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School Notes communications should be sent to the School Sub-Editor,
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
cost: a change, annual £2.70
single £1.50
estimated 80 pages, with photos

THE AMPLEFORTH JOURNAL
Editor: Fr David Morland, OSB
Business Secretary, Amp. Journal
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 such much is expected of him; the more he has had entrusted to his keeping 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, only the fourth in a century (Middlesbrough being founded by a division on 20th December 1878): for just one Sabbath 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, Quas Primas (1930) on married life, 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 et Magister (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, Humanae Vitae (1968). Such a storm 2d to 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's promises about Collegiality and synodal government went not unheeded, even if not wholly realized. He had a way of promising more than he needed, and then late issuing the caveats. Synods were established in 1965, the first being called in 1967, 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 1977, dealing respectively with evangelisation and catechetics for the young. It was at the 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 26 Oct 74, p 49). During these years, Pope Paul inaugurated a reorganization 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 Secretariat for Promotion of Christian Unity, for Non-Christian Religions, and for Non-Believers was confirmed; and several important post-Conciliar Commissions were established for such as the revision of breviary, lectionary, missal, sacred music and canon law (occidental and oriental); and finally a Frenchman—Cardinal Villot—was
as a young priest at the Secretariat of State

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 world at large. Never since the Benedictine Pius VII was deported a year of his enthronement Paul VI made his famous January 1964 pilgrimage to the Holy Land, sending 220 messages of peace to world leaders from Jerusalem. That December he attended the Eucharistic Congress in Bombay, 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 Patriarch Athenagoras in Istanbul to deepen bonds with the Orthodox Church. In 1968 he journeyed to Colombia to the August Eucharistic Congress in Bogota, honouring Latin American Catholicism. In 1969 he made two journeys, one to the LIO and WCC in Athens in June to build a bridge with the new religious movements, the other to Africa in July to honour 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, Ceylon, Pakistan. It completed his living years. These journeys being all of them without precedent.

In his dying years the 1970s, Pope Paul did two things of major significance. The first 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 went well below that limit. In 1910, there were just 41 Cardinals, and only one of them a non-Italian to the papacy. In 1962 Paul VI increased them to 103, making the College a representative of the Church throughout the world, some 43 nationalities, including three of Eastern Rite patriarchs. In 1967 the Holy Father brought the total up to 118; in 1969 adding a further 35 Cardinals, in 1973 a further 30, in 1976 a further 19 (including Paul Casañ), and in 1977 a further 4. Not all could vote in 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 in the Curia or take part in a papal election. By 1976, the College total was a record 138, but the effective total was a set ceiling of 120. This summer the voting figures were significantly these: European (Italian 26, non-European 31) 57; Non-European (Americas 16 each, Africa 4, Asia 11 each) 38 - 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, Niger, Senegal, Uganda); 4 came from Africa, 4 from the Americas, 3 from Asia/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 embracing 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 Eclesia Anglicana. Rather than rehearse the details, let Anglican Church leaders give their own witness, which could not be more eloquent or more beautiful. 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 taken up so warmly that he grew fearful of their success; 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 Pusey, 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 or kindly with the image of Pope Paul. 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 context in which they are to be said and 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 more 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 Christendom. But I want to mention these at least. First, that he promulgated 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 a prominent 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 agreeable, and remember that Pope Paul advanced from the 'separated brethren' of the Council and his predecessor to his own expression—'sister Churches,' which was a bold 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, tactfully accusing the Pope of betraying the sacred trust of the Church by admitting such innovations. Paul VI not only legislated for these measures but spelt them out 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 Pope Paul 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 of themselves, in days when to do such things was to court suspicion of heresy. After the visit of Archbishop Ramsey in 1956 he inaugurated the famous series of dialogues with which you will be familiar. They have shown already
that the so-called insuperable obstacles between us are wrongly so described and
eventually be overcome. Perhaps it is not realised as widely as it should be that
there is now an ever-increasing hope that with faith and goodwill they will
profitably the old controversies of Anglican-Roman propaganda,
the method these discussions have followed has been largely on the Roman
side. of the Popes own promotion. They have deliberately set aside as un-
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 in hope the diffi-
culties the Roman Church face 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 formulation if not in the essence of doctrine; and then secondly by offering
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 intercom-
minion between Churches, those which are necessary for occasional acts of
intercommunion and those more 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—
build 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 those memories I bring
people are thinking and doing and hoping for. And he has gone out of Isis way to
study and know and love our Anglican 'heritage in particular. He has been to
have introduced hint personally to some of our new forms of service. He admired
several of our Cathedrals. in younger days. He knew our Anglican liturgies. I
him with many records of our English music. of the choirs of Ely. St Paul's and
our Anglican church music. especially choral evensong, and I have presented
Canterbury. and with many illustrative books, not least a copy of our
E00 to our Cathedral appeal. for which I think there is no precedent. It is a
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.
whose soul, as on the souls of all the faithful. may Almighty God have mercy.
under their one Shepherd and Bishop. who, as we believe, is no earthly prelate
but Jesus Christ our Lord.

And may God in his further mercy grant to the Church of God in his place

Thanks be to God, then, for Giovanni Battista Montini, Pope Paul VI. on
The ,following is an appreciation of the Holy Father by the Representative in Rome of the Anglican COMMunion and Director of the Anglican Centre. Rev Harry Reynolds Smythe. BA. Th L. MA. D Phil. who has known Pope Paul in Rome over almost a decade.

* * *

** Pope Paul VI received me on numerous occasions with honour and a marked
courtesy as 'the Anglican Ambassador'. In this capacity 1 had the unusual privi-
lege of knowing him as a friend. 'Ambassador' and 'friend' were his
words of address to me. I treasure them, not only as signs of his personal
estate, 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 his Representative of these two latter 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 I. He felt an obvious kindship 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 ceremonial, courtesy and joy, despite the incidence of poor
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 conscientious; 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, were all contentious issues
courageously exposed. For Anglicans, however, Paul VI was the first Pope in
history thoroughly and objectively to study 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 illustrative books of this work, Pope Paul who quite to Anglicans in 1970
our highest title of honour as 'dearly beloved sister' of the Roman Catholic
Church, altering by his own initiative a particular situation which at that time
thought to be unalterable, and he was triumphalist. In a subsequent private
audience 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
replied: '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
hopeful 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 Beauduin and the Conversations
of Malines: 'united, not absorbed'. The great difference achieved in fifty years
since Malines, however, was that the Roman Pontiff 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 sixtieth anniversary of his Coronation and shortly before he died,
to me, there was no prelate from whom I learned as much to promote a relations 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'.

The following is an appreciation of the Holy Father by the Representative in Rome of the Anglican Communion and Director of the Anglican Centre. Rev Harry Reynolds Smythe. BA. Th L. MA. D Phil. who has known Pope Paul in Rome over almost a decade.
himself looked into the eyes of the speaker with a sensitive understanding. He listened to what was said before speaking himself. He was a man of deep image in the press or on television, where he looked withdrawn, even affection and compassion. Very different in private meetings. These external impressions dissolved quickly in a charming smile when he found himself amused. Once I had the rare honour of making him laugh. At the Super-Star, showing in Rome at the time, I pointed out that the end of an audience we had a brief exchange about the film Jesus Christ Super-Star. 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 super-star as a Christian. He was in the joy of paradisus, having been in this world unashamed to share our immanent pain!

Celebrating his fifteenth anniversary, Pope Paul received the Sacred College in audience with this speech of reply to their felicitations:

The People of God, called by the Second Vatican Council, are the responsible. It was the first time I had joined with great generosity. The heresy concerning the lay contribution to liturgical celebration, in which the priest is the ordained minister. Moreover, in a great many environments, particularly close to monasteries, ardent centres of prayer have arisen. They are small cells, encapsulating the Church's life, and although often hidden and not widely known they bring into our world. riddled with its concern for the immediate and the material. the life-giving and purer air of the spiritual heights. Nor can we forget the contribution of those engaged in religious life. In particular education. And how numerous are those engaged in religious life. In particular education. and to socks of charitable work. It is also our great joy to call to mind those who persevere in their unrelenting commitment to prayer, to the precious labour of Catholic basic communities which, worthy of their name. flourish in many countries. offering to those who live in a particular area or neighbourhood or to those linked to them by spiritual and psychological bonds. the opportunity of living their spiritual and human lives with all the support that comes from community.

A departure 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 joined in a memorable act of worship in the Sistine Chapel. The Holy See was physically held, and the burden of years of his office had taken their toll. But I was at once drawn to him and felt a deep affection for him. As we spoke later of the problems connected with mixed marriages I served his pastoral concern for people.

Lambeth Palace.
London SE1 7UX

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To this tribute the Archbishop of Canterbury wishes to add the following words:

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 joined in a memorable act of worship in the Sistine Chapel.

His Holiness was physically frail, and the burden of years of his office had taken their toll. But I was at once drawn to him and felt a deep affection for him. As we spoke later of the problems connected with mixed marriages I served his pastoral concern for people.

With his passing the Anglican Communion has lost a true friend.

Donald Cattau
The Fundamental Theme of Epiphany:

Both Dodg and Jeremiah understand Jesus' action to have been an expression of solidarity with those whom he saw as potential members of the 'new Israel'. But the fact is, the Evangelists are less interested in the baptism as such, and Jesus' possible motives for undergoing it, than in what they believe actually took place at the scene: the Father's inauguration of Jesus' ministry and recognition by Jesus of his subordination to the Baptist.

The Fundamental Theme of Epiphany: this is the fundamental theme of the Feast of the Lord's Baptism and the reason for its place in the Christmas Season 'which celebrates the birth of our Lord and Saviour Jesus Christ' (Lk 3.22//). Matthew notes that Christ's Baptism is a much older Epiphany theme than Matthew (see the Collect, Readings, Responsorial Psalm and Preface), it was being observed in the East as the Manifestation of God to the World in the Incarnation and Baptism of Jesus Christ. Also associated with the Feast was the miracle at the Cana Wedding (Jn 2.1-12), the first of Jesus' signs by which he manifested his glory.

Although the Roman Liturgy concentrates on the significance of the Magi, it does recognize the older Eastern theology of the Epiphany.

Three wonders mark this day we celebrate:

- today the star led the Magi to the manger;
- today water was changed into wine at the marriage feast;
- today Christ desired to be baptized by John in the river Jordan to bring us salvation, alleluia.

What is, arguably, one of the richest antiphons in the Divine Office, the Angelus Domini, forms the basis of our meditation today. In words which recall the angelic Advent message, 'this child to be born will be called God' (Lk 1.35; from the Gospel of 20th December). The Lord's Baptism, then, is the declaration of his Sonship. This, for them (and for the liturgy) is the really important thing; an event so 'revealing' that they were driven to record it even at the risk of playing into the hands of those who would see the baptism as a tacit recognition by Jesus of his subordination to the Baptist.

We celebrate the revelation of Christ your Son (the Prayer over the Gifts); this is the fundamental theme of the Feast of the Lord's Baptism and the reason for its place in the Christmas Season 'which celebrates the birth of our Lord and Saviour Jesus Christ' (Lk 3.22//). Matthew notes that Christ's Baptism is a much older Epiphany theme than Matthew (see the Collect, Readings, Responsorial Psalm and Preface), it was being observed in the East as the Manifestation of God to the World in the Incarnation and Baptism of Jesus Christ. Also associated with the Feast was the miracle at the Cana Wedding (Jn 2.1-12), the first of Jesus' signs by which he manifested his glory.

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"You celebrated your new gift of baptism by signs and wonders at the Jordan. Your voice was heard from heaven to awaken 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 I). The visibility of God in salvation 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 a sapiential 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). Nosy, 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...'. (Mk 1.10). But, of course, placed against the backdrop 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 Gv 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 prophets. The return of the spirit that had been quenched gives the event its eschatological character. Jesus is 'God's last and final messenger', his prophetic servant, prefigured in the First Reading of the Feast, by the one upon whom Yahweh has set his Spirit. The era of the 'hath of -Voicel (the heavens torn asunder) is over, a substitute is chosen, inferior to the direct Word of God, but thus at an end. At the baptism of Jesus, God speaks directly, as he initiates an unprecedented stage 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 all stand in relation to the end of time and originally it is a matter of a three-fold paraphrase of the one wonderful event that is being realized in this person who is baptizing.'

2 The LXV has 'dnoixes thn oitranan' (wouldst open the heavens): Mark has 'skousonous (the heavens torn asunder). Matthew and Luke use 'anoigis'.


A scribal predilection for the Son of God title and dissatisfaction with the theologically weaker 'eklektos' probably accounts for some MSS (followed by RSV and TEV) reading 'ho huios' here. Also knowing that the synoptics use 'ho Oaths' at the baptism and that, 'eklektos' is not a Johannine title, there would be considerable temptation to employ the more significant Johannine term (used at least eight times in his Gospel and one of its leading themes, see 20.31) at this crucial stage.

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 (eg. Is 32.15; Ez 39.29; Zech 12.10); (ii) the baptism tradition itself. The Messianic role of redemption was ushered in when the prophetic-ministerial 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. In what way the eschatological revelation will manifest the God of Israel was the topic of the prophetic-ministerial ministry.; in what way the eschatological revelation will manifest the God of Israel was the topic of the prophetic-ministerial ministry. In Isaiah 42. the Lord's prophet fulfills a role in which, as we can see in: 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 10.34).

The baptism may be described as a programme of action. In this activity the Messianic role of God is seen to invade the dominion of Satan (Lk 11.20). This is the true Epiphany of the God of Israel, the theophany over the waters of chaos (Responsorial Psalm), a defining moment for the people from desperate spiritual straits and blessing them with shalom, total well-being. But it was also believed that the Cross of Jesus was an integral part of the prophetic ministry for it cannot be that a prophet should perish away from Jerusalem' (Lk 13.33; 13.37). As such, it was the natural consequence of remaining faithful to that course of action initiated at the Jordan. Thus Taylor is right to draw correct in perceiving in the proclamation at Jesus baptism an allusion to the LXX of Genesis 22.2 (the sacrifice of Isaac). The baptism may be described as a programme of action. Indeed, the similarity is striking.

The celebration at the baptism may be described as a programme of action. Indeed, the similarity is striking.

**Synonyms**  
"of all (Mt: et omnis)  
ho haleus mou  
ho hoappostis  
ho haleus mou eis (Mt: whom of whom whom whom)."

**Synonyms (NEB)**  
Thou art (Mt: This is)  
my Son.  
my beloved  
on thee (Mt: on whom whom my favour rests'."

But the verbal resemblance is not all. By the time the Gospels came to be written Late Judaism had seen an extraordinary development in the interpretation of the sacrifice of Isaac (the Akedah, 'Binding'). It is described by

Robert J. Daly, who writes that knowledge of this development provides a remarkable aid towards understanding the NT texts which certainly or probably allude to the Akedah, and, more important, helps the absolutely indispensable background for seeing especially the early Christian Jesus Christ typology in its proper perspective. Among the many elements of the Akedah tradition, the following are of special significance vis-a-vis Jesus' baptism. At his 'binding' Isaac is no longer the unwitting lad of the Genesis account. He is a grown man (for the Targums and Rabbinic, he is 37) fully aware of what is going on and thus a voluntary victim, capable, in one place of urging Abraham to 'bind me properly that I may not kick and your offering be made unclean' (Is 10.34). Isaac and Jesus share the title 'ho diatopos', a term often bearing the aura of prophethood, for 'in every case where the LXX translates 'yachid' ('single') or 'only' with diatopos (ie. Gn 22.2, the word describes an only child put to death or destined for death'), 'What shall I do? I will send my beloved son (ho haleus mou eis diatopos): it may be they will respect him.' (Lk 20.13). The shadow of the Cross throws over the Jordan. Lastly, at the time of his 'binding', Isaac is the recipient of a vision not unlike that of Jesus at his baptism: 'And Jesus was about 30 years of age when he was anointed at the altar. The heavens descended and came down, and Jesus saw the perfections of them.'

Indeed, the similarity is striking.

**Christian Baptism Revealed**

That ancient and highly symbolic theology, which perceives in Jesus' 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 better expression of it than in the Epiphany Sermon of St Maximus of Turin, a fine expression of it than in the Epiphany Sermon of St Maximus of Turin (d 408/23), an extract from which is appointed for the Office of Readings during the Epiphany-Baptism period:

'Christ is baptized, not that he may be sanctified in the waters, but that he himself may sanctify the waters, and by his own purification may purify those waters which he touches... For when the Saviour is washed, then already for our baptism all water is cleansed and the font purified, that the grace of Christ is baptized, not that he may be sanctified in the waters, but that he himself may sanctify the waters, and by his own purification may purify those waters which he touches... For when the Saviour is washed, then already for our baptism all water is cleansed and the font purified, that the grace of Christ may rest in the font. For the font is the dwelling place of the Father, of the Lord, of the Holy Spirit. The laver 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 St. Mark...

In the Antiochene Family, we have the witness of both the Byzantine and Armenian Rites:

The same thought is expressed in our own Roman Missal at the Easter Vigil: baptism'. we read in the Epiphany Sermon attributed to St Hippolytus. 'This is 'Let peoples of every nation come and receive the immortality that flows from the water that is linked to the Spirit, the water that irrigates Paradise. makes the earth fertile, gives growth to plants, and brings forth living creatures. In 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 into the 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 immersion event. It is a divine Epiphany, inaugurating Jesus' messianic ministry of revealing his Father in sacrificial service culminating in his death for the sake of the Kingdom. As such, Jesus' baptism is the scene of his call: >. E. C. Whittaker. Documents of the Baptismal Liturgy. (SPCK. 1970) p.8.3. t° Ibid. p.80. 0  Ibid. p.63. 

But in the Mass texts and Eucharistic Lectionary of the Feast, another theme is uppermost: the vocational character of baptism, revealed in the baptism of Jesus. We have already noted how the Lectionary presents that theme is uppermost: the vocational character of baptism, revealed in the vocation of Jesus. prefiguring this font of baptism and of the regeneration of all men.'

