Calling for a concerted effort occurs regularly in simple situations like competing in a tug-of-war contest or moving a piano. Recently, at Campion Hall the exhortation was issued on a much larger, literally cosmic, scale in the interdisciplinary Symposium devoted to the topic of ‘Connecting Ecologies’.

The kairos has come

The Symposium was held from 6-9 December 2017 and involved some forty scholars and experts from several countries who devoted their widespread learning and varied experience to seeking a shared dynamic approach to the ecological challenges facing humankind. Accepting the growing realisation and near-universal conviction that we are ‘all together now’ in our globe’s environmental and ecological crisis, and stimulated by Pope Francis’s acclaimed encyclical on the subject, Laudato Si’, Campion Hall determined that the time was ripe, – in biblical terms, the kairos had come – for a collective response. It decided to convene an international symposium of recognised authorities to call on all the human sciences and resources to identify and explore the numerous ecologies, material, physical, animal, cosmic, social and spiritual, which pervade God’s creation, and to attempt to integrate them into a single vision and a mission for the future which the human species could accept wholeheartedly on behalf of all creation.

Only connect

As the Symposium’s organising committee explained, ‘while the encyclical’s forthright and urgent messages were widely welcomed by politicians, academics and scientists alike, there exists considerable space for interdisciplinary debate on how best to formulate and implement the new societal models that are needed to tackle the problems that face us and to develop a new mode of ecological thinking.’ And as the event took off, the Master of Campion, Rev Dr James Hanvey SJ, informed readers of The Tablet (9.12.17) that ‘The environment is a major issue of our time and Jesuits have been talking about it extensively. We thought the best way forward was to offer a lead by bringing together climatologists, scientists, theologians and lawyers – to get people thinking in a connected way’.

Participants at the ‘Connecting Ecologies’ Symposium.
‘Our common home’
The symposium began by addressing what lay behind Pope Francis’s arresting phrase ‘our common home’. Concern was expressed for the conserving and enhancing of global resources, with reference to conservation, food and climate adaptation; and attention was focused on ‘an integral ecology’. Consideration moved to the promise of science and technology and to global approaches to connected ecologies, in contrast with the impacts of resource degradation, including conflicts, poverty, and the responsibilities of the West. The roles of business and government were then scrutinised to explore the redesigning of trade and the ecological leadership that are required for the 21st century and beyond. Finally, thought was given to resources for the future, including ecological education, ecological spirituality, a new community of understanding and acting, and a concern for attitudes and ecological ways of living.

The challenge of the limited space available in Campion Hall for such a large number of invited participants was successfully overcome by holding the major meetings next door in the Hall’s good neighbour, Pembroke College, with the public opening and closing sessions being held in the splendid Pichette Auditorium, and the closed general sessions taking place in its Harold Lee Room. Smaller rooms for breakout discussion groups were available in the University’s Catholic Chaplaincy, on the other side of Campion. All meals were professionally provided in the Hall, and its bedroom accommodation was augmented by the University’s Rewley House.

Nor was the aesthetic ignored. Mediaeval Scholastic philosophers identified the transcendental attributes of every being as not only one, true and good, but also beautiful (pulchrum). It was appropriate, therefore, that as a midway event in the symposium a public afternoon recital was provided at the neighbouring Christ Church Cathedral, courtesy of its Dean and Chapter, to accompany and ease the symposiasts’ labours.

Richness that money can’t buy
The recital included the reading of passages from Pope Francis’s encyclical which was followed by the premier of a musical setting of St Francis’s canticle by the Italian-born and London-based composer, Luca Uggias. Also included were God’s Grandeur and The Windhover, both by the Jesuit poet, Gerard Manley Hopkins and read by Francesca Forrestal. Music by Palestrina and Uggias was provided by a choral group led by Tom Hammond-Davies, and the various organ pieces were performed by Hamish Dustaghieer, the Maestro di Cappella of St John’s Co-Cathedral in Malta, and Musical Fellow of Campion Hall. These included Bonnet’s Matin Provençal, Bach’s G Minor Fantasia and Fugue, and the premier of Clothed in White. This last voluntary commemorates the English Catholic and Protestant martyrs at and after the Reformation who were connected with the University of Oxford, and it was written for the occasion by Christopher Willcock, the Australian Jesuit who was last term Composer in Residence at Campion Hall. The recital concluded with the singing of the plainchant invocation of the Holy Spirit of creation, Veni Creator Spiritus, and as recessional the Toccata composed on this by Gaston Litaize.

Thanks for supporting the Symposium were accorded by the Master of the Hall to the British Jesuit Province, the William Loschert Fund, the Theology Faculty of the University of Oxford, the Dowd Family Trust, Campion Hall and Professor John Barton.

