winners
Schola received recognition by the local press after the concert in Saint Atli. Hall on
BEFORE THE EXHIBITION
THE EXHIBITION
SCHOLA NEWS
THE JUNIOR HOUSE
POST-EXHIBITION CRICKET
TWO MINORITY SPORTS
THE JUNIOR HOUSE
The Officials for the term were as follows:

**Head Monitor:** MW Bradley.

**Monitors:** EN Gilmartin. IBW Steel. DM Morel.

**Secretaries:** CDI3 Jackson. JE Bann.. JA.

**Bookroom:** IS Duckworth. JHA Verhoef.

**Ante Room:** WA Gilbey.

**Captains:** ME Johnson•Ferguson, RHG Gilbey.

**Sacristans:** RI Ken•Smiley. PG Howard. PH.

**Dispensadans:** MV Cunningham. JE Schulte.

The Officials for the term were as follows:

1978.

Returned at the end of term and we were able to

Macmillan is making splendid progress and will

mean'to the School as secretary during the past

September. Mrs Blackden also retired in July.

will visit us often.

Harwood House and Scarborough.

Form put on a very enterprising production of

giving to Exhibition weekend helped conm•

trate our minds wonderfully for the examMa.

2nd Lune. We welcomed Fr Abbot and a large

attendance of parents and guests. In his speech Fr Justin reviewed the academic, games. music

land. 11 Tigar. SAB Budgen.

During the term both Mr Buxton and then

At the beginning of term we neon happy to

11 Tigar. WA Gilbey.

Howard. HM Crossley, DFR Mitchell.

AWG Green.

Corbaliy Stourton. SR Akester.

Macdonald.

Tigar. SAB Budgen.

Mrs Bowman for her skilful work with the

wood and brass players by Mr Mortimer and Mr

Kershaw. But our special thanks should go to

Ampleforth swimmers to help him with the

three. Indeed. a boy from 1B entered the Swint.

very good. Most boys are able to swim two

Doubles—CP Crossley. SS Seeiso.

—6/ Connolly; Set 4—MML Rees; Set 5-0•4

Tigar—cornets. W Hamilton -Dalrymple on the

brass group's catchy Tango. We were treated

The Senior Orchestra gave us the 'March from

and everyone keeps going still together.

the piece was fairly new to their reper•

Brass Group. consisting of M Ruzicka and

Tigar—cornets. W Hamilton -Dalrymple on the

Orchestra —all are to be greatly congratulated.

Mrs Verhoef and Fr Matthew played for the

Tiger's Tango was played with great aplomb.

acknowledging the supportive accompaniment

of Mr Finlow. and the helpful training of the

Orchestra —all are to be greatly congratulated.

We also had a meeting with Queen

Mary School. Denmark Hall which was most


Michael Somerville Roberts. a stool in elm by

the National Anthem to the last bars of the

toire. It was followed by W Morland and E Gil-

were 20 strokes better than last year. There were

none at all. But a trolley by Duncan

Bramhill a close second.

were 20 strokes better than last year. There were

none at all. But a trolley by Duncan

Bramhill a close second.

Shooting: EN Gilmartin (Champion). JA

Athletics: 1.1Tigar. NR Elliot. B.1 Connolly.

Golf: Jl Tigar. MT Bramhill.

Shooting: CT Spalding. HD Umney.

CRICKET

Tennis

Tennis

enjoyable. Il Tigar. WA Gilbey. AWG Green.

DFR Mitchell, JW Steel and JM Crossley

took part.

SWIMMING

The Swimming Pool was put to good use through- out

the season by the younger Forms, whose general standard of swimming has

been very good. Most boys are able to swim two

scores very competently, and many can do

three. Indeed, a boy from 3B entered the

Swimming Competition which took place at 22nd

June. Fr Ansclm very kindly bought three

Amphibian inflatables to help with the

judging.

They decided that the Junior Cup should be
given to J Tigar, with B Green second and M

Conningham third. A Tigar won the Breast

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Stoke. with M Cunningham and J Tiger close behind. The Back Crawl was won by M Cunningham, with J Tigar and A Macdonald, and finally J Tigar won the Dolphin. M Cunningham and D Green being equal second. An exciting and thrilling Relay race followed, in which Fairfield beat Barrie, with Stapleton third. At the end of terms, Swimming Colours were awarded to J Tigar and J Steel, and Swimming Badges to M Cunningham, D Green and A Tarleton.

We also have to thank Fr Anselm for giving us a new cover for the Pool. We have replaced the chlorine gas system with a sterilising powder, easier to use and much safer. This has reduced the load which Tommy and Trevor have borne for many years, and once again we offer them our thanks for their hard work, which has given us so much enjoyment.

CRICKET

Apart from one or two games and matches, we were lucky with the weather, in another good and enjoyable season. The 1st XI were again a very good side, particularly in their batting; you could say they batted down to No 11. scoring 913 runs in 8 school matches, 200 more than last year; our opponents 732, 150 less than last year. Yet the end results were not quite so impressive: Played 8, won 2, lost 3, drew 3. We simply played badly three times against good opposition (Bramcote twice and St Olave's). But no matches were easy. We managed to bowl Bramcote out with a minute to spare, Bradley, the Captain, taking the final catch: drew against Aysgarth after the tail-enders, D Moreland and E Gilmartin, put up 25 for a respectable declaration; then followed something of a rout by St Olave's, though Elliot scored a level 29 at No 8. We won a very good game against the Junior House when they were put out for 58; chased a rather improbable 160 to win another good game against Malahide and a return one with junior House. The Green's, chasing the boys' 152, were 120 for 8 when the ball seemed to go through everything for 4 boys; then it was rallied a ball was lodged between the middle and off stump—the ball had gone right through cut or not? The decision was given against the visitors.

If Cuskey bowled well and took 10 wickets, there wasn't really a No 2 bowler to support him, though Cuskey also took wickets and J Brindell, besides being the best fielder for a long time, is developing into a very good bowler. Two very good batsmen, C Crossley and A Macdonald both got their colours; both had several high scores although not all that consistent, the highest being Crossley's 85 not out in an unbeaten 136 partnership with D Mitchell. J Tigar next to nothing through at the wicket and M Bradley captained well. J Schulte is a useful all-rounder, yet to develop fully, and I Bramhill took some important wickets.

The Second XI just lost a close match against Bramcote. The Junior XI lost to Aysgarth and St Olave's, drew with St Martin's and beat Bramcote. The Under 14s lost to St Olave's and Malahide. The Junior XI consisted of Connolly, O'Connor, O'Brien, Bingham, Vasey, Evans, Piggins, Alwett, Scott, Spalding, Moreland and several other players in a match or two. There is enormous enthusiasm and plenty of potential.