For Jesus, his baptism is not something lying wholly in the past. It is something to be lived, realized daily; a call to service only complete when he has given his all. His death is therefore the fulfiller of his baptism: 'If I have been baptized for my own redemption, it is for the redemption of others' (Lk 13.34).

Pope Paul VI affirmed the teaching of the Council of Trent and the Second Vatican Council that the sacrament of baptism is necessary for salvation. He reminded us that baptism is 'a certain way of administering the Sacraments without the solid support of catechesis'. He reminds us that there is 'a permanent and unbroken interaction between the Word and the Sacraments and that the role of evangelization is precisely to educate people to the faith in such a way as to lead each individual Christian to live the Sacraments'. Baptism is surely the greatest cause of spiritual re-evangelization. The truths that families are prepared for the celebration of infant baptism by pastoral counsel and common prayer' is not exactly observed with wild and universal enthusiasm. Far too often, people are not given this opportunity to understand the meaning of the sacrament, its implications in their adult lives and the responsibility they are undertaking when they bring their infants to the altar of the Church. In the absence of real catechesis, people are not to supply their own and one of the hardest nuts to crack is the home-made mythology of baptism in all its many forms. According to Vatican II, the liturgy itself, when properly celebrated, is an absolute source of instruction for the faithful. In bringing across the meaning of Christian Baptism, therefore, it must be fully utilized, not only during the Lenten and Easter periods, but also on the Feast of the Lord's Baptism. For the Roman Missal, truly reflecting the needs of the times, has arranged the Eucharistic Celebration around this one simple catechetical theme: the vocational character of Jesus' baptism reveals the meaning of our own. This is particularly evident in the Collects: 

"Almighty, eternal God, when the Spirit descended upon Jesus at his baptism in the Jordan, you revealed him as your own beloved Son, you made our sinful nature new. may all who share the baptism of Christ follow in his path of service to man, and reflect the glory of his kingdom even to the ends of the earth, for he is Lord for ever and ever." (ICFL only) 

The first Collect 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 descent of the Spirit. culminating in the declaration of sonship. This has been made possible by the Glorified Christ, who, through the Spirit, shares his sonship with us in the sacrament. We become 'sons in the Son' of the Spirit. This great biblical phrase, lamentably omitted by ICEL, the New Testament sources of the prayer are immediately exposed. We
have received 'adoption as sons' (Gal 4:5) because we received 'a spirit of adoption' (Rom 8:26 NAB) 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 one of water and the Spirit (in 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 prays for perseverance so that the Father will always be well pleased with us (in beneplacito tun iugiter per.

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 the People will be encouraged to enter the new year reaffirming their baptismal commitment to Christian ministry. This Feast has enormous pastoral significance for the parishes who find themselves in largely unevangelized sacramentally communities. We are grateful to Pope Paul for now giving us the opportunity to celebrate it every year.
Teilhard's vision gained from the top of a mountain can transform one's view of the world. It is such a vision of faith and deep spirituality which characterises Teilhard de Chardin's approach to all levels of life, to man's outer and inner world. In fact, Teilhard is one of the great Christian mystics of today, but he is far too little known and understood. It is regrettable that the Christian Church does not make more use of the spiritual riches of his work.

The unfolding of Teilhard's vision can be traced stage by stage in the development of his life as well as in the major perspectives of his worldview in a fairly schematic manner. The elements of this vision are expressed elsewhere in a more personal and autobiographical form, especially in his beautiful late essays 'The Heart of Matter' (1950) and 'The Christ' (1955).

My Fundamental Vision is the translation of the French 'Coeur de Matiere' (1950) and 'Le Christ' (1955) where he presents the major perspectives of his worldview in a more personal and autobiographical form, especially in the beautiful late essays 'The Heart of Matter' (1950) and 'The Christ' (1955).

The essay is prefaced by the motto: 'Vois c'est j'vois' which literally means 'How I See', and it is indeed the important of 'seeing' which forms, as elsewhere, is emphasized in Teilhard's approach. The essay is prefaced by the motto: 'Vois c'est j'vois' which literally means 'How I See', and it is indeed the importance of 'seeing' which forms, as elsewhere, is emphasized in Teilhard's approach.

It seems to me that a whole life-time of continued hard work would be as meaningless to me, if only I could. For, at present, give a true picture of what I see.


Teilhard's vision of the phenomenon of man embraces at its deepest level the phenomena of religion and mysticism. What did he see? A universe ablaze with the fire of divine love, suffused with the elements of a presence which beckons, summons and embraces man; a world intimately united with God in all its fibres and phases of development, and this world meant the natural and cosmic world as well as the human and social world, the world of human action. If one reflects for a moment on the role of the desert in the development of spirituality, not only as the place of temptation and encounter with God, as for example in the desert fathers, but also on the significance attributed to the desert in other religions.


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one realises the crucial importance which the desert had for Teilhard's inner experience of others, both in Christianity and also outside it. Immediately following his stay in Egypt, he spent four years studying theology in the Jesuit house in Hastings (1908-12). During this time the strong inclination towards "cosmic life" and "the attraction of matter" still predominated. Under the influence of Bergson's book Creative Evolution, the perception of the greatness and oneness of nature grew even more intense for him. The primacy of this experience of nature mysticism is expressed in the following words, written many years later:

All that I can remember from that time — is the extraordinary solidity and intensity I saw in the English countryside — at sunset in particular — when the sunset words seemed to be charged with all the "fossil" life that I was then seeking for, from slits to quarters, and in the days of the World. Sometimes it really seemed to me as though suddenly some sort of universal being was about to take on shape in nature under my very eyes. The period at Hastings marked for Teilhard's development the discovery of the meaning of evolution and its central importance for the reinterpretation of his religious beliefs, particularly for his 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 mystical quality of his nature experiences, but the initial experience of a monistic pantheism had gradually been prolonged and transcended into what Teilhard occasionally referred to as "panchristic monism", or what one might also call a person-centred theistic mysticism.

In the following years Teilhard enquired into the comparative mystical development and later understanding of mysticism. As a type, the period at Hastings was significant for Teilhard's development as he was to perceive the meaning of evolution and its central importance for the reinterpretation of his religious beliefs, particularly for his 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 mystical quality of his nature experiences, but the initial experience of a monistic pantheism had gradually been prolonged and transcended into what Teilhard occasionally referred to as "panchristic monism", or what one might also call a person-centred theistic mysticism.

The immensity of the war, the daily life at the front, and face to face encounters with death provided a catalysing and deeply transforming influence through which the mystical sense was further elaborated. One might rightly wonder with one of his friends how, under such adverse conditions, Teilhard was able to reflect at all. But perhaps these circumstances gave Teilhard a compelling sense of urgency without which he might not have launched himself into a literary career.

His first essay Cosmic Life, written in 1916, was to be his "intellectual testament" in the event of death. It fully spells out 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 two perceptive 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 mystical experiences. Yet whilst describing the awakening to the cosmos and the temptation to surrender himself to the appeal of matter, he personally had to overcome this initial attraction and demanded something greater and more transcendent. Through the experience of nature he discovered "as though in an ecstasy, that through all nature I was immersed in God". He felt that a vigorous effort was required to reverse his course and ascend... The true summons of the cosmos is a call consciously to share in the great work that goes on within it: it is not by drifting down the current of things that we shall be united with their one, single soul, but by fighting our way, with them, towards some term still to come.

This polarisation of two tendencies in the mystical sense, expressed in "Cosmic Life", was to be a lasting feature of Teilhard's approach to the interpretation of mysticism—the choice of reaching ultimate unity either
through return and fusion, or through progress and synthesis. In later years, these two tendencies were almost explicitly associated with an oversimplified polarisation between external and internal mysticism.

"Cosmic Life is prefaced by a motto which may be regarded as the recurring leitmotif of Teilhard's entire work. It reads: 'There is a communion through return and fusion, or through progress and synthesis. In later years, these two tendencies were also explicitly associated with an oversimplified earth'. Initially, the 'communion with earth', refers to the experience of monistic pantheism whereas later it may also express any merely immanent or inner-worldly attitude of man. 'Communion with God' stands for an excessively other-worldly attitude, an understanding of God and religion as separate from the world. The exclusive 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 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. 'Communion with God through earth' symbolises, so to speak, Teilhard's lifelong attempt to relate God and the world in the most intimate manner, elsewhere expressed through his efforts in bringing science and religion together as a quest for ultimate unity, and of relating a mystical spirituality to a world of effort and action.

But the symbols he attempted to use 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 be read by our generation. The first essay written after the war, The Mass in the World (1923), which together with the much later 'The Mass on the World developed', first written down in the Ordos desert, possibly on the feast of the Transfiguration, but finalised at Tientsin, December 1923.

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 consistencies to God who is the universal centre in which and through which all things live and have their being. Thus the world in its fullness becomes God's body the glorious living creature in which everything melts away in order to be born anew. Although not a pantheistic vision, this is a perspective which absorbs into itself mystic and pantheistic aspirations and transcends them, addressing himself to God, Teilhard recalls his inner development:

'...When I have less leisure than during the war, and perhaps less freshness too... I have found myself in similar isolation and confronted with realities equally vast... in the vast Solitudes of Mongolia (from which, from the human point of view, are a static and dead region). I see the same thing as I saw long ago at the front (from which the human point of view was the most evil region that existed), one single operation is in progress of happening in the world, and it alone can justify our actions: the emergence of some spiritual Reality, through and across the efforts of life...'

When Teilhard returned from the vast and deserted solitudes of Mongolia which he represented for him in many respects the past, he wrote the often-quoted phrase: 'I am a pilgrim of the future on my way back from a journey made entirely in the past'. From now on he maintained that the only thing which
interested him was 'the universe of the future—the world of living ideas and the riches accumulated by other forms of human activity' and this mysticism was Teilhard's words, for him 'the science of Christ running through all things'.” 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 bread symbolising 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 Interior 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. The 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 truly waits for us in things.

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 perception of the world—a heart of the world, the heart of a God. 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 the Heart of a God. A personal conclusion of Teilhard is entitled 'The Religion of Tomorrow'. It is a continuation of all that is Christian, and reminds one of the hymn of the fourth century Prudentius who describes Christ as

Of the Father's heart begotten Ere 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 Close

Erevermore and evermore.

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 Christ' (1955), published a few weeks before his death, he presented his fundamental vision in its mature form for the last 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 testament 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 can be seen from his diaries 1944–55. One of the central questions of this period might be stated as 'Is Christianity enough for today's world?'. In 'The Christ' Teilhard ponders over the question whether the development of the comparative study of religions has 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 interpenetration of the spiritual and material given through the incarnation lends Christianity a singular force of attraction and adoration, of worship, of man's access to God via the world. Here in 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 Christ' 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 in the past and takes into account the complementary insights of other faiths. A personal conclusion expresses the joy of having experienced 'the marvellous 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 aurora 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 prolongs 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 predominates 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:

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    soul and God mysticism
       \  
     /   \  
 new mysticism         (via secunda)
       |    
 nature and social mysticism
     / 
   (via prima)
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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. Teilhard's fundamental vision embraced 'physics, metaphysics and mysticism', he truly was a 'Scientist and priest' 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 depth 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 closely concerned with the external events of his life, begins by relating some stories of the Auvergne, Teilhard's land of birth. Those 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 veil of illusion. In all the tales, the seeker who feels 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 recognised 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.'
MONASTIC RENEWAL AND ADAPTATION

A REVIEW ARTICLE

by RT REV B. C. BULLER, O.S.B.

Numerically the religious Orders and Congregations of men were well represented at the second Vatican Council, not only by their current leaders, who had full rights of membership of the Council, but by many bishops who had come to office by way of membership of religious bodies and were often willing to use their weight in support of the religious. Behind the scenes, the Council’s experts were, in many very distinguished instances, religious. Yet I had the impression that, whatever our contributions to the general work of the Council, we put up a rather poor performance when the questions at issue were specifically related to the religious as such. Theology—in the broad sense of that word whereby, nowadays, one is allowed to talk about the theology of work or of the family—was one of the main driving forces in the Council. But the religious life; or if we did they pour singularly out of harmony with the general theological renewal that was taking shape within the Council itself. In default of behind the battlements of Canon Law, we have not yet begun to reflect on how the word ‘brief’ may be used with considerable reserve as a theological source book.

For an attitude to theology that was, it seems to me, out of touch with the realities of a Council which—if Schillebeeckers is to be believed—was moving away from ‘essentialism’ to ‘existentialism’. I may at this distance of time refer to a discussion during the Council among monastic leaders, who were worried that the specificity of monasticism, as distinct from the religious life in general, would be overlooked. Those present felt to searching for the formal essence of monasticism (the reader is asked to pause here, to come up with his own answer to this question). It was proposed that the formal essence of the monastic vocation was: ‘to be rid of all creaturely distractions and to attend to God’. I must say I thought this rather a good definition, until a representative of the Ottilien Congregation observed that such a definition would exclude his own Congregation from the monastic scene, since apostolic work was included in the very purpose in which they were dedicated. So far as my memory goes, we neither endorsed the proposed definition nor accepted any alternative to it. I therefore find it interesting, and it is characteristic of the whole approach of 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. Indefinitely, they would object to this sort of definition, because it omits the community aspect of the monastic vocation although St Benedict seemed to remind his authors that he gave an ‘official and final standpoint’. They have learnt one lesson, 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. Indefinitely, they would object to this sort of definition, because it omits the community aspect of the monastic vocation although St Benedict seemed to remind his authors that he gave an ‘official and final standpoint’.

The book reflects a wide range of specialist competence. It is a model of a timely contribution to the life of the Church that might be left ‘in the air’ as uplifting theory but lacking in context with incarnate living.

Any reflective Christian can learn from this book not only a great deal about modernism 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, not to speak of one in Scotland), but about Christianity and the Church as relevant to the actual drama of human life. It is a model of application of the spirit of Vatican II (and to a great extent in 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 context with incarnate living.

MONASTIC RENEWAL AND ADAPTATION

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, Perfectae Caritatis. 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 Revelation’ was withdrawn and the way opened for the Dogmatic Constitution on Divine Revelation. Behind the debate was the question: In order to get the 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 must one look to the Sources of Revelation? A Decree on the Renewal and Adaptation of the Religious Life to the religious Orders and Congregations themselves. Hence this Renewal, however, is a mere exercise in nostalgia unless it is accompanied by adaptation. Adaptation is a faithful application of what renewal discloses, an application which alone ‘incarnates’ the Point of Origin in the whole continuing history of the redeemed fellowship. Jesus himself was the first adapter of the Christian revelation which he himself was (the Word of God incarnate). He adapted it to the Palestinian Judaism into which he was born and in which he lived and died. He saw things with the eyes of his mother and his Jewish contemporaries, spoke their language, thought with their concepts; he would have thought and expressed himself very differently if—he improbably had been born and lived in modern Middlesbrough. The second adaptation—perhaps the greatest since the first Christian Pentecost—was that presented to us by St Luke as the decision of the ‘Council of Jerusalem’. The great danger, till that decision was taken, was that the Church would settle down into an exclusively Jewish self-expression; after all, Jesus himself had expressed himself thus, and surely his authority was not less than, say, that of Pius V who ‘canonicalised’ the Tridentine Missal. But the Council of Jerusalem (and the Holy Spirit: ‘it seemed good to us and to the Holy Spirit’) decided that Christianity was a new and exclusive religion, which meant that it is infinitely adaptable to every human culture and to all cultural changes. But if the Old Covenant itself could not shackle for ever the incarnate Word of God, Vatican II was surely justified in thinking that neither could the Council of Trent, or scholasticism, or Theodosius I. Not that Vatican II itself effected the required adaptations (if use the plural, since we live in a world of the plurality of cultures). That task it has bequeathed to us; just as its predecessor bequeathed the task of adaptation to the religious life to the religious Orders and Congregations themselves. Hence this book.

The Council sets the aggiornamento of the religious life squarely within the general aggiornamento of the Church. The religious, like the rest of us, have to renew their vision of Christ and to adapt Christ to the world in which we live. They do not inhabit an enclave that is out of communication with the Church as a whole. But, since they constitute sub-groups within the universal koinonia, they are called upon to pursue also an aggiornamento of their own. For them this particular aggiornamento will mean rethinking that original inspiration behind a given religious Institute; that is to say—as 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 changes, needs and opportunities of the present day.

If you examine the index to Consider your Call you may infer that St Benedict is not a major theme of the book (else he would appear in bold type in this index). But you may be fairly 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 book (p.211), 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 uniquely Benedictine). One gets out of touch, and perhaps during the last forty or fifty years The Dialogues of St Gregory have been demystified, as a historical source, by the critics. This fact alone causes some of our authors to 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 fundamentalism: reliance on the letter of the Rule rather than a quest for its spirit. On the whole, I think, they have avoided this danger. Another omission from both index and bibliography is John Chapman’s brilliant tour de force St Benedict and the Sixth Century. Here again, critical scholarship may have derailed the work in question of all authorities. Yet I wonder whether we could not have taught our authors something about the influence of civil law (it 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 reminds us of the authority of the ‘wholesome’ traditions that help to constitute the heritage of each Order and Congregation. And certainly, among the Benedictine traditional sources, the Rule occupies an august place. It is, however, still in need of serious interpretation. The book makes any substantial reference to the Cistercian reform of the early middle ages. As is well known, the controversy between those white Benedictines and the old black variety (a controversy in which the new advocated renewal and the old preferred adaptation) waxed hot and fierce. Perhaps some lessons for today could be derived from that piece of history. Was it the instinct quia non morsus 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, 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 as life in community, to the role of the Abbot, and so to a number of critical matters among which I draw attention to the section on Commitment to God in the Community (pp. 357–359). In consequence, a community fashioned by the Rule would be a community not just 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 include a small sprinkling of priests—and St Benedict was acutely aware that priests could be a terrible nuisance to the Abbot (who would be usually be a layman); one of the unhappy scholarly excursions of this century was an effort to show that Benedict himself may have been a priest. So far as I am aware, this jeu d’esprit has no value except as an indication that its Benedictine author felt that had Benedict been a priest he would have been a more genuinely a Benedictine monk and a more suitable founder of a clerical Order.

The facts are, I think incontrovertible. I find it much more than slightly disappointing: therefore, that our authors (eschewing a study of the dualization of monasticism in the pre-Reformation period and certainly the attempt to understand whether renewal should involve a radical clericalization 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’ (the italics are mine). Fundamentally, I suggest, the issue is whether our authors take up once more to the post-Reformation revival of the English Congregation or, which I think, necessary, a recovery of the original inspiration of our sixteenth-century Founders. Benedictinism could do an enormous service to the Church by a domestic reform in which the dualism between clergy and laity was finally overcome. Vaticanne, I sought renewal not of Trent but of Christ. Should we not be seeking renewal of Benedict?

My second daring contribution to dialogue is in the area of Autonomy of the Monasteries (pp. 357–373). I have, of course, no quarrel with the general idea of autonomy as presented by our authors. One of the deepest diseases of the Western Church (and it threatens the Eastern Catholic Churches because of their small numbers and dependence on the West) is the frightening centralization which endangers the life of the local churches and tends to drain away the life-blood of the Church so that, if the tendency met with no resistance, the

choir is the heart of the community life of a Benedictine monastery, and the lay brothers were not ‘choir monks’; nevertheless, if you consider official roles and all that goes to make up the institutional aspect of monasticism, these brothers were disenchanted, second-class outcasts. They could be dismissed 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 monk 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 ‘apostolic monks’—as though I hope I may be forgiven for thequip 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 St Thomas Aquinas.

We are, however, engaged on a monastic renewal. And it is overwhelmingly clear from the Rule that St Benedict, to 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) 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 not just of priests and laymen but of committed lay brothers; and the work of the lay brothers, both the real and the virtual, would have a central role in the life of the monastery. It would be fascinating, for example, to see the lay brothers involved in the pastoral ministry of our own Congregation, which endangers the life of the local churches and tends to drain away the life-blood of the Church so that, if the tendency met with no resistance, the
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 Ecclesiast, 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 gathered together. For “the partaking of the body and blood of Christ does 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 devise 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 discontent or 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 abbey ... It is in fact so much a privilege as a condition basic to the nature and well-being 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 restored.'

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 wing of their local bishop? 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 my brethren are refusing to take seriously the oecesiology of the Church as a communion of communities built up around the Euchast, each local community looking to its local bishop as the local vicar of Christ; and are taking refuge behind an ideologically biased... (continued on p.34)
the literary conceits and uninspired ingenuity of the prodigiously learned Roman aristocracy; they were interested in practical knowledge, law, medicine or architecture. The Roman patricians who continued to find employment at 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 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 revitalised for more than two hundred and fifty years after the barbarian settlement in the cities of the Roman nobility in Spain, Italy and southern Gaul. Even before the barbarians 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 poems to his patron saint, St Felix of Nola, of which at least fourteen survive. Paulinus was rebuked for this untimely retirement by his old tutor, Ausonius, who had retired similarly from public life to his villa at Bordeaux. These men of the late fourth and early fifth century were both the last representatives of the old, untroubled world, and amongst the first to be touched both by the new political and economic climate and by the new religious movement that was to transform the west; monasticism. Paulinus was rebuked not merely for retirement, but for retirement to a life of frugality and chastity. Sulpicius was amongst the first to relate the apophthegms of the desert fathers in Latin, and he popularised the cult of the Pannonian holy man, Martin of Tours. But even these, most gifted of their generation, regarded elegant trifles, ever more convoluted and esoteric references, verses of little merit and importance, as a narrowing of the range of interest permissible in the Christian reader. They set the tone of a militant Christianity in the fifth century that 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 panegyrics 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 left some exquisite vignettes of the Gallic aristocracy. He was not blind to the influence of monasticism all around him. His own brother had been educated at the most famous monastery in Gaul, at Lerins in the bay of Cannes. His correspondents included several monks, among them Bishop Faustus of Riez. When he was chosen as bishop of Coutiers, an amateur with no theological training or pastoral experience and almost certainly a layman, he felt it necessary to abandon his verses as unworthy of his office. It was an attitude that extended far: Ennodius, the kinsman of Boethius, became bishop of Pavia in 511 and denied himself a mannered artificial style as inappropriate to his new office: Avitus of Vienne at the same time embraced a simpler style. Even before Sidonius the Statuta ecclesiae antiqua, a clerical code from Provence dating from the second half of the fifth century, forbade bishops to read pagan authors. The new simple style of theological treatises, sermons and rules, and letters, masses and hymns was ordered not to the satisfaction of late classical taste or the articulation of the Faith, it stood in direct contradiction to the pagan past, a deliberately new, Christian style.

There remained one stronghold of classical philosophy and literature, where Greek was still spoken and where contact with the eastern Empire had not been lost: the network of schools that had governed Rome and, though service under the Ostrogothic kings, had lost little of its power. By the end of the fifth century some of the most eminent members of these families decided quite deliberately to try to preserve as much of the impenetrable classical heritage as they could. Boethius was the most eminent of these Roman patricians, the son of a
consequently, 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 consuls simultaneously. He was a high political figure and the head of the Senate and whilom consul. Symmachus, 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 Eutropius and Cassiodorus. He rose to the highest position in the government of the Gothic kings, but was happiest in his own composition, as well as the sublime Consolation. His fall and execution looks. In the event, between the vicissitudes of Gothic politics, 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 looks. In the event, between the vicissitudes of Gothic politics, 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 devote himself to the preservation of the old learning. Having failed to establish a theological school in Rome after the pattern of Alexandria, he retreated to his estates at Calabria where he founded a monastery at Vivarium dedicated to the copying of manuscripts that might otherwise have been lost. In his De Institutis, 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 task, 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 contemporaries Caesarius of Arles, Fulgentius of Ruspe and Benedict of Nursia. Benedict founded his monastery at Monte Cassino only a few years before Cassiodorus moved to Vivarium, he was in high from the schools at Rome and preferred to be 'knowingly unknowing and wildly unhurried in the phrase of his biographer. St Gregory the Great. The books recommended in The Rule traditionally ascribed to him, and which in a century was to become paramount in the west show little sympathy for profane letters: indeed he even warned his monks against reading the religious books of the Bible before going to bed in order to pray and warm his soul, not to entertain or stimulate the mind of the monks. Caesarius and Fulgentius were more immediately influential than Benedict. They lived less hidden lives, as bishops and writers. They were known to those monks monastic austerity and discipline, and in their writings offered an ascetic theology, profound in its content but simple in its expression. They both stood for orthodoxy against the prevalent heresies of their region, Pelagianism in Gaul and Arianism in north Africa. The greatest of these monastic bishops, example to his monks and apostles on a larger scale, came at the end of the sixth century, Gregory the Great. Gregory was the first monk to become pope, and the strength of monastic influence in his many achievements was the start of the monastic mission to England, the main relations around the Mediterranean. He was one of the most important of the early medieval spiritual writers. He was the consummate ecclesiastic, but his writing was lyrical and in the tradition of the Hymn of St Augustine in which the transitoriness of life is contrasted with the permanence of books.
The written word alone flouts destiny, revives 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, recorded in enormous footnotes, a collection of definitive studies of obscure and difficult problems, all shaped into a remarkable whole. It is a typically French masterpiece, highly organised, 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 whole volume), to throw their weight into the scales of the effort to maintain a kind of papalism which dates not from the time of thudoxus I. The beneficent Benedictine concern for autonomy is in fact being used as a means to shore up a sheer centralised authority of day-by-day jurisdiction which is beyond appeal, papal universal jurisdiction is 'ordinary'. 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 ultimate 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 servitii, and therefore 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 that is quite another matter. What I do wonder is whether, in translating the word schola by 'school', our authors do, they have done justice to the meaning of the word in Benedict's text. As Herweghen (Studium und Geist der Fauser), in the Latin of Benedict's age schola could mean a vocational corporation, a guild, a community dedicated to the service of Christ. It is therefore just possible that the monopoly of men dedicated to the Lord's service, and the instructional connotation of the Engish school, was not uppermost. I think, in any case, definitely not just a source of information but a fellowship of persons dedicated to a common purpose. This purpose would have been not precisely a growth in knowledge but the service (the 'slavery') of the Lord.

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 Dean of a Faculty, 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 have 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 an Oxford University Examiner. 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 feeble little joke about an academic body in possession of all its Faculties. But in fact...
the 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 in principle, or something equally barbarous. Even where all the Faculties do in fact exist, there are few universities where they maintain departments sufficient to cover their immense and expanding fields. Perhaps half a dozen universities in this country 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 teaching and in research'; both in enrolling 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 engage teachers, unless they have shown some capacity for engaging in research, nor do those teachers gain promotion within their profession unless they continue to do so. The quality which traditionally distinguishes universities from other educational establishments is that teaching is carried on by people who are not simply transmitting knowledge but are themselves constantly evaluating and adding to it. The university student is, in principle, drinking from a clear 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 flees 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 recruitment of teachers who, whatever their dedication and ability as communicators, have neither the ability nor the will to make an original contribution to the subjects in which they have completed a thesis on some entirely esoteric topic which gives them little pleasure to write as did the examiners to read, attain with relief a tenure of post which they occupy for the rest of their careers, delivering set lecture-courses out of other people's books. It is an unsatisfactory state of affairs, the freshmen, who by asking questions that had led in some countries to the establishment of separate Academies and Research Institutes whose occupants have research obligations and nothing else, while universities are recognised as being no more than mixed institutions, high schools. One or two people, notably Professor Dahrendorf whose views I deeply respect, have suggested that we should do the same here.

I do not myself agree. I quite accept that the principle I have outlined, that universities are establishments where teaching and research go hand in hand, is sometimes more honoured in the breach than the observance. But however inadequately this is done, it produces both teaching and research. The function of universities is neither teaching as such nor research as such. It is learning, which embraces both of those activities and a great deal more besides. It is not our business simply to be extending the frontiers of knowledge, discovering 'new facts' or formulating new theories. It is our job in the first place to know as much as we can of what is already known; to sift it, to reflect upon it, to communicate it. There will be the explorers, the frontiersmen, who by asking the right questions, proposing new theories, working on new sources or with new techniques enlarge the common knowledge, or make us see what we thought we knew already in entirely new light. But most of us are farmers settled areas, and our time is cut out keeping our own land under cultivation; it is in only in rooting out those errors which spring up overnight like weeds. For the historian in particular, however specialised his field, there is no limit to what he may be expected to know. It is not a matter of discovering 'new facts' but of familiarising oneself with old ones now buried in books and essays of which one has never heard and which one would never have time to consult if one had the task of the scholar is learning: the accumulation, the sifting and transmission of knowledge. And that, I think, is what universities are for.

I think I have referred to myself earlier in this lecture as a University Teacher. I am a member of the Association of University Teachers, and I describe myself as such on my passport and other legal documents. But the term is inaccurate and incomplete. I am a university learner. By the end of my career I hope that I shall have done and will have conscripted in field, there is no limit to what he may be expected to know. It is not a matter of discovering 'new facts' but of familiarising oneself with old ones now buried in books and essays of which one has never heard and which one would never have time to consult if one had the task of the scholar is learning: the accumulation, the sifting and transmission of knowledge. And that, I think, is what universities are for.

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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 commentary of other scholars and observers, and in our turn communicating our views to them; in doing so 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 engendering and observing new phenomena, and re-assessing existing knowledge in the light of them; the lecureer 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 discover 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, and expressing their conclusions. The value of their work depends not on the volume and range of their subject matter but on the quality of their thinking on their powers of observation, analysis, synthesis, and above all comprehension. It is by the exercise of these functions, and though that development is not the primary function of the university, the university cannot fulfil its primary function—which is, I repeat, the activity of learning—unless those powers are developed, to the highest possible degree, among its members. Without them knowledge is sterile, the purposeless accumulation of inert data. Learning is a ceaseless activity of question and answer, of seeking and re-seeking, of searching and—with all right, if you insist—researching; never permitting knowledge to harden into dogma.

It is by the development and exercise of such powers that scholarship functions, and though that development is not the primary function of the university, the university cannot fulfil its primary function—which is, I repeat, the activity of learning—unless those powers are developed, to the highest possible degree, among its members. Without them knowledge is sterile, the purposeless accumulation of inert data. Learning is a ceaseless activity of question and answer, of seeking and re-seeking, of searching and—with all right, if you insist—researching; never permitting knowledge to harden into dogma.

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WHAT ARE UNIVERSITIES FOR?

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 awesome in themselves and one needs a full year, even to scratch their surfaces; to get to the point of being able to engage in fruitful dialogue about them. With a fourth year, as at Keele 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 ones 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 indicate; 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 reciprocal 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 scientific methods are and how to evaluate it, how hypotheses come to be formulated and tested, how to recognize and reject spurious arguments, how to form and test theories.

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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. 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 Barchester University would have got more by going to a day continuation college at Newport than anything he would have acquired at that dump. But that is the case with every profession — not least, I suspect, ours. 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, to be quite brutally frank, 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 realise 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.

THE MIRACLE OF LOURDES

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, longing for quiet, a feeling that the sick were ‘on view’ and not taken for granted, strong mixed feelings about the baths, and so on. But what was different for this group was the realisation 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 organised religion?’ He commented that Lourdes comes 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 practice 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.
THE AMPLEFORTH JOURNAL

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 from 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.

* * *

AMPLEFORTH LOURDES, August 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 Twomey 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, etchings and exhausts so that one leaves with the nagging 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.

JOHNSON WATSON

LOURDES AND THE STORY OF BERNADETTE

by Major J. N. P. Watson

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, some dumb, others dying, or in abysmal suffering. Conjure in your mind's eye this small town to be punctuated with 116 hotels, a large nineteenth century hospital (Hôpital de Notre Dame de SeptDouleurs) 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, escarpment feature called the Massabielle.
The grotto as it is today, used for consecrated Mass 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. This estate contains two more hospitals 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 unfurled with the name of their order or society or nation or town. And then more pilgrims—those caress shoulder-straps, bretels, once the utilitarian emblem of stretcher-bearers, warm them as benefactors, male-helpers of the sick; or those white dust-oots and white head-scarves tell you they are hound-minders—all volunteers 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 little of holy itself. Try to visualize 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 revelations of a poor, sick, illiterate 14-year-old girl.

Blessed are the pure in heart for they shall see God... she that as a child was not a marvel. A few years later, the girl was well on the way to becoming a saint. In 1858, the year of the Apparitions of Lourdes, Bernadette was 12 years old. She had been born in January 1844, the daughter of Francois and Louise Soubirous, a simple family of peasants. Her father, a miller by trade, had inherited a tiny mill from his mother. But the mill was not profitable and the family struggled to make ends meet. Francois, a kind and gentle man, worked long hours to support his family, but he was not very successful in business. He was one of those who seemed to be fated to descend the ladder of achievement.

By 1855, the Soubirous family was in dire straits. Francois was bankrupt and unable to find work. He abandoned the mill and took whatever odd jobs he could find. Louise, a hardworking woman, managed to support the family by doing odd jobs and sewing clothes for others. The children, including Bernadette, were left to fend for themselves.

Bernadette was a sensitive child, easily given to tears and laughter. She was deeply preoccupied with religious thoughts. She was a delicate girl, suffering from asthma and other health problems. She was a bright child, but her lack of education hindered her progress. Nevertheless, she was a gifted girl, with a deep understanding of the Catholic faith.

On the morning of February 11, 1858, Bernadette and her sister, Toinette, went with a friend, Baloume, to collect wood near the grotto. As they were crossing the icy stream, Bernadette noticed a figure dressed in white. She called out to her companions, but they refused to come closer. Bernadette was astonished and said, "There is someone in white." She then asked if she could have a drink of water from the grotto. The figure disappeared and Bernadette continued her search.

On the 19th of February, Bernadette returned to the grotto with her sister and a friend, Baloume, to collect more wood. As they walked, they saw a figure wearing a white robe standing in the grotto. Bernadette ran to the grotto and saw a statue of the Virgin Mary. She was overcome with joy and began to pray. The statue spoke to her and told her to return every day to the grotto.

The following day, the statue appeared again and spoke to Bernadette. She was told to return every day to the grotto and pray. Bernadette was amazed and continued to visit the grotto daily. The statue appeared to her many times and spoke to her about the mysteries of the Catholic faith.

On March 19, 1858, the statue appeared to Bernadette and told her to pray the rosary. Bernadette was greeted by a group of pilgrims who were praying the rosary. The statue spoke to them and told them to continue praying the rosary. The statue appeared to Bernadette daily and spoke to her about the mysteries of the Catholic faith.

On May 25, 1858, the statue appeared to Bernadette and told her to pray for the sick and the poor. Bernadette was greeted by a large group of pilgrims who were praying for the sick and the poor. The statue spoke to them and told them to continue praying for the sick and the poor.

On June 15, 1858, the statue appeared to Bernadette and told her to pray for the protection of the Church. Bernadette was greeted by a large group of pilgrims who were praying for the protection of the Church. The statue spoke to them and told them to continue praying for the protection of the Church.

On July 11, 1858, the statue appeared to Bernadette and told her to pray for the conversion of sinners. Bernadette was greeted by a large group of pilgrims who were praying for the conversion of sinners. The statue spoke to them and told them to continue praying for the conversion of sinners.

On August 11, 1858, the statue appeared to Bernadette and told her to pray for the souls of the dead. Bernadette was greeted by a large group of pilgrims who were praying for the souls of the dead. The statue spoke to them and told them to continue praying for the souls of the dead.

On September 11, 1858, the statue appeared to Bernadette and told her to pray for the unity of the Church. Bernadette was greeted by a large group of pilgrims who were praying for the unity of the Church. The statue spoke to them and told them to continue praying for the unity of the Church.

On October 11, 1858, the statue appeared to Bernadette and told her to pray for the souls of the poor. Bernadette was greeted by a large group of pilgrims who were praying for the souls of the poor. The statue spoke to them and told them to continue praying for the souls of the poor.

On November 11, 1858, the statue appeared to Bernadette and told her to pray for the conversion of sinners. Bernadette was greeted by a large group of pilgrims who were praying for the conversion of sinners. The statue spoke to them and told them to continue praying for the conversion of sinners.

On December 11, 1858, the statue appeared to Bernadette and told her to pray for the protection of the Church. Bernadette was greeted by a large group of pilgrims who were praying for the protection of the Church. The statue spoke to them and told them to continue praying for the protection of the Church.

On January 12, 1859, the statue appeared to Bernadette and told her to pray for the conversion of sinners. Bernadette was greeted by a large group of pilgrims who were praying for the conversion of sinners. The statue spoke to them and told them to continue praying for the conversion of sinners.

On February 11, 1859, the statue appeared to Bernadette and told her to pray for the protection of the Church. Bernadette was greeted by a large group of pilgrims who were praying for the protection of the Church. The statue spoke to them and told them to continue praying for the protection of the Church.

On March 19, 1859, the statue appeared to Bernadette and told her to pray for the conversion of sinners. Bernadette was greeted by a large group of pilgrims who were praying for the conversion of sinners. The statue spoke to them and told them to continue praying for the conversion of sinners.

On April 11, 1859, the statue appeared to Bernadette and told her to pray for the protection of the Church. Bernadette was greeted by a large group of pilgrims who were praying for the protection of the Church. The statue spoke to them and told them to continue praying for the protection of the Church.

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Bernadette Soubirous, 1844-79

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 own 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 of a sudden'. She was still in a state of open-mouthed, wide-eyed ecstasy when Toinette and Balsanne saw her again. Two days later the curate to whom Bernadette confessed, with her permission retailed 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 irreligious townfolk followed her, but the apparitions remained unshaken and the only clasps spectators gained of the dialogue were from Bernadette's passionate gestures and expressions. At first she referred to the apparition as 'That', which is, in her native Bigoudien tongue, 'Aqero'. After one prompting which resulted in the third apparition, a bosky pretentious widow, called Jeanne-Marie Milhet, persuaded Bernadette to go with pen and paper and request Aqero to write her name. 'That is not necessary', Aqero told her. And then 'will you be kind enough to come here for a fortnight?'.

'I do not promise to make you happy in this world,' she added 'but in the next'. Although in the years to come many unaccountable cures and miracles Bernadette herself proved to be an agent of healing, her asthma, weak heart and generally delicate condition stayed with her to the end. But Aqero did make her find the grotto's healing spring. ('She showed me, by pointing with her finger where the fountain was'). Spectators saw her cast about until she came to a place where she scrubbed in the mud and splashed it on her face, eventually revealing the source. Then they saw her plush leaves from nearby plants and put them in her mouth. 'You're to eat some of the weed here', Aqero had instructed.

On another occasion she took a thick votive candle to the grotto which she held at the very top, during her ecstasy. Nearly a thousand people watched her reciting her rosary in a strong breeze with the flame of the candle licking her fingers. Doctor Dozous, a doctor of medicine, drew close to her to satisfy himself that it was not an optical illusion. No, the fire was literally all over her hands for ten minutes. As soon as the ecstasy was over he inspected her fingers to find them entirely unscathed.

Bernadette's activities drew angry skepticism from the authorities. She was regarded as a public nuisance. After the sixth apparition on 21st February, when over a hundred people witnessed her ecstasy, she was interrogated, harangued and accused of playing to the gallery, first by a curate, then by Jacomet, the Commissioner of Police. One of the aspects to which they most objected was her muddy, crazy appearance when she scratched for the spring. After Aqero's ninth appearance, the Imperial procurator, Dutour, summoned her with her mother to his office: 'Have a chair, sit down', he offered. No. I should make it dirty', Aqero answered, stooping cross-legged to the floor and motioning Louise to a seat. Dutour tried to extract a promise from her not to visit the grotto again. She refused; he ranted and shouted abuse, while Bernadette remained quite composed. She was always ready with logical, rational replies, foils that irritated the executives. When her mother urged her not to go again, Bernadette replied, 'Of course not—except with your permission'.

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 Aqero was the Virgin Mary. For the previous day, the day Bernadette was confirmed and received her first Communion, she also experienced, after a gap of three weeks, 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 to Mary that she was to be the Mother of Jesus—Kiss the ground for sinners'. But when Bernadette p
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 hint.

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 . . .

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, plate and much too formal. 'No statue of the Virgin would be pretty after having seen the original', she exclaimed. Oh, Blessed Mary, how thou hast disgraced me! 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 Sempé, 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 1871; and two years later the first National Pilgrimage was arranged. In 1874 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 she whose '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.'

Every week of the season thousands of people going into the baths saying their 'Hail Marys', allow themselves to be tilted over backwards in the icy spring water, and then drink it in the hope of a cure. Many more stand or kneel, some with outstretched arms, for hours on end before the Holy Grotto, from the ceiling of which, blackened by the candle-smoke, a dozen crutches hang, left behind with the one word attached to them, 'Mere', by those whose legs suddenly become whole.

THE CURE OF VITTORIO MICHELI, by Frank da Cunha, FRCPG

While doing his military service in the Alpine Corps, Vittorio Micheli at the age of 22 was admitted to the Verona Military Hospital on the 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. This was confirmed on the 29th May by a biopsy (surgical removal of a piece of the tumour) and subsequent microscopic examination which showed a sarcoma—a highly invasive malignant growth, generally rapidly progressive. The left leg and pelvis...
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 cm... "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 his 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 bone pelvis and formation of a new acetabulum (socket) for the head of the femur 4 cm above the old one.

On the 24th April 1964 he was discharged from hospital 'unfit 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'.
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.

1. IN THE LIGHT OF THE CARDINAL OF KRAKOW

Peter McCord: PAPACY AND DEVELOPMENT: NEWMAN AND THE PRIMACY OF THE POPE


With a new Pope anxious to be recognized as Supreme Pastor rather than Supreme Pontiff, the Papacy should once again become a key focal point of ecumenical interest. Peter McCord has brought together an instructive and readable group of essays in his essay on Papacy Development in 1845 was gathered together and given more prominence for the 1878 edition. He draws particular attention to the influence on Newman of Old Testament prophecies about the kingdom which Newman came to see as fulfilled in the Roman Church, and he brings out Newman's move away from asceticism to his appreciation of the interdependent functions in the Church of worshiping teaching and ruling. This was the position he espoused in his 1877 Preface to the Meditations.

In a good book, scholarly and detailed, but uncluttered, so that the wood is clearly visible as well as the trees. Some may think it is a hardheaded because any discussion of the Papacy is unavoidably interwoven with discussion of the Church, and that has already been examined in detail, notably by John Coulson. But the papal question is so important it deserves individual treatment. Its continued importance is evident from both sides, and the declaration by the French Marxist theoretician, Louis Althusser, that Marxism is in a state of crisis and needs transformation.

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 humour in their treatment. He first gives an account of the early Christian/Marxist meetings in the hopeful years between Pope John's Pacem in terris and the "Prague Spring". As he has pointed out in his Introduction to Marchetti's A Marxist Looks at Jesus, it was a new breed of Marxist who attended these meetings. In 1968 Fr Giulio Girardi, a leading Catholic participant, wrote "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 Christian Socialists, Euro-communism, the significance of China. In his account of Christians for Socialism, he does not mention the discussions in Testimonium, but he outlines the criticisms levelled against CFS in the journal Civita Cattolica. (It is curious that the French Jesuits of Etudes have published little on the Christian/Marxist dialogue.) The theologians of Liberation have slipped into ironing out "radicalism" with "liberation". They use the word "Marxism" as a sort of archetypal and political liberation, rather than as an ideological figure for spiritual liberation. Peter Hebblethwaite rightly points out that they have reduced truth and freedom to the point of absurdity. He is being unfair to say that the exclusive concern with the this-worldly makes the writings of a Segundo, though challenging and not to be ignored, ultimately thin and insufficient as theology.

Peter Hebblethwaite quotes a number of intriguing examples of Orwellian Newspeak: Christian Marxists sometimes seem to lack self-criticism about the precise content of "this-worldly". One of the few significant examples of Christian self-criticism is the conclusion to Testsimony: a few observations on philosophy. In his account of Christians for Socialism, he does not mention the discussions in Testimonium, but he outlines the criticisms levelled against CFS in the journal Civita Cattolica. (It is curious that the French Jesuits of Etudes have published little on the Christian/Marxist dialogue.)

Hebblethwaite makes the point that Christians want to insist that prayer is a commitment. He first gives an account of the early Christian/Marxist meetings: the theologies of liberation, the rise of Christian Socialists, Euro-communism, the possible significance of China. In his account of Christians for Socialism, he does not mention the discussions in Testimonium, but he outlines the criticisms levelled against CFS in the journal Civita Cattolica. (It is curious that the French Jesuits of Etudes have published little on the Christian/Marxist dialogue.)

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Expectation illuminated by hindsight, of course, proves nothing, but it may stimulate the mind to overcome a stumbling-block. The clear understanding of this pudding becomes the sooner unity will be achieved. The Old Palace.

Roderick Strange Oxford.


The text of this book must have been completed by the autumn of 1976. The present review is being written in December 1977. These details are relevant, since the book is a survey of a scene with ever changing features. In recent weeks, for instance, we have had Berlinguer's letter to the Bishop of Ivrea with the subsequent flurry of comment from both sides, and the declaration by the French Marxist theoretician, Louis Althusser, that Marxism is in a state of crisis and needs transformation.

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 humour in their treatment. He first gives an account of the early Christian/Marxist meetings in the hopeful years between Pope John's Pacem in terris and the "Prague Spring". As he has pointed out in his Introduction to Marchetti's A Marxist Looks at Jesus, it was a new breed of Marxist who attended these meetings. In 1968 Fr Giulio Girardi, a leading Catholic participant, wrote "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.)

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Expectation illuminated by hindsight, of course, proves nothing, but it may stimulate the mind to overcome a stumbling-block. The clear understanding of this pudding becomes the sooner unity will be achieved. The Old Palace.

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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.

If every parish priest was like Fr O'Mahony our world would be a very different and much better place. His successful endeavours to lead his Birmingham parish to an awareness of, and practical response to, many of today's crying injustices are almost legendary: this book gives us the flesh and the bone. He attacks the psychology of decadent Christianity in the West: our proclivity for separating our religious convictions from our secular lives and our seemingly conditional dealings to the cries of the poor and oppressed. Fr O'Mahony is something of a one-worder but he does not make clear why he thinks a World Government would be free of the evils it embellishes amongst the modern states. That he quotes without chiding 'violence is the only alternative for people denied all human rights' bodes ill for the gospel. With never a word on Russia's Gulag he sees it as a non-Russia... p. 230.

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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).

In the chapter on "Faith and Dialectics" it is claimed that the expressions "Kingdom, Glory and Justice" are synonymous when applied to God, so that Yahweh is peculiar among gods only in his self-revelation in concrete acts of justice. Thus the theology of the kingdom is swept up into the pervasive theme that faith is for the Bible what dialectics is for Marx. In the use of charis kai aletheia to translate heard trvmeth it is claimed that we are told that the glory of the Son of God is earthed in the act of the delivery of Israel and supports the O-esters attempt to preserve to the end of the world the fulfilment of our resurrection with Christ.

I assume our culture to be. That the work is well done is not in doubt: if it succeeds in disturbing some slumbering assumptions about our culture it will not have been done in vain.

II. OLD TESTAMENT STUDIES


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 by S. Herrmann, and a work by Todd, it is still essential to ask whether the Church could have lived in the Hellenistic world and not expressed its faith in Neo-Platonic, Augustinian and Stoe terms without surrendering its claim that Christ is lord of all life—of the eternal contemporary. Miranda's vision stems from experience of the destructive tensions by which people in capitalist civilisation have been wounded. He offers western theology a critique of itself in terms of its own scriptures interpreted in the light of the writings of Karl Marx not, it should be noted, of contemporary Communism. If it is a function of Christian theology to enable Christians to think in terms of their own cultures, we shall probably not see his like again. That he did not live to take his history beyond the period of the Judges is a tragedy; but we must be deeply grateful for what we have—over 800 pages in the translation! With the translation of this major work, the University of Durham.

V. THE AMPLFORTH JOURNAL

When the late Pere de Vaux wrote the preface to the first volume of his Histoire ancienne d'Israel in 1970, less than sixteen months before his death, he indicated that although his own method was closer to that of Noth than to that of Bright, he wished to lay the same emphasis on the archaeological evidence and to produce something occupying middle ground between the German scholar and the American. In addition, de Vaux produced a work in which he seeks to go far beyond either Noth or Bright: On the archaeological side it considerably outdistances Bright: on the literary critical side it has the advantage over Noth of being less dogmatic, and of covering a much wider range of research and publication than Noth's studies, some of the most important of which were done under the restrictive conditions of wartime. On matters of the historical geography of the Holy Land and the pre-history and the earliest history of Syria-Palestine, de Vaux outdistances all his rivals, although Noth covered some of the same ground in another book, The Old Testament World. Where Vau's 'poem' on the Holy Land and its history prior to Abraham takes the reader to page 15 of the English translation! When we add to this the fact that de Vaux also included long sections on the literary analysis of the relevant biblical trilinguals, we see that this title 'history' is by no means. As well as being a history, it is a historical geography, a pre-history, and a literary critical introduction to some of the biblical material.

Since the publication of the French original, some of the questions discussed by de Vaux have been in the centre of heated debate. J. van Seeters in Abraham in History and Tradition (translated by Robert Clothier 1975) and the publisher of Bright and Herrmann has just reissued the older book in a cheap study edition. Noth and Bright differ considerably, especially in their approach to the earliest period of Israel's history. Noth's book, a summing up of traditional reconstructions of Israel's pre-history, is interspersed with the text of the New American Bible. Through Genesis, which has undergone several reprintings. Since then a number of basic commentaries on Genesis have appeared from time to time as literary critical approaches have increased in popularity. The "amphictyony" theory, a keystone of Noth's literary and historical approach has been increasingly rejected, and most recently, discoveries at Tell el-Mutesellim (Ebla) in northern Syria have allegedly, revised materials which will open up the whole field of Israel's earliest history. How does all this affect de Vaux's book, which becomes available for the first time to English readers?

In the first place, de Vaux himself used a number of the arguments used by van Seeters, against Bright. Yet he was still able to make a good, if deliberately tentative case for his own point of view. The publishers of Bright and Herrmann have just reissued the older book in a cheap study edition. Noth and Bright differ considerably, especially in their approach to the earliest period of Israel's history. Noth's book, a summing up of traditional reconstructions of Israel's pre-history, is interspersed with the text of the New American Bible. Through Genesis, which has undergone several reprintings. Since then a number of basic commentaries on Genesis have appeared from time to time as literary critical approaches have increased in popularity. The "amphictyony" theory, a keystone of Noth's literary and historical approach has been increasingly rejected, and most recently, discoveries at Tell el-Mutesellim (Ebla) in northern Syria have allegedly, revised materials which will open up the whole field of Israel's earliest history. How does all this affect de Vaux's book, which becomes available for the first time to English readers?

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In the introductory section, the author puts the JEPR sources into a new perspective, establishes the nature of the literary forms—genus, narrative, myth, epic, and saga—and concludes with a discussion of the emergent theological interpretation as a balance in the community for which it was written and for the present Church. This is then followed by a line by line commentary on The Book of Origins (Chapter 1—11), St. John's Gospel, John of Antioch, and the story of Joseph (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 Baptistical Sacrifice, SCM Press). Again in chapter 46, this has often been considered 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.

B. W. Goodwin
University of York.
Hastlington, York.

David L. Edwards: A KEY TO THE OLD TESTAMENT. Collins 1976 282pp £4.95

This book is intended as a 'presentation' of the Old Testament for the 'non-specialist student and reader! What qualities has it that can justify yet another book with such an aim? The magnificent colour photographs strike one at first glance, but these are not the uncommon feature of books about Bible background nowadays. The first two chapters show a love and enthusiasm for the Old Testament, but there is no obvious plan or pattern and the extensive quotations suggest the book is going to be little more than an anthology with comments. Then it settles down to deal with the various blocks of literature in roughly chronological order; the writing is fluent and interesting, informed yet not too technical, with fine sections on Hebrew law and history writing. Trying to cover everything however leads to some very summary treatments, particularly of the prophets and of the psalms, where the author clearly cannot master the vast literature on both subjects. Yet the book succeeds; this is because of the ease with which the author, now Dean of Norwich, presents each type of literature as emerging from the changing experiences and faith of the Hebrew people and because he clearly demonstrates that modern scholarship (the 'key') allows us to value the Old Testament for what it is instead of having to see it only as a prophet of Christian truths. As a result the Old Testament is presented in a realistic and unforced way as both relevant and readable. This book deserves the wide readership which its recent appearance as a paperback should secure for it.

College of Ripon & York St John.

Lord Mayor's Walk, York. YO3 7EX

John Toy

The author of this book has recently become Dean of Norwich, a benefactors foundation.

James Martin: A PLAIN MAN IN THE HOLY LAND. The Saint Andrew Press 1978 100p £1.50


Paperslips, £1.75 Hardbacks, £4.75

Devotion and scholarship, sadly, do not often co-exist in the one person, in the one book. Yet this is the case with James Martin, a minister of the Church of Scotland, taking the reader on a magic carpet pilgrimage of the Holy Land, concentrating on the devotional side. It is a very readable book with things of interest for any 'plain man', sadly it lacks any real sense of archaeology, and indeed it is quite impossible to find a single reference. His devotion to the Person of Jesus; it gives some sense of the Holy Places, but something is lacking, and there is too much of 'Lunch having been taken, we move on to...

In Grollenberg's Shorter Atlas of the Bible there has for nearly twenty years been an endless use to students of Scripture. This Penguin version (at a welcome low cost) has a few changes—of lower, adjustments to metric measurements, etc. It is a distillation of much study; read in conjunction with the atlas it offers a great deal of information on the geography and customs of the Bible nature. Whilst applauding James Martin's approach, archaeological whole Bible and something of life in Bible times had also more.

III. NEW TESTAMENT STUDIES


For those who accept the Catholic and Roman Church as the one True Church of Christ (prescinding from the question of how much truth and infallibility other Christian Churches can and should be allowed), there is not the same degree of agonizing over the interpretation of the Gospels and the re-formulation of their theology over modern times as there must be among those who do not recognize an infallible Church and rely on the moment for providing the infallible Church and rely on the moment for providing the 'true' interpretation of the New Testament. Nevertheless it is of vital interest to understand the roots of the interpretation of the New Testament, namely the history of the interpretation of the Gospels through the ages. Particularly vital is to know for certain the development of the Gospels which has been found through the ages, and to try to understand the reasons why this is so. The development of resurrection appearances as a result of the development of doctrine in every age has to be considered against the backdrop of dogmatic theologians who have to make a decision on theology and the developing gospels. The development of doctrine in every age has to be considered against the backdrop of dogmatic theologians who have to make a decision on theology and the developing gospels.


As a result of the development of doctrine in every age, the development of the Gospels has been influenced by the development in every age. The development of doctrine in every age has to be considered against the backdrop of dogmatic theologians who have to make a decision on theology and the developing gospels.

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beyond the circle of those who accept the Griesbach Solution; and the present work by Professor Rist is symptomatic of a general dis-ease with the present situation. Gospel of Matthew and Matthew is likewise independent of Mark, and he holds to the Markan Priorists are wrong. 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, for 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 ere 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 judgements 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 the importance of oral tradition has been unduly minimized in recent years. He also has a valuable and perceptive critique of the important work of M. D. Coulter, Mindfra and Location in Matthew.

If any criticism is to be levelled against Professor Rist's own work, it must be that he is still too much under the influence of the general approach of the Markan Priorists (see for example his discussion of Luke's relationship with the University of Toronto. But this no solution will ever be reached as long as attention is concentrated on this area in the intractable. Hence his own methodology (p.93) is itself at fault. The first question to be considered in dealing with this problem ought to be the relationship between Luke and Mark —and this is never done, for reasons which are anyone's guess. But the Mark-Lk problem can only be solved when the Mk-Mk problem has cleared up without interference from Mk. Consequently, Professor Rist's volume, though a true and helpful 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.
IV. ECCLESIA ANGLICANA

The growth and development of a person is always fascinating, and in this volume we are privileged to see the beginnings of Newman not only in his letters but also in his diaries, which are much fuller for this period than usual. We are able to observe his conversion to religion, his failures and successes at Oxford and the early formation of his religious ideas from many angles, especially as we have it, this volume more letters addressed to Newman than usual. Particularly interesting are the letters in his correspondence with his brother Charles—showing how early in his life Newman considered and addressed to Newman than usual. Particularly interesting are the letters in his correspondence with his brother Charles—showing how early in his life Newman considered and addressed to Newman than usual. Particularly interesting are the letters in his correspondence with his brother Charles—showing how early in his life Newman considered and addressed to Newman than usual. Particularly interesting are the letters in his correspondence with his brother Charles—showing how early in his life Newman considered and addressed to Newman than usual. Particularly interesting are the letters in his correspondence with his brother Charles—showing how early in his life Newman considered and addressed to Newman than usual. Particularly interesting are the letters in his correspondence with his brother Charles—showing how early in his life Newman considered and addressed to Newman than usual.

But important as Newman’s ideas were, 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 humility and a desire for 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.


This volume completes the great work of editing begun by the late Fr Dessain, ably assisted by Fr Cornall, for the cathedral and World Order (1815-40). The series is a monument of scholarship and editing and will stand for generations as an example of what these things should be done. Newman has been well served.

But the letters and diaries are more than mere vehicles for research. So complete a collection of letters cannot but give an insight into the man himself, especially when read chronologically. The stature of the man—his integrity, his scholarship, his affection for the Church—has been well served.

The series is not as rich as previous ones. Nevertheless it contains letters about his last article. ‘The Development of Religious Error’, and a previously unpublished postscript to it. He was much taken up too in arranging for Anne Mosley to publish and edit his Anglican correspondence and making provision with Longmans for his own works. And there is the usual complement of letters to a dissembling band of friends, and an ever-increasing corpus of well-wishers. There is also an appendix of letters which had not come to light in time to be published in previous volumes.

Bede Emerson, O.S.B.


When David Edwards wrote the original book, Leaders of the Church of England, 1828-1944 (Oxford 1971 358p £1.96), he was then Dean of King’s College, Cambridge, and a lecturer in modern history in the Faculty of Divinity. He has since been a Canon of Westminster and Rector of St Margaret’s, with which goes the appointment of Chaplain to the Speaker. Before 1966, he was Editor of the SCM Press; and since 1978 he has been Bishop of Norwich. He has a number of books to his name on Christianity and the life of the Church, and has edited other men’s works.

These new dates give a clear span of a century and a half up to the moment. The two essential changes are these: the two chapters on ‘Sunday & Gladstone’ and ‘Hort & Benson’ become one chapter on ‘Gladstone & Benson’, the others being dropped as ‘relatively minor’, which is sad for them when they are out-Gladstoned by a man illustrious in another field. Secondly, a chapter has been added (p. 350-79) on ‘Leadership since 1945’ and it is this that most surely engages our interest here.

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 1695, President Roosevelt cabled his grief); the certainties of world leadership so that in 1948, when the World Council of Churches was inaugurated at Amsterdam, Canon Warne was in the chair. Churchill—a buttress supporting a Church from the outside, as he put it—was reluctant to leave for ecumenical politics in 1945, and was not taken with the aging Curtise of York, nor the able and judicious fit Bell of Birmingham, who had written Christianity and World Order in 1940 and gained international status in the War by standing out against Churchill’s unconditional surrender policy, notably in starvation-blockading and obliteration-bombing. So he remained ‘the senior clergyman in Sussex’, 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 Leicestershire rectors as headmaster, Chester and London as bishop. He knew his plan: to respond to groups withries as they appeared to demand attention, not according to a formulated policy. He was, then, a patrician pragmatist. He turned his energies first to canon law, last revised for forty years, and his own letters do the job far better, both for accuracy and intelligibility, and with complete charity. For the whole story reference to his letters is essential.

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 devotional, homiletic, apologetic or theological his style is so solid 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 he says. His letters and diaries are more than mere vehicles for research. So complete a collection of letters cannot but give an insight into the man himself, especially when read chronologically. The stature of the man—his integrity, his scholarship, his affection for the Church—has been well served.

At the enthronement of Archbishop Geoffrey Fisher defined the Anglican vocation as ‘to hold together in a due proportion truths which, though essential to the fulness of the Gospel of Christ, are through the frailty of man’s spirit not easily combined’—faithly to
old faith and old standards albeit with charity. He was not always quite consistent, yet offered it greater participation, to the Free Church and offered it a share in episcopacy.

In 1960 he visited the Church leaders of Jerusalem, Istanbul and Rome. It all amounted to a steady convergence. In controversy —notably against Bishop Barnes of Birmingham —he defended the apostolic faith, and freedom in its apprehension and application; liberty of the spirit.

The Church became convinced that the love of living people was true religion. It relaxed its formulary and its ritual books; it accepted the practices of other Churches as dogmatic. Archbishop Michael Ramsey offered a new spiritual leadership, with an outreach both to Catholicism and to Methodism while maintaining the Anglican tradition of personal and corporate search for holiness. His name-take, Bishop Ian Ramsey of Durham (who would have succeeded him to Canterbury had he not died), preached more widely still on Africa, education, medicine, science, industrial relations and topics of the day. Now both Canterbury and York are led from the presently strong Evangelical movement. Dr. Coggan and Dr. Blanch together devising and issuing their ‘Call to the Nation’ designed to reinvigorate the life of the Church in England: from a nation sensitive to TV as ‘a bad man’. But with consummate tact, he listened to the signs in 1961 and took a new spirit of general cooperation had come to take the place of the hierarchic autocracy of Fisher.

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 treated by TV producers as though they were political talks requiring a balance of several opposing voices, or treated as religious programmes. So it was that such as Alec Vidler, 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 services to exercise their Christian idealism, or to teaching or the BBC. The public agreed with them. Easier communications halving in number in the years 1900–1970. There was talk of ‘the death of God’ and of Newman’s ‘time of widespread malady’. Church-going became unfashionable, the clergy having to face the hardship of poverty and indifference to their message. Old forms of organised religion were abandoned, and yet parents wanted their children to be subjected to religious influences and society admitted a permanent spiritual hunger in men.

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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, here in Middlesbrough, the latter consisting principally of the North and East Ridings of Yorkshire.

Since the Bishop’s consecration, he has been a close friend of the Community, ordaining to the priesthood 22 of our monks and confirming many children in our local villages. It was no surprise then that at his funeral Requiem in the Middlesbrough pro-cathedral there should be present, besides Fr Abbot who was among the concelebrants, 17 of the越过 who came under his charge.

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 latterly provided a new field of apostolate, and in their student life, together with other similar groups, had a contribution to make to the whole life of the Diocese.

All these traditions, part and parcel of his life, were preserved and enriched by him. His simplicity, kindness, gentleness and humility, combined with a gift for listening to others, and intellectual gifts of a rare calibre, made him to my mind a very wonderful pastoral Bishop. He rarely hit the headlines or articulated unnecessarily. But he was a true shepherd of his flock, with a vibrant love for priests and people which evoked a response of deep affection and trust. The secret of it all was his deep and unselfish spirituality which was an essential and indispensable part of the daily pattern. It proclaimed itself in what he said and what he did. He communicated an assurance of integrity and was anxious 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 reorganisation and financial centralisation, together with all the Diocesan Commissions that spring from the Diocesan Conferences, have been blessed by more than the immediate requirements of Vatican II. It was the Bishop, whose personal faith and pastoral work was allowed to interfere with his primary spiritual pastorate and the giving of himself so lovingly and unstintedly to his priests and people. He was primarily and always a devoted parish priest finding complete fulfilment in the priestly sphere. It was only in obedience to the Holy See that he said “I will” to the designs of God regarding himself.

Just over a week ago, I celebrated Mass with him, as usual, at the shrine of our Lady of Mount Grace in the Cleveland Hills. He had a great love for his blessed Mother, and I recall how on our visit to Rome together he loved to pray at the shrine of our Lady of Perpetual Succour. The Pastorate of both the Dioceses, We ask her motherly intercession at the throne of God for this devoted son of ours, as we offer the one perfect sacrifice of her Divine Son here this morning. He would want us, above all, to pray for him that cleansed from all imperfection, he may come speedily to the Vision of God.

PERSONALIA

Fr Christian Shore was ordained to the priesthood by Bishop McClean on 9th July.

Brother Lawrence Kilcourse, Bruno Morris and Hugh Lewis-Vivas made their Simple Profession in the presence of Father Abbot and the Community on Monday, 11th September.

Father Abbot clothed four novices on Saturday, 9th September. Ian Stevenson (Br Luke). Michael Pearson (Br John), William Balmbra (Br Oswald), Colin Barnes (Br Raphael).

Cardinal Basil Hume can now be called papabili (let us catch this fleeting bird on the wing): for he has been blessed by the Curia with regard with diffidence on the grounds that a monk would be either ingenuous or too severe and demanding; he did not study at the Gregorian, so is not on ex-classmate terms with the Sacred College; a bishop a short time, so has not had a last opportunity to know other Cardinals over the years; no full grasp of Italian, a drawback to a potential Bishop of Rome; not by character a pretentious personality. But respect for him only rises. Cardinals speak in terms of warmth and admiration. One remarked that Cardinal Hume could only gain from a long conclave. All make clear enough that he is of the stature required in a Pontiff at this crucial period in the Papacy’s history. (compressed, Ed)

Paul Johnson, Sunday Telegraph: ‘He is a first-rate Headmaster.’ When? Reporter, phoning from London: ‘Would there be anyone still at Ampleforth who remembers the Cardinal?’ Abbot’s Secretary: ‘Go and do your homework, mate!’

Fr Vincent Wace has returned from St Louis Priory and will be resident at Ampleforth, assisting in the village parish and in the School.

Fr Bonaventure Knollys is joining the community at Little Crosby in Lancashire. Fr David Morland, after a year away on our parishes and at Little Crosby, is back at the Abbey. During the past year he has been involved in the translation of one of Karl Rahner’s theological works. Father Abbot has also appointed Fr Stephen Wright to the staff of the Junior House.

Fr Jonathan Cotton has been appointed to the staff of St Mary’s Priory, Bamber Bridge. Fr Rupert Everest, who for the last 6 1/2 years until very recently was running the parish of St Peter’s, Liverpool, is to do a year’s course at the Irish Institute of Pastoral Liturgy in Carlow Eire. This is the only such Institute in the British Isles and is renowned for its work in this field.

Br Peter James has completed his Degree course at St John’s College, York and has returned to the Abbey.

Fr Bernard Boyan, Vicar for Religious in the Archdiocese of Liverpool, has recently moved to new quarters after our departure from St Peter’s, Liverpool. His new address is—St Clare’s Lodge, Green Lane, Mossley Hill, Liverpool, L18 2ER, (tel: 051.722.4389).
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. One went home to Australia. Two travelled to Africa. One penetrated behind the Iron Curtain. Two did the Holy Land. Trips to Germany, France, Italy and Ireland do not count. The best traveller's tale came from Fr Andrew Beek, 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 dining club whose salutary motto turned out to be: 'the less the friction, the further you go' (a modern translation of Benedictine Pax and Celtic peregrinurio, perhaps).

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 superstitions of the members of the crew, to the presence of a priest on board (memories of Jonah 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. For this purpose, last autumn, he attended Bootle College of Further Education learning the Bricklaying Trade. Unfortunately however when he arrived at Eke he found the community in the throes of deciding whether or not to move house 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 prominent Amotekure Mosquito, and despite his preventive medicine (which successfully checked and contained symptoms for two weeks) he contracted Falderperum Malaria. Thanks to the efforts of the Medical Missionaries of Mary at Agege, and the Vincentian Fathers at Ikot Ekpene Fr Gordon survived.

Eke, the Benedictine Community in Nigeria, is again folding its tent. The house and site at Eke had been given to the community by the Bishop of Lagos as their first base on arrival in Nigeria. From here the Community were able to study further sites throughout the country in an attempt to find the most suitable spot for a Monastery.

The site at Eke had many advantages: it was convenient to two main highways running North-South and East-West across the country; it was contiguous to Enugu, the capital of Anambra state and the site of the Theological Faculty of the Seminary, with over 300 students. However there were many disadvantages, notably on legal tenure of the property and land, extremely poor and unsuitable soil, and a very poor climatic situation for the rainy season. A new site had been promised at Eke in Benue State 100 miles to 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 when the Military Government nationalised all land), and the climatic situation is more beneficial. Unfortunately the time taken for deliberations 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 to this happen until the end of the rainy season, that is in September.

The Community still numbers five—four from the province of Ampleforth, three of whom are now in their 70s. 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.
interested in hearing what American-bred behavioural science approaches might offer religions who are interested in the ongoing task of community renewal. Though both lectures and work sessions gave them a taste of what is known 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 spieling 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 translated into mission statements, and step-by-step programmes which lead to the achievement of these goals. Well-designed systems (including communities of religion) in this view make sure that their members have the kinds of information and skills (education and training) to execute goal-related programmes effectively. These would include basic interpersonal communication skills, such as the ability to empathise with understand, and the ability to confront self and others responsibility and caringly. 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 subunits 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 similar to the types of work being carried out in Ampleforth, where the community is trying to develop its own model. They can give the members greater freedom to do their work and express their care for one another and their love for God.

G. E. ABBEY LIBRARY: ALLANSON ON MICROFICHES

The last century was an age of clerical scholars. Mr Casaubon in George Eliot's Middlemarch and Mr Arabin in Anthony Trollope's Barsetshire Towers were mere caricatures of a type common enough: the country parson who devoted his leisure hours to a painstaking scholarship that blighted his rural life, but added to his knowledge and the gentle duties of his office. The Oxford Movement flourished in the parsonages up and down the country, and it is worth noting that the Oxford Movement was largely out of work done by Oxford men in their quiet hours, and that the whole movement was a result of the invention and reading of the Tracts for the Times. The career of John Keble, the leading man in the movement, was the best example of such a life. After twelve years as a don at Oxford, he spent thirteen years as his father's biographer at Harrow, and then the remaining thirty years of his life as incumbent at Hurstmonceux. A later example was the career of Mandell Creighton, a Merton don.

Before the second spring of Oxford converts and Irish poor, and the trend toward ultramontane 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 parvish 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 priestly life, forty-eight years, on the remote 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. Nor, 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, ever a 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 realize 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 boys grew in number from 36 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 Downside, and no duty saw itself as the leading Catholic school in England. Allanson played his part in this, teaching history and developing a friendship with the Benedictine Fr 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 pecuniary 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 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.

1875 he was vicar of Embleton, Northumberland where he embarked on his long History of the Papacy. He later became the Duce Professor at Cambridge, and Dean of St. Patrick's, London. The universities were places for the young, and the unmarried. Parochial life before the industrial revolution was undemanding and not congenial to men of a studious temperament. These men of Oxford did not seem so remote or so lofty to men who found some of the most notable 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.

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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 levies and memoranda that he could find. The Annalist was faced with the task of using an unannotated and uncorroborated script; he had copies made of them which eventually formed eight large folio volumes, bound in leather. From the 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 1555 and 1864, and a biography of every man who wrote the sermon to preach at the funeral of the Prophet, 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. The cathedral was a Benedictine cathedral priory, a cathedral with a community of monks serving its liturgical needs and acting as the cathedral chapter. Most of the monastic buildings, the cloister, the refectory and dormitory, have been preserved, though now put to other uses.
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 house in the Close 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 out-pouring 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 reassembly and inspiration to the concelebrants. These he thanked for the devotion of the Mass and ‘the unifying witness 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 here was here a striking scene 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 renaissance of the more unusual charisms that quite simply people are asking for. George West, a Jesuit S.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 Rhode Island, N. Y., he led us to a deeper spiritual commitment to the Spirit. It is impossible to convey the strength of his message; one of repetition, of yielding control to the Spirit of the Lord, and of commitment to the Body of Christ. Resorting to the encyclical Ecclésia Survivit (1964) he gave a talk on Pope Paul—a prophet of our time (if a misunderstood one). He had some things to say—‘one hour’s prayer a day; if you are too burdened with responsibilities for that... make it two hours.’ ‘Any negative criticism or complaint about our 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 outpouring of the Spirit. Here, even for those of us left somewhat ‘out of it’, the presence of the Spirit was very clearly there and Pope Paul’s prayers were being answered.

In the daily prayer groups of about eight people—we shared prayer, insights, problems and prayer for inter and personal healing. Account has been given in the Catholic Press of Fr Vincent Barrow regaining his hearing; there were many more quiet, less evident 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—frowning too for some, but all of us felt renewed in their dedication to the priesthood, and the religious life a own

The following book reviews are relevant to the note above—

Michael Ramsay HOLY SPIRIT: A BIBLICAL STUDY SPCK 1977 146p £1.95.

This book’s work 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 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 more factual and clinical analysis in Pro Mundis Vita, Sp St 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 these values to which we should return. It is particularly on this question which the late Archbishop of Canterbury provides some points for reflection from his examination of the experiences of the renewal as making a response to contemporary needs and as a return to essential values.

Charisms certainly existed in the early days of the Church. The Acts record on several occasions that the newly 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 use 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 become active 'as at a new Pentecost'. What are the 'essential values' to which we are returning?

Bishop Ramsay examines the New Testament sources in a scholarly and theological way. He discusses the role of the Spirit in the life of Christ and the implications of the baptism of Christ in the Jordan. Luke writes of the charisms of the Holy Spirit and emphasises that the Holy Spirit would again become active 'as at a new Pentecost'. What are the 'essential values' to which we are returning?

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A. J. S.

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 ASSIMILATE AND TO DEVELOP THE PROGRAMME WHICH MAKES AS MANY DEMANDS ON THE WILL AS ON THE BODY'.

IT IS RECOGNISED THAT THE SCHOOL IS BUT ONE FACTOR IN THE DEVELOPMENT OF A PERSON'.

COMMUNITY NOTES

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'.


SERVICE TO OTHERS IS INTEGRAL TO HIS DEVELOPMENT AS A PERSON'.

IT IS RECOGNISED THAT THE SCHOOL IS BUT ONE FACTOR IN THE DEVELOPMENT OF A PERSON. Much of his growth in character and personality takes place in the environment of his home. The day school structure permits close cooperation and relatively easy communication between the school and the home.
The six-year programme makes possible an ever-deepening knowledge of
friendship between the family and the school.

A significant part of the pastoral care given at the school is the close and constant association over a six-year period with a dedicated faculty, monastic and lay, which will inculcate in each student a strong sense of personal identity and worth, a purposeful direction in life, and a desire to share his talents and acquired skills with a world in need.

The school's aims seek to achieve something of importance to all mankind — the development of his moral fibre, a strong sense of personal identity and worth, a purposeful direction in life, and a breadth of potential, including mental, physical, and social.

The six-year programme makes possible an ever-deepening knowledge of his individuality, his "inherent dignity", his "preferred ends", his breadth of potential, including mental, physical, and social.

The school's total academic curriculum is of such a nature that it makes it possible for the graduate of this school to 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 too 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 Religion 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 graduate to have nothing to fear from the academic side of whatever College or University he wishes to enter.

The truth of this last statement appears to be borne out by the impressive list of Colleges attended by the graduates of the school. Of the total number of 545 students graduated, 19 have enrolled at Yale University, 13 at Princeton University, 16 at Stanford University, 13 at the University of Virginia, 11 at Harvard University, 9 at the Massachusetts Institute of Technology, 40 each at 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 to further studies at a four-year College. The general level of student attainment is underscored by the school's record in the annual National Merit Competition. In the last ten years the school has had 50 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 of the achievements are unique. Has any other school produced two Rhodes scholars in the first twenty-one years of its history? (Only 32 are awarded annually, nation-wide). Or received the first place awards in two different scientific 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 participate in the US Mathematical Olympiads (100 High School students participate annually); twice Priory students have won the first place team trophy in the seven state central region in the National Mathematics Contest; in two statewide 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 winners going forward to the International Fair where three won major awards and two special awards from the Atomic Energy Commission and the US Army. A project from one student received an award in the nationwide Sky Lab competition organised by NASA. Two Priory students have won the St. Louis Youth Symphony Orchestra, four students have won important scholarships and have continued their studies at the Universities — one was recognised as foremost undergraduate at Washington University, another in Engineering and Applied Science at Yale. Perhaps it is not too surprising that in recent years the school has had to defend itself against the vigorous charge that it is a school for geniuses. Perhaps it is too surprising that in recent years the school has had to defend itself against the vigorous charge that it is a school for geniuses, and to emphasise the fact that every student is 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 noble and high standards. Mediocrity doesn't fit into anything the school attempts to do since it seeks excellence. The school has asked of itself difficult and searching questions, and — in a sense — the correct ones. Because the Committee has passed numerous recommendations does not mean that we are concerned about inferior education creeping into the school's operation. 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.
The report thus makes it clear that the Ampleforth community may well be proud of the progress of such a healthy daughter on the occasion of her "coming of age" and feel that the sacrifices in founding St Louis Priory and School have been rewarded in a remarkable degree. But the somewhat impersonal assessment of ISACS only fails to part of the story—the success of the school. It is less easy to assess objectively the part the Priory itself has come to play in the life of the Catholic community of St Louis. For it has earned a remarkable place in their hearts. To revisit the Priory for a short stay and to sample again the very genuine affection and gratitude of the St Louis founders, the parents and alumni, the parishioners of St Anselm's, and the religious communities who have been served by the monks, is a moving and overwhelming experience. This is their only way humanly speaking to acknowledge the debt they owe to the Ampleforth community, and of giving it tangible expression.

Thomas Loughlin, O.S.B.

MIDDLESBROUGH DIOCESAN TRIBUNAL

Since the Second Vatican Council which sought among other things to emphasise the importance of marriage in society, the Church has endeavoured in various areas to put into practical effect this teaching. One of these areas has been the increase in the work of Matrimonial Tribunals. The Tribunal is the legal department of the Bishop's Curia, and is mainly concerned with investigating possible cases of nullity of marriage.

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 difficult 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 take place at Ampleforth) that covered such areas as 'The Theology of Law', 'Matrimonial Jurisprudence', and 'The Tribunal: Its Work'. As a result there is now at least one priest per deanery that assists the Tribunal, in obtaining evidence from witnesses and others involved.

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 co-operation of priests in the diocese the justice of the Church is being maintained for the pastoral assurance of those involved.

Rev'd D. C. Hogan, JCL
Middlesbrough, Cleveland TS3 0EN

WESTMINSTER WATCH

In Westminster Abbey throughout the day there is a clergyman on duty who meets the pulpit every hour on the hour to join in with a few minutes of prayer for the needs of the world. For the rest of the time, he is available in the Abbey to anyone who may wish to speak to him. To kind invitation of the Dean and Archdeacon, Dr Prior and Dr Edmund another hour of Pius XI and cooperation between the Dean and Chapter of Westminster Abbey and the Ampleforth Community.

TORTURE & TALK OF TRUTH

Dr Sheila Cassidy, who has been living on the estate of Ampleforth and coming to the Divine Office and Mass for the past year, has just been awarded the 1978 Media Award "Valiant for Truth". It was presented to her on behalf of the Order of Christian Unity (whose Chairman is the Marchioness of Lothian) at the Press Club by Mrs Jane Ewart-Blagoe of the Irish Peace Movement. She won the Award for conveying through writing and broadcasting her personal experience of the helplessness of prisoners tortured to talk, and for fearlessly upholding the truth for compassion heals and transcends human barriers. In her speech of acceptance, Dr Cassidy spoke of herself as a pilgrim—nervous and neurotic, but with all this still a pilgrim... who at the right time must concretize her message. She chose then to quote the Benedictine St Anselm, from his Proslogion: 'If you are beyond passion, you cannot suffer with anyone; if you cannot share suffering your heart is not made wretched by entering into the sufferings of the wretched, which is what being compassionate is.'

Dr Cassidy's book on her experiences in totalitarian Chile, Audacity to Believe (Collins 1977 335p £4.50) was reviewed in the summer JOURNAL, p.74: it recalled her work as a doctor among the Chilean poor, of her removal a bullet from her leg and of a policy of torture, of her imprisonment and interrogation under torture, and of her months of confinement. The purpose of this Award, to which her witness on TV, in lectures and articles, and 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 Goldberg (1977). Dr Cassidy has now gone to join the Bernardine Cistercian Sisters at Slough in search of her vocation—"Dr Sheila Cassidy on Chilean Tortures", JOURNAL, Summer 1977, 80-82.

FIRST NORTHERN FESTIVAL OF THE SOCIETY OF ST WILLIBROD, 17th June

In 1889 a series of Old Catholic sects, who had seceded from Rome first in 1724 over Jansenism and later after the 1870 conciliar declaration 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 catholickity 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-charchepries, and pastoral to invite the Old Catholic Churches are comparatively small Christian communities, the continent Old Catholic bishops now regularly confirm and celebrate in Anglican-charchepries, and pastoral to invite the Old Catholic Churches are comparatively small Christian communities.
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 sent out from these islands in 690 with the apostolic number of twelve monks to our own, but also one which may still speak in the dialogue between the Roman Catholic Church and the Churches of the Reformation.' The President of the Society in the North is the Bishop of Selby, Rt Rev Morris Maddocks; and in mid-June he presided at the combined Eucharist held at St Olav's Church, Marygate, York; it being followed by a buffet lunch and a meeting of the Society. At the Musco, 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 Albérico Stacpoole was asked to preach, to the Gospel 'Go forth therefore and make all nations my disciples, baptising . . .

Taking the character of the Church of Christ, in which all present most certainly participate, as one, holy catholic and apostolic, the preacher deduced these to the two central drives—Union and Mission. It became apparent how fitting St Wilfrid would be to be the patron in this setting. A cousin of Akein of York (who wrote his vita), monk of Ripon, where St Wilfrid had first brought the Rule of St Benedict to northern Europe; participant in the confusion between the Celtic and Irish Church and the arrival in Rome tradition, he was sent out from those islands in 696 with the apostolic number of twelve monks to bring Christ's light to the northern frailties of the Frankish empire. His fortune rested partly on Carolingian support, and he baptised 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 consecrated by Berengar I as first Archbishop of the Frisian people, and first continental prelate to be given the pallium. Thus spiritually and secularly reinforced, the monk-archbishop founded the monastic community of Jarrow, and the Abbey of Northumbria, which he described as 'the Apostle of the Germans'.

The Anglican Centre and Representative in Rome of the Anglican Communion.

A. J. S.
At the Dissolution the college of Howden was dissolved and a vicar appointed for the parish. The revenues belonging to the canons went into private hands and, despite a law-suit, the money was not forthcoming for the maintenance of the choir. In 1609 the parishioners obtained permission to seal off the choir; the lead was removed from the roof to repair the nave roof and in 1696 during a thunder-storm the choir roof and some of the arcade columns fell in. 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. The present church in use consists of the transepts, the crossing, the Saltmarshe Chantry, and the nave. The beautiful, pulpitum arch has been preserved in situ and now forms the reredos to the high altar beneath the central tower. The great tower is preserved intact.

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 has undertaken to administer the Peter Kirk Scholarships. Industry is actively interested in its industrial trainees applying, and is to allow them appropriate sabbatical time if selected as scholars. Language courses are offered to facilitate the projects. The whole scheme, he it noted, has no Party connotations (the list of Patrons and Vice-Patrons assures that). It is expected that special grants may be given under the Peter Kirk Foundation for special scholarships—a possibility 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, similarly helps foreign students; his undertaken to administer the Peter Kirk Scholarships.

But let us return to the subject. The European Parliament which he served with so much distinction has already designated one of its conference rooms in Luxembourg—‘The Sir Peter Kirk Room’. His memory is most deserving.

To the pastoral work of the Church of England in Howden itself there are added several 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 to our School rugby matches, especially the OARUFC match each September. He has a cottage near Newburgh Priory, the old hall of which is owned by his sister, married to John Kemp, the Anglican Bishop of Chichester—this is most fitting, for Roger and Patricia had for a father no less than the Bishop of Oxford, Kennett E. Kirk, the most outstanding Anglican writer on moral theology in his day and author of the famous Hampton Lectures, The Vision of God (1928-1931). Roger had an older brother, Sir Peter Kirk, who died last year of over-work on behalf of his country: he was 68, the same age as John Mackintosh who died similarly this 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).

Peter Kirk was committed from his school days at Marlborough to a united Europe, taught as he was by refugees from Hitler’s tyranny. At Oxford he came to see that only Europe united by consent would stand against Comminist pressures. He was at Zurich University when in 1946 he heard Churchill deliver his momentous call for a United States of Europe, and he then dedicated himself to that cause. The youngest MP in the House in 1955, a Tory, he was soon appointed one of the British delegation to the Council of Europe and the Assembly of Western European Union; and his experience made him by 1975 the clear choice to lead the first British team into the European Parliament. His influence became enormous—and most significant among the young. However, full his diary, he always gave priority to requests from schools and universities, where he communicated most effectively.

So it is that his friends and family have instituted a memorial to him and his work, of a kind that is to help young people to build up that same understanding of European and European affairs that he had. Their Appeal goes out, to the whole European Community, 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 G. E. P. Thomson. 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 into a career—and particularly those between school and university—are envisaged as eligible for Peter Kirk Scholarships. Industry is actively interested in its industrial trainees applying, and is to allow them appropriate sabbatical time if selected as scholars. Language courses are offered to facilitate the projects. The whole scheme, he it noted, has no Party connotations (the list of Patrons and Vice-Patrons assures that). It is expected that special grants may be given under the Peter Kirk Foundation for special scholarships—a possibility 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, similarly helps foreign students; his undertaken to administer the Peter Kirk Scholarships.

BENINGBOROUGH HALL & THE NATIONAL PORTRAIT GALLERY

Beningborough, till recently the home of old Lady Chesterfield near Shipton eight miles north of York, is to become the home for a permanent exhibition of portraits from the National Portrait Gallery (off Trafalgar Square). The exhibition is to open in 1979. This house is now closed to the public to allow the necessary restoration and other such work to take place in preparation for the permanent exhibition. It is planned to bring to the north of England some sixty portraits of the period 1688—1760 (from the Glorious Revolution to the death of George II). Sitters are to include William III, the Earl of Halifax, Frederick Handel and Sir Robert Walpole; and artists represented are to include the court painter Kneller, Thomas Gainsborough and Sir Joshua Reynolds.

Completed in 1756, before Vanbrugh’s greatest work, this remarkable baroque house set close by the Ouse bank will form an ideal setting for the display of such paintings. With this new arrangement, Beningborough becoming a National Portrait Gallery outpost in the north, Yorkshire will become a focus for the study of eighteenth century portraiture, thus Temple Newsam a peril, opening an exhibition of eighteenth century portraits, these of course a permanent exhibition of portraits from the National Portrait Gallery (off Trafalgar Square). The exhibition was to open in 1979. This house is now closed to the public to allow the necessary restoration and other such work to take place in preparation for the permanent exhibition. It is planned to bring to the north of England some sixty portraits of the period 1688—1760 (from the Glorious Revolution to the death of George II). Sitters are to include William III, the Earl of Halifax, Frederick Handel and Sir Robert Walpole; and artists represented are to include the court painter Kneller, Thomas Gainsborough and Sir Joshua Reynolds.

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Could you be the RAF officer of tomorrow?

The future of the Royal Air Force is a challenging one. It will continue to play an 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 Don Martin Rochford; Thomas A. Caffrey (1919) on 26th Dec; Colonel Douglas R. Dalgleish (A 36) 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 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 this time he had left school, he had won an Exhibition to Trinity College, Cambridge; he had gained his 1st XV rugby colours; he had been a leading member of the Debating Society; and 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 ordinands. He is now at Netherall House, Nunsery Terrace, NW5 5SA.

MARRIAGES

Andrew Hanson (E 70) to Nicola Jane Solomon on 1st May.

Christopher Ryan (O 71) to Antoinella Zanollo in Mantua on 13th May.

Raymond Asquith (O 69) to Clare Polme at the church of the Sacred Heart, Henley-on-Thames on 2nd August.

Edward Clarence-Smith (B 72) to Flavia Sacchi in the Chaplaincy of M.I.T. on 31st August.

George Fleet (A 62) to Helen Reid at St John's College, Oxford on 22nd July.

Richard Baillie (H 62) to Margaret Hope in Edinburgh on 5th July.

Anthony Knock (A 66) to Lorna Roberts on 1st April.
ENGAGEMENTS

Peter Cary-Elwes (T 64) to Jacqueline Lee Poll.
John Tanner (H 65) to Jenny Johnson.
M. A. Henderson (E 72) to Fenella Barker-Simpson.
Peter Cary-Elwes (T 64) to Jacqueline Lee Poll.
Hon Michael Vaughan (B 65) to Lucinda Baring.
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 (E 67), a son Giles.
Catharine and Kenneth Williams (E 67), a daughter Elizabeth Jane.
Arienne and David Thunder (E 59), a son Richard Michael.
Elizabeth and Richard Goodman (C 64), twin sons James and Thomas.
Teresia and Kevin Fane-Saunders (O 62), a daughter Jessica.
Frances and Ben Rock Keene (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 Thomas.
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.

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. Extramurally, he has just been elected a Councillor on the Churches Commission Council.

Michael Kenworthy-Brown (W 57) is now medical officer for five Colleges at Oxford (Oriel, Merton, Brasenose, Somerville, St Cross), and in recent years has been Assistant University Medical Officer. He was made MRCP (UK) after examination in July 1975; and MRCP 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 all—a boy and two girls—to Ampleforth when the time comes.

BOOKS & BBC

Neil 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 Prince 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 Jersey Trials in the Diocese of Norwich, 1428—31 (Royal Historical Society, Camden Fourth Series, Vol 20 [1977], pp vi + 233). An academic publication, the book is an edition of a manuscript that 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. Lollards raise 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 Eastertide. By this book and subsequent appearances of the train robbers on the Russell Hardy TV
show and other programmes, both TV and radio (with appropriate build-up from The Radio Times), these 1963 robbers of £2.5 million from 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 coshed (and admissions have been made as to who did the coshing), 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, Starless, appeared in 1977; and this autumn his publishers, Chatto & Windus, will bring out Men at Ash.

Hugo 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 £15) 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 (O 74), a previous TAUSA prizewinner. In January, the Bristol pair are going to Chicago to defend their title.

Biller Durkin (A 75) has achieved an HND 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 (three 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’ earned 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 fastidiously, leather upholstery is not a luxury. It is a furnishing 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 insect pests or scars from barbed 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).

CONNOISSEURS

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).

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

John Taunton (1924), an impressionist artist of the School of Edward Seago, has recently been exhibiting at the Herrings Gallery, Burnham Market; Fortescue Swann Galleries, Brompton Road; and the Trumpington Gallery in Cambridge.

Colin Richard O’Kelly (C 42) has retired from the Army after 35 years’ service. He now has a Civil Service job with the Army HQ in York.

John Edson D (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.

THE CHILDREN’S FAMILY TRUST

Swinstead Hall, Swinstead, Grantham, Lincs NG33 4PH (tel: Corby Glen 423)

The Trust, run in part by Bernard Knoles (D 69), has been discussed in these pages in the Spring 1977, p.3 and again in the Autumn 1977, p.76. Swinstead Hall has, as a result, become the particular charity supported by some of those connected with Ampleforth. It includes an estate (the Duke of North’s O 52) and the Abbey of Ampleforth. Bernard and Lilian together run Swinstead Hall as a Catholic home for an ever-widening family of orphans, with very little outside help. Their work is worth our support. The Editor has asked them to give a current report of their work: it is not without their efforts, Bernard Knoles writes—

It is a tragedy that some children’s lives are so disrupted that the need eventually arises for them to be removed from their natural homes. If they still exist, to be placed in a home such as ours. But at last it may be claimed that they have come into relatively calm waters with a loving, natural family environment in which to grow up.

... How much worse it is, then, to have children suddenly plucked out of this apparently permanent and secure relationship to be thrust back into the situation from which they had originally been rescued! This is just what has happened to a family of five children who have been with us for over a year with confident expectation of staying. We came home from our summer holiday to learn that their mother had gone back to her husband and had given the necessary statutory notice that she wished her children to return her. Originally they had been put into voluntary care by their father because of his wife’s prolonged desertion from home. They eventually joined our family after a period of being shuttled into and out of homes when their behaviour patterns were seen to be deteriorating and it was believed that mother would never come back.

... Although they had previously been the victims of considerable ill treatment and neglect they had rapidly overcome their early fears and settled down to become very normal and certainly most delightful children who were a joy not only to my wife, Lilian, and myself but also to countless other people. Whilst they were with us their father agreed to the baptism of all the children and three weeks to their returning home, these children have lost the happiness which was once our joy. That their home is charged with tension, they fight amongst them-

... I think that we could easily stand the sorrow, great though it would be. of parting from children whom we had grown to love so much, but to have our joy, that their home is charged with tension, they fight amongst themselves, defy their mother as far as they dare, and are not only afraid to talk to their visitors about their life with us but are obliged to listen (few of them of the cringing, we are told) to their mother run down our work and our influence upon them.

... I do not doubt that God’s Grace, aware of the prayers and activity generated on behalf of our cause, for these are undoubtedly the strongest weapons upon which we have. Finally, I hope that through it more people will come to realise that

...
however limited we may be, we fulfil 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 care for fifty or a hundred. But it is certain that not even five would be cared 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 of 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 re-introduced 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 Secretary

THE AMPLEFORTH JOURNAL/REVIEW

Members of the Ampleforth Society are referred to the statement at the end of the Editorial. All members will continue to receive The Ampleforth Journal, as in the past, without further payment. If they wish to receive The Ampleforth Review IN ADDITION to The Ampleforth Journal (for the distinction between the two, see last Editorial), then they will be required to subscribe separately to the Review and should notify the Secretary of the Society accordingly. If members wish to receive the Review INSTEAD OF the Journal, they may do so, but they should notify the Secretary of the Society of their choice. (Thereafter, appropriate communications to the Review should be addressed to The Secretary, The Ampleforth Review; but NOT in this first instance.)

SCHOOL OFFICIALS

Head Monitor


Captain of Cricket

Captain of Athletics

Captain of Swimming

Captain of Water-Polo

Captain of Tennis

Captain of Golf

Captain of Hockey

Captain of Boxing

Master of Hounds


THE AMPLEFORTH JOURNAL

The following boys entered the School in April, 1978:


The following boys left the School in July, 1978:


THE AMPLEFORTH JOURNAL/REVIEW

The following boys left the School in Jan., 1978:


THE AMPLEFORTH JOURNAL/REVIEW

The following boys left the School in Feb., 1978:


THE AMPLEFORTH JOURNAL

The following boys left the School in March, 1978:


THE AMPLEFORTH JOURNAL

The following boys left the School in April, 1978:

SCHOLARSHIPS 1978

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CAPIT PREVIA: THE HEADMASTER'S BUST

On the eve of Exhibition, a small ceremony in The Grange marked the delivrance 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 the time was auspicious, it 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.

It is with sorrow that we should add here that John Craston, husband of Enid and father of Stephen, Matthew and Edmund (all at Ampleforth in St Oswald's), died quite suddenly on 10th July after spending the Sunday at the School and at Gilling, where his brother-in-law is the Headmaster. It comes as a shock to all who knew him; he had many warm friends at Ampleforth.

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 Demessieux 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 concelebrant, and were afterwards entertained to a magnificent lunch provided by the MacDonalnds and several other families.

On 2nd June Mr Richard Gilbert received his Winston Churchill Memorial Fellowship medalion from the Queen Mother at a ceremony in the Goldsmith's Hall. This was in progession of the Ampleforth College Himalayan Expedition of 1977.

We congratulate Simon and Honor Wright on the birth of a son, Adam Richard, on the 16th April. The birth of a son is not only the cause for congratulation, a phone call from Madrid soon after that event summoned Simon to stand in for an indisposed organist in a recital before a distinguished audience, during which he was presented to the Infanta of Spain. The next day he was back in Leeds conducting the Festival Chorus. Later in the term he was appointed to the important post of an Advisory Officer on the Music Panel of the Yorkshire Arts Association.
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 motets 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 Mungar’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 entertaining 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 acoustics, 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 vintage cars or the historic relics of the Bruce clan drew more wrapt attention. The concert in the chapel at Fulford 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 (violon) and Mark Moreau (Bassoon) joined with Br Cyprian on the horn and Mr Wright on the harpsichord and Br Cyprian on the recorder. Meanwhile those who were not singing were taken off by Mrs Duncan and Mrs Rae-Smith to a sports centre which eclipsed even our own Saint Alban Centre.

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 a supper at the University Chaplaincy in Durham; it is no joke to entertain 45 to lunch, let alone supper as well. The concert in the Cathedral was in many ways 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 unaccompanied, 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 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.

THE ROVERS

CAREERS DAY, 1971

Major Watson, our Steward, brought fifteen boys to ICI at Teesside and a further such party to Phillips Petroleum 66 at Selby, Yeadon; the party were shown over the land-based of the Forties North Sea oilfield. A number of 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 Cheshive Home. As usual the residents and staff enjoyed the weekend visits as did the boys. With Edward Thorley-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 17th June the annual Aline Hall Feast 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 Rovers 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
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 relationships 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 Rovers. 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.

Alastair Burt
Charles Seconde-Kynnersley

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, Alastair Lochhead and James Golding giving careful instruction to a large number of new canoeists. They were joined by four scouts from the Norrian 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, Alastair Lochhead and Simon Halliday 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 Abbot 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-House Sailing competition after a lapse of some years and took a team consisting of Andres Kennedy, Paul McNamara, Simon Halliday and Fergus McDonald to the West Yorkshire Scout Regatta. By the end of term, the latter two and Ben Ryan had gained their RYA Intermediate Certificates.

The term ended with the entertainment of the School matrons 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 surfing on the sea 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,Curso 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. ff.
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 flight 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 scene. The whole device mutes the male chauvinism of which the play is accused. Further, the warmth and affection of Petruchio for Katharine comes through the bullying and browbeating. It is not chauvinism so much as education. How many wives do not set out to 'educate' their husbands?
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).

Of the actors, 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 Jelley as Katharine is most appealing. 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 Duntell as Baptista 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.

Peter Bergon as Luciento has one memorable and abandoned love-sick swoon across the width of the stage and makes generally sensible use of gesture. Gesture is used most forcibly by Hugh Sachs, who has the talent of character-acting. His effeminate posturings are an apt counterpart to the gruff and steely masculinity of his master.

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 buoyant rendering of Benvolio. There are others who should be mentioned because they hold out great hope for the future when the 'Theatre Downstairs' is complete. Rupert Foster and Tim Tarleton among them. The general impression is one of considerable skill and competence at depth in the cast. There are no really stiff performances and many touches of humour and subtlety of expression in unexpected places.

The mood of the play suits Exhibition admirably; it is bustling, witty, light-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 Operaetta form, in order next year, it would be an opportunity to show parents the new 'Theatre Downstairs' in operation. It is time that the Drama and Music departments joined forces again.

Andrew Beck, O.S.B.

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 blood-thirsty 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 carnival right into the Abbey church.

The work consists of successive outpourings of gloomy foreboding and fingerbone excitement mitigated by some rather sanctimonious prating 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 Inn 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: still 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 success in making the work such a mixture of performance than it is a disaster (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 conqu'ring hero comes', the only really well-known piece in the oratorio, a good tune rather marred by the grotesque minuet in 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 'Nor I neither, but young man, you will live to see it a greater favourite with the people than any other thing'. 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 assert itself: this year was like that. But by the summer exhibition new growth was definitely visible and highly accomplished. S. J. Unwin was the link in tradition but his painting hardly rivalled the work done in the year before because 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 and D. Rodriekanto a B grade. A. J. Perrie and D. Galloway got C grades. C. Burns's achievement could best be studied in the accurate and accomplished drawings of still-life groups. He then presented a large number of flower, plant and natural objects 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 M. Martin who showed his best abilities in small oil sketches of landscapes rather than in his large ambitious undertakings. R. Nolan, A. W. Hawkswell, and R. J. Noel showed works of great variety and good drawing. A cautious connoisseur might dare to predict a 'good year' if not 'a vintage year' with the promise of a vintage ahead. Among old boys—all Herald Trophy winners in the past—it is interesting to record that Francis Gilbey has joined the Foundation course at Edinburgh as Robert Hamilton Dalmynouve over to his Fine Art Degree course. Anthony
Gormley has left the Slade and begun a little teaching. Anthony Dufort has haphazard. Meanwhile Derek Clarke continues to teach painting at Edinburgh College of Art and Patrick Reynolds has become head of Fine Art at the Central College of Art and Patrick Reynolds has become head of Fine Art at the Central College of Art.

The establishment of the Gormley Award which it is hoped will raise standards even higher, encouraging originality of design. The new prize, given by the truly generous John Gormley, is to be awarded annually for the best piece 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 Crafts Staff and seems indeed to be having the effect.

This year's exhibition was noteworthy in several respects. Two cattamara by P. M. McNamara and N. A. Brown dominated two classrooms and represent a considerable achievement by these third year boys.

The most outstanding feature of the exhibition was the high quality of work from boys in their first year. Five are worthy of mention, the chess table by P. A. L. Beck and the serving cabinet by P. G. Moss were clearly in a class of their own and well deserved the Alpha prize they received. But work by J. Shipney (garden bench) M. A. O'Malley (table lamp) and the prolific output of S. A. Medlicott further support the judgment that there are many genuine craftsmen at the bottom of the School.

The Tignarius trophy was won this year by C. T. Seconde-Kynnersley. All the winners. The day ended as usual with the Master, Tim May, thanking the walkers and many others to whom the Hunt is indebted.

As will be seen in a minute, this was to be a most successful year for him at the Shows. Meanwhile later in the term, having won the casting competition at Ellerston in the Supersportsman match between the Derwent and Smirning hunts, he went on to represent the latter at Ask, this time with eighteen packs competing, where he was again the winner. Later he was to crown these successes by finishing up the winner at this year's Game Fair.

The Puppy Show early in the term was again favoured with a fine day and a good attendance both from the School and local supporters. Peter Marriner of the Claro and Derek Gardner, Goathland kennel-huntsman, judged what was a useful and level lot of puppies. Prizes were well divided among the walkers. Mr. J. Jackson of Kirbymoorside, Mr. B. Preston of Rutland and Mr. A. Smith of Boon Woods walking the winners of the Dog, Bitch and Couples classes respectively. Mrs. G. Cook, Mrs J. Mackley and Josh Vickery also walked prize winners. The day ended as usual with the Master, Tim May, thanking the puppies and many others to whom the Hunt is indebted.

Peterborough, too, was a most successful occasion made all the more enjoyable by the usual generous hospitality at Exton where this year in addition to a number of boys, hounds also were accommodated. First Artist was second in the Unentered Class, Tinkard and Actor were placed first and second in the Entered Class, Tinkard also winning the Championship. In the Stallion class Actor and Verdict (both of whom had featured in the Exhibition play) were second and third. To round the morning off first and second prizes were won in the Couples class. And after lunch Valet was third. Unentered, Venus first, Brood and Valet and Vanessa second in the Couples.

Despite the Spring illness in the School, six of the eight new members completed their basic training. As the Club has only one instructor it was necessary to split new members into two training groups for most of the year. The Club has enough equipment, in the form of aqualungs, life-jackets and weight belts, to increase the membership, but only a limited number can be taught at one time by any one person.

Thanks to Lord Sidmouth, the Club now has the means to buy a second compressor which will take the cylinders to their full working pressure. At present 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 (O.S.S.) e. T. Skinner and Co. Ltd. (Typhoon); this has made it possible to replace cylinders and demand valves.

As Exhibition, 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. F. 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 competitors, 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, at very short notice, 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.

A. N. Parker, Hon Sec

**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 tepees.
- Maps, logs and records of camps and bikes carried out during the year.
- Weapon Training Instruction by Sgts C Hornung and J Ward.
- IS Training—Road Block
- Circus Competition: Basic Section
- IS Training

**Royal Navy Section:**

- Use of various equipments including pumps, pneumatic drill, and mine detectors
- Work on Landrover under Capt T Baxter.

**Royal Engineers Course:**

- Use of various equipments including pumps, pneumatic drill, mine detectors

**REME Course:**

- Use of various equipments including pumps, pneumatic drill, mine detectors

**Army Section:**

- IS Training—Road Block
- Circus Competition: Basic Section
- IS Training

**Circus Competition for Basic Section.**

**Royal Engineers Course:**

- Use of various equipments including pumps, pneumatic drill, 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 MJ Watson, OC 10 CTT, and Captain PR Hitchcock, GSO 3 (Ops). There were 12 candidates. 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.
  - Lectures: a three-minute talk on an unprepared topic.
  - 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/G 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: 34 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.
Camps: 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 Commandant for the Cadet Camp at RAF Twinshill.

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, QMG, 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 Rs 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, holding off attacks, sending out a patrol, and making a dawn attack.

The sight of 26 cadets equipped with all the packs and pouches and weapons of an infantryman was surprisingly warlike and attractive. 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 climax was certainly the final 24 hr exercise (Ex Ranger 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 company gave us; 2Lt Peter Crawsten 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 pleasant Irish humour. Perhaps that was the key to the success of the attachment. Everyone we met had this happy knack of being thoroughly professional and yet extremely human. We thought the Rogues most attractive; they certainly seemed to enjoy our visit and that meant that we did too. It was short but pleasant after an eventful week. To Lt Col McCrum and his battalion we express our grateful thanks.

SHOOTING

In 1922 Ampleforth visited Bisham for the first time to compete for the Ashburton Shield and now fifty 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 scored very in the Skill at Arms meeting. However, such a situation was in part mitigated by the highly partnership achievements of the first and second teams in the Country Life Small-bore competition. The first eight, with a score of 393 points out of 1000, beat Marlborough College (1929) and Epsom College (1928). Eighteen teams were in competition. Much of the credit must be attributed to Charles Hornung who led the team and precision-swinging them to score 295 points out of a possible 300 on the difficult landscape target. Their rewards were the Country Life cup. Another rifle, new silver medals, and school shooting trophies. In addition a presentation dinner so thoughtfully given by the headmaster will long be remembered.

The second team, also administered by Timothy Baxter, came second in their group and were rewarded with the Combined Cadet Force Association Progress Shield.

VETERANS

The unfortunate absence of the School team was no deterrent to Michael Pitt and the Old Boys who, together with relatives and friends, turned up in force for the Veterans match. The good shots (led by six veterans) in particular Keith Boulg, who fell short of a possible hundred by one point and took the Utley-Ainscough cup. Perhaps this was useful practice for the International meeting week when we presented the cadets with the points from 60yd for England. The Rosary Garden cup was claimed by Dinkel and the Wooden Spoon by Spratt. After two hours on the ranges, the Sandown trophy was claimed by Dinkel and the Dusky Spaniel by Spratt. After two hours on the ranges, each member of the School team was invited to give a speech which was given in the Clubhouse.

The veterans meet again on Monday morning to have their breakfast and then to go out for a stroll.


THE ATHLETICS TEAM

Front Row: J. Read, A. Pope

THE FIRST ELEVEN

The results look 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 was put in position to produce some of the best cricket in Ampthill 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 7th match of the season. The first 5 school matches were uninteresting, rather different performances. The mid-season club matches were box-like with an emphasis of a good performance. Putting on a good show. The XI batted to score 92 out of 118 for the Free Foresters to win, and 87 out of 124 so allow the Yorkshire Gentlemen to win in both matches the XI was decidedly on top when it emerged. The 3 matches against schools at the end of term saw this young side mature and play with both verve and enthusiasm. All the more precious to those bowlers had to struggle against better batting than hitherto.

For 5 years the bowling had been better than the batting, as much due to the quality of talent available. Phillips Howard showed, and Jon Soden-Bird might have showed, that we had a good attack for a succession of slow wettish pitches. Yet if the weather was not great this year at least it allowed 17 full days out of 18 and the rain was sufficient in quantity and timing to allow pitches to be kept and rolled firmed. 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 one to be used to keep down the runs 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 would then point with a twinkle in his eye to the relative positions in the bowling averages.

In the field the XI revealed strengths and weaknesses. The cover trio of Robert Wakefield, Martin Hartrell and James Chancellor with David Dundas’s left hand at mid-wicket was the finest set of fielders acting together during the past 10 years. Chances had 10 catches as mid-off and these four were responsible for the majority of the large number of 10 runs recorded. The rest of the fielding was patchy and, alas, 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 one simple dropped catch per match. Some of the field placing by the bowlers showed the lack of experience, something which also might have improved if the weather was not great. 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 majestic leg-side takings could be followed at once by simple errors. This young and talented XI could have had better results had there just been a little greater concentration by some players. Julian Barrett has probably more share of this latter gift than others but his slip catching was remarkable by any standards.

The batting lacked precision once the opening partnership was established and by the end of term a score of at least 300 was the minimum expected by the team themselves. 10 half centuries were scored against schools, for surpassing 1932 when 7 were scored and 1980 and 1981 when it was 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 60 for the 1st wicket on 7 occasions. Barrett made a wicket from his school career with 512 runs. With one exception he batted at least an hour on each of 17 occasions. Lovegrove, always a better player than he himself realised, struggled to find his form, moved down the order, and made way for Tate. whose 50 against Blundells gave much pleasure for the purity of front foot balance of stroke. Potentially over the year one of the making of a very fine player. It was good that he showed glimpses of his class. When playing off the front foot Wakefield was confident, powerful and technically correct; on the many occasions he was tempted on to the back foot he looked unlikely to move and the result was rather horrible. He reserved his best for when he was captain best, all in all, he too like Tate had talent in reserve which he too like Tate had talent in reserve which was not fulfilled, and the same could be said of Martin Hartrell to whom an extended trial was given. It was difficult to know quite where to put Lawson in the batting order; technically the best player but slow and limited in power. No one practised harder at developing his rhythm of stroke and the discerning Saints rated his 50 as the best innings they had seen in 1978. Calder-Smith, although the youngest in the side, was by some distance the hardest hitter. He will have to straighten up some of his defensive games and develop off-side shots but the short-arm bottom-handed punch produced an astonishing array of on-side shots and brought three 4s, all inside the hour. He and Tate batted 75 hour each at Lord’s in April against Mike Selvey and Phil Edmonds—their

CRICKET
THE FIRST ELEVEN
Played 17
Won 2
Lost 8
Drawn 7
The weather ensured that this was a fairly miserable weekend: dark, wet and the slowest of pitches. The X1 batted well ... easy or even probable. Scores: Ampleforth 142-7 dec (Barrett 36, Lovegrove 29, Chancellor 23) Worksop 87-5 (Howard 5-381

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: Arnpleforth 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 ... batting. On the day the XI was not in the hunt but there must be a suggestion that there is little between the two teams.

It had been a dry rot months West of the Pennines. For the XI it was the third opportunity for a bat in 15 days, the weather playing its usual havoc East of the Pennines. Stoneyhurst put in bat and this tactical error cost the XI 15 runs. bowling was insipidly accurate and those batting was ineptly brittle. Howard bowled well, Caldisam bowled and henceout opened his account for the XI with a stinging and scored 100 minutes having. On the day the XI was not in the hunt but there must be a suggestion that there is little between the two teams.

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The scores reveal not only the strength of the batting among all the schools but also the fineness of the weather which...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...in an attempt to brow beat the XI. If the fielding side panicked only at the very end, credit is due to Uppingham who kept their heads a little better. Though Wakefield maintained that his Uppingham side was the best he had seen all season in a 30 overs match, and indeed they looked a superlative XI even without Agnew.

The warming-up game on Sunday was lack-lustre and disinterested but was undercut by a...of pure stroke play based on a sound technique by Simon Lawson who with the determined...much too much and too little variety) in an attempt to buy victory but it was denied the XI. If the fielding side...the XI died quickly. Yet at 224-6 Blundells must have been anxious. In any case, a second wonderful game of cricket with 500 runs in the day. On the other ground Oundle tried to a...sensible Beardmore-Gray added 70 for the 8th wicket. Lawson has had difficulty hitting the ball...himself. There was an indication that the XI lacked a little bit of Ampleforth cricket history. Never before...the XI 80-4 in the 2½ hours before lunch. Lawson led...in an attempt to brow beat the XI. If the fielding side panicked only at the very end, credit is due to Uppingham who kept their heads a little better. Though Wakefield maintained that his Uppingham side was the best he had seen all season in a 30 overs match, and indeed they looked a superlative XI even without Agnew.

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The Ampleforth Journal

CRICKET

TUESDAY 127

THE UNDER 13 COLTS

There was not a great deal to write about this side, although after a poor start to the season they performed very well in their last three matches.

The batting was very sound and the opening pair, Carter and Oldshore, batted with steady increasing confidence and showed considerable promise. Both were reliable but had no fear of false, and played the big innings. All the others should have been able to make more runs but, equally, did not fail by failing of technique, judgement or temperament. O'Flaherty was the only one to病毒在 the first few overs and was very unlucky to lose his wicket.

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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 were many equally good.

The most outstanding athlete was B. Moody, who had served the team well for three seasons, he could be relied upon to win four or five events, usually the 100m, 200m, horizontal jump and hurdles, so that last year he converted only five times the first match. The events were completed by Dunhill, who was the man in the 400m, in which he was only bettered by 1.5 sec. Both middle distance runners were eliminated by Fitzgerald, he is not as slow but by their short distance he broke even consistently and, by the end of the season was regularly beating both St Dunstan's and St Bede's. Dunhill was a useful left hander with a strong serve and good ground strokes, but he seemed to see the ball late, panicularly on the return of service. R. Wise staned off as the sixth member of the team.

The Old Boys then appeared with the unbeaten side of 1975 and the team fought hard to win the first match, but chances were tossed away. The best tennis of the season was produced by R. Wise against Sedbergh to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression. T. Hubbard was a useful left hander with a strong serve and good ground strokes, but he seemed to see the ball late, panicularly on the return of service. R. Wise staned off as the sixth member of the team. Because of rain the season started off with a tough match against Stonyhurst who had two

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Results: 1st VI v Coatham A Abandoned; v Newcastle A Abandoned

and J. Shipsey played well at first pair and P. Ruane and P. Beck at second pair also played some

and A. Naylor 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

exciting tennis. P. Moss and M. Gethings played with P. Kennedy at third pair.

that mom competitive play will bear fruit in the future.

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them in ability. J. Wright. S. Strugnell. H. Buscall and D. Moorhead all played in the team. I hope

base line. J. McDonald [captain] played very successfully at second pair with either H. Nevile or R.

Wise. G. Forbes and D. Piggins played at third pair and improved quickly as the season wore on.

W. Hopkins. S. Parnis England and D. Sellers were very close behind

their chief problem being to find a good goal keeper. P. Sellers was good when available.


Bede's but they had a more testing year in achieving their success.

SWIMMING

The season got off to a good start with a win away against Worksop. The captain, P. McKibbin, won

under 15 VI had four fixtures this year and won them all. There were a number of good

picks from them and a strong second pair against Pocklington. C. Capper and M. de Condarno

were the strongest players, but W. Hopkins. S. Parnis England and E. Sellers were very close behind

them in ability. J. Wright. S. Strugnell. H. Buscall and D. Moorhead all played in the team. I hope

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GOLF

Some splendid golf was enjoyed this term. The team was undefeated having good wins over Giggles

wick and Scarborough and halving an exciting match with Pocklington. P. McKibbin, the
captain. led his young team wisely and encouraged them in their efforts. There is no doubt that the

improvement in the golf this year is in no small measure due to the efforts of Fr Leo. Mr Reeves and

the group of very hard-working boys who have made the Gilling course one of which they can be

justly proud and which compares favourably with any nine hole course in the country. A visit from

the Easingwold professional. Mr J. Hughes. was a highlight of a season rounded off by M. Mather's

hole in one during the match against Pocklington.

D. Harrington. C. Stokes.
The Junior House

Before the Exhibition

The season of sports was not bad as all that. The country is full of people complaining about the weather and they were right; there was for a while a spell on 10 April. The Schola received recognition by the local press after the concert in St. Atli. Hall on 5 May. The Exhibition arrived.

Exhibition

The Schola hard at work singing a choral Mass in the Abbey church. A handsome performance (Edmund Craston, Peter Wood and Richard Bates) who had competed for their awards on 23 and 24 May. Fr. Abbot then presented prizes to 66 essayists, 10 artists, 6 calligraphers, 13 carpenters, 1 musician and 1 craftsman. In the Abbey church, a fine performance of Handel's 'Judas Maccabaeus'. Since most of the concert-goers were happy people. More parents than ever before came outside to record that our term lasted 81 days of which 44 were sunny, 21 cloudy but dry and only 13 were wet. Half the wet days were concentrated on the beginning of term and we actually had snow on the third day; and the seasons, poor things, had their right share on 29 April in very bad conditions. The good weather started on 3 May so cricket, hockey and tennis, courses for the first time and we actually had snow on the third day; and the seasons, poor things, had their right share on 29 April in very bad conditions. The good weather started on 3 May, the weather was getting better and the sun just simply kept on shining. By tradition the day after Exhibition was a holiday and the sun just simply kept on shining. The country is full of people complaining about the weather and they were right; there was for a while a spell on 10 April. The Schola received recognition by the local press after the concert in St. Atli. Hall on 5 May. The Exhibition arrived.
The Officials for the term were as follows:  
Head Monitor: MW Bradley.  
Monitors: EN Gilmartin. IBW Steel. DM More.  
Secretaries: CDI3 Jackson, JE Bann.. JA  
Librarians: MJS Roberts. PD Johnson-Ferguson.  
Bookroom: IS Duckworth. JHA Verhoef.  
Ante Room: WA Gilbey.  
Sacristans: RI Ken•Smiley. PG Howard. PH  

The Officials for the term were as follows:  
Art Room: MJ Ainscough, DA King.  
Posters: CI Leech. NR Elliot. and DC Lefebvre joined the School in April.  

Mr Vincent and Mr Simon Wright were able to  
Mr Macmillan were taken ill, but fortunately  

returned at the end of term and we were able to  

bid him a fond farewell since he was retiring in  

History master. We are happy to report that Mr  

Macmillan is making splendid progress and will  

be able to resume some of his teaching in  

Form put on a very enterprising production of  

Ali Baba and the Forty Thieves and we had our  

38th Prizes at the end of term.  

The annual Prize-giving took place on Friday  

2nd June. 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.  

Form III & II: English —AE Nyland. JA Leo-  

Form VI: English —DM Moreland. M1 Somer-  

Forms V & IV: English—SJ Hume. AWG  

MV Cunningham: Form 2-1BLN Smith. NP  

TMD Bingham: Form 2-1BLN Smith. NP  

Athletics: 1.1Tigar. NR Elliot. B.1 Connolly.  

Swimming: Set I —Captain—MW Bradley: Best  

Fielder —MT Bramhill: Most Improved  

Cricket: Set I —Captain—MW Bradley: Best  

Batsman —MT Bramhill: Most Improved  

Tennis: Mr Warrilow and Mr Simon Wright were able to  

Mr Macmillan were taken ill, but fortunately  

Mr Vincent and Mr Simon Wright were able to  


THE PREPARATORY SCHOOL

THE PRIZE-GIVING CONCERT

Sanctuary Orchestra Much from Carmen  

Richard Gilly (violin)  

Concerto...  

William Moreland Rumba. Brian Boreman  

Edward Gilmartin (violin)  

Jeremy Duckworth Waltzer  

Carlos Quintero  

Tangos. Stuart Johnson  

Marcia Rokova—trumpet.  

William Hamilton-Dalrymple—horn.  

Adam Budge—trumpet.  

The Prize Giving Day Concert at Gilling was a  

splendid affair from the opening Drum Rolls of  

the National Anthem to the last bars of the  

Brass Group's candy theme. We were treated  

to some unusual music, mostly mixed with old  

dances at the end of term.  

and everyone kept going well together,  

although the piece was fairly new to their reper-  


capo.  

which were won by John Chambers and John  

Macmillan in the singles. and by CP-Crozier  

from WA Gillie and PS Lamport in the  

doubles tournament. In the Tennis Group  

the School lost 6-3. HM Crossley and 11  

Rough played for the  


CRICKET

They decided that the Front Crawl Cup should  

go to Jigar, with D Green second and M  

Cunningham third. A Tarleton won the Breast  

stroke Competition which took place on 22nd  

Jim.  


SQUASH

The Swimming Pool was put to good use through-  

out the term, especially by the younger forms,  

whose general standard of swimming has been  

very good. Most boys are able to swim two  

strokes very competently, and many do  

three. Indeed, a boy born 3 years entered the Swim-  

ning Competition which took place on 22nd  

Jim.  


ATHLETICS

and the enjoyable part of playing the  

sound brass pieces for Mr Macmillan and Mr  

Kershaw. But our special thanks should go to  

Mrs Verhoef and Fr Matthew played for the  

caps.  

We also had a meeting with Queen Mary's  

School. Dunmow Park which was very enjoyable.  

Jigar, WA Gillie. AWG Green.  

DFR Mitchell. JBW Steel and JM Croxall took part.  

SPORTS PRIZES

At the end of term the following received Sports  

Prizes:  

Celebrities Set 1—Captain—MW Bradley: Best  

Batsman —CM Croxall: Best Bowler. —BP  

Crosby. Best Bat —AK Macdonald: Best  

Fielder —J BRAMHULL: Most Improved  

Player—Jigar Set 1—WA Moreland: Set 3  

Player—B1 Connolly: Most Improved  

Amphetamine stimulants to help him with the  

judging.  


CARPENTRY

The carpentry looks very attractive displayed  

in the Hall; this year next Exhibition for the first  

time. Pride of place went to Mark Cunningham-  

ham's high chair, a totally home production in  

that the design was intended snakle piece brought  

out in a clean line. But a treble by Dyan Green  

raiders by Dominic Moreland and  

Michael Mansfield Roberts, a seat in it by  

Benedict Connolly and very near well finished  

smaller objects all looked equally attractive.  


GO

Another good news was that at Morton Hall for  

the 'Northern Prep School' Golf Tournament  

won by the Malia. Hill put who both  

broke the previous course record. Gilling failed  

by one stroke to come second as last year, but  

the scores (J 46 & 46, J West 46 & 46)  

were 20 strokes better than last year. There were  

sable no matches at Gilling, but plenty of golf  

was played and the course very much appreciated.  

Jigar was the school tournament with a  

Bramhill a close second.  


TENNIS

Max effort went into the knock-out competi-  

tions: we were able to win by HM Chambers and  

Macmillan in the singles. and by CP-Crozier  

from WA Gillie and PS Lamport in the  

doubles tournament. In the Tennis Group  

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Rough played for the  


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ATHLETICS

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ATHLETICS

SWIMMING

The Swimming Pool was put to good use through-  

Stroke. with M Cunningham and I Tigar close behind. The Backstroke was won by M Cunningham, with J Tigar and A Macdonald, and finally J Tigar won the Butterfly; M Cunningham and D Green being equal second. An exciting and splashing Relay race followed, in which Fairfax, best Barrie, with Stapleton third. At the end of term, 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 so 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; in their batting, you could say they batted down to No 11. Scoring 313 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 on 25 for a regulation declaration; then followed something of a rout by St Olave’s, though Elliott scored a useful 29 at No 6; we won a very good game against the Junior House when they were set for 124 chasing a rather impossible 160; drew another good game against Malahide and a return one with Junior House. The Greenhorns, chasing the boys’ 152 were 120 for 4 when the ball seemed to go through everything for 4 boys; thus, I thought a ball was lodged between the middle and off stump—the ball had gone right through out or not? The decision was given against the visitors.

H Crossley bowled well and took 10 wickets. There wasn’t really a No 2 bowler to support him, though D Crossley also took wickets and J Bramhill, besides being the best fielder for a long time, is developing into a very good bowler. C Crossley and A Macdonald both got their colours; both had several high scores although not all that consistent, the highest being Crossley’s 88 not out in an unbroken 136 partnership with D Mitchell. J Tigar in 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 Howard took some important wickets.

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 88 not out in a unbeaten 136 partnership with D Mitchell. J Tigar in 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 Howard 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 10s lost to St Olave’s, and drew with St Martin’s. The Under 14s consisted of Connolly, O’Connor, O’Brien, Bingham, Vasey, Evans, Findlay, Akester, Scott, Spalding, Moreland and several other players in a match or two. I have enormous enthusiasm and plenty of potential.