The Symposium proceedings will be published in a future issue of The Heythrop Journal, on which information will be available at the Campion website, www.campion.ox.ac.uk. A published collection of extended essays on the subject is also planned.*

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Campion News January 2018
In the News

Warm congratulations to Rev Sumeth Perera SJ from Sri Lanka on receiving his DPhil in Genetics. He is now a postdoctoral Fellow in cancer biology at the National Institute of Health and the National Cancer Institute in Frederick, Maryland, USA.*

Best wishes to Rev Jijimon Joseph SJ (left), from the Indian Kerala Province, studying for the MSt in Syriac Studies; and to Rev Mark Aloysius SJ, from the Malay-Singapore Province, working for the DPhil on the political philosopher, Hannah Arendt, both seen here with the Master as Dean of Degrees, preparing to matriculate last term.*

New Campion Bursar

We are happy to report the appointment of a new Bursar for Campion Hall with effect from January of this year. Mr Alec Thorp is a Fellow of the Institute of Leadership and Management and a Member of the Chartered Management Institute; and he has an Open University Diploma in Geosciences. After a successful Sandhurst-trained army career, including being the Army Careers Officer for Gloucestershire, he joined the English education company, Alpha Plus Group, as the Group Bursar of several of its colleges, and worked there as an experienced leader at a strategic level for many years. His recreational interests include fly fishing and falconry.*

Work in Progress

Rev Wilim Buitrago Arias SJ, of the Jesuit Colombia Province, expounding on his field work to the community in the Common Room one evening last term after dinner.

In the course of his studies for the DPhil in Politics, in Comparative Government, Wilim had recently returned from a period of fieldwork in Mexico, and is here explaining the intricacies of political reconciliation with revolutionaries.*
Campion’s Tutor for Graduates

Campion Hall has not always needed a Tutor for Graduates. Initially the purpose of the Hall was to enable Jesuits in training to study at Oxford to gain a first degree, usually in the humanities, which would qualify them to teach at the several Jesuit schools around Britain and in our missions abroad.

In more modern times, however, the role of the Hall has developed to one of offering Jesuit graduates from around the world the opportunity to gain higher Oxford degrees and doctorates in a whole range of subjects (see page nine). And with this, of course, the need has grown for the University and the Hall to provide their graduate students in Campion with all the resources that will help them in their studies, including a Tutor for Graduates.

The current Tutor for Graduates at the Hall is Dr Philip Kennedy, who is also a Campion Fellow in Theology. He initially studied music in the University of Melbourne in his native Australia before studying theology in Switzerland and the Netherlands, where he gained his doctorate with his study of the work of Edward Schillebeeckx. He is a member of the Dominican Order, and has lived in Oxford since 1994, where he has been a Senior Research Fellow of Mansfield College and Chairman of the Faculty of Theology and Religion, as well as lecturing to Anglican ordinands at Ripon College, Cuddesdon.


Included among Dr Kennedy’s responsibilities as the Campion Hall Tutor for Graduates are:

* to act as advocate of the Hall's graduate students and to oversee graduate activities in the Hall, in collaboration with Senior Officers and administrative staff of the University;
* to review, develop, and initiate the Hall's academic policy, procedures and provision for graduate studies;
* to monitor the progress of students from induction to submission;
* and to oversee the welfare of the Hall's graduate students and to act on their behalf if necessary.

Editorial adieu

This twelfth number of Campion News is the final issue in its current printed form, which has been produced each term in Campion Hall, Brewer St, Oxford OX1 1QS, and has been printed and distributed by Holywell Press, Oxford. The retiring Editor, Rev. Jack Mahoney SJ, (jmahoney663@gmail.com) conveys his warm gratitude to all who have shared its production with him.

Future news items and articles of interest relating to Campion, its members and friends will be accessible online at the Hall's website <www.campion.ox.ac.uk>.
Past Masters: Rev Edward Yarnold SJ

It often came as a surprise to people who had got to know Fr Edward (‘Ted’) Yarnold SJ as an affable Yorkshireman and a fervent cricketer that in fact he hailed originally from the Thames Valley, and was born in 1926 in Richmond-on-Thames. His family soon moved north and Ted completed his education at the Jesuit St Michael’s College, Leeds. Joining the Jesuit order as a school-leaver of 17 he completed his noviceship in St Beuno’s College, North Wales, where the Jesuit noviceship moved from London during the war, and spent a further two years consolidating his study of classics before moving to Heythrop College in North Oxfordshire for his Jesuit studies in philosophy.

In 1950 he proceeded to Campion Hall where he read Greats (Classics, ancient history and philosophy) and was awarded a double First, as was noted at the time in the entry of the Hall’s beadle’s log: ‘Mr Yarnold gained a First in Greats after a one-and-a-half hours viva, with lunch in the middle’. This could seem to imply that Ted’s First was a close-run thing, compared to the viva years earlier of his fellow-Jesuit, C.C. Martindale, which lasted a total of ten seconds consisting entirely of congratulations. But Ted’s extended viva is much more likely, as his later life would testify, to have been a mutually enjoyable academic entretien for all involved.

On graduating, Ted taught classics for three years at the Jesuit St Francis Xavier’s College in Liverpool (the normal Jesuit period of ‘regency’) and then returned to Heythrop College for his theological and priestly ordination studies, before completing his final year’s formation as a Jesuit back at St Beuno’s College.

As a trained Jesuit, Fr Yarnold’s first appointment was in 1962 to his old school in Leeds to teach classics, but after only two years he was just settling in when he was suddenly moved to Campion Hall, to be spiritual director to the Jesuit students there as well as tutor in Classics. Then, the following year, in 1965, he was raised to the post of Master of the Hall, in which he was to remain for seven years.

Campion in crisis

Yarnold’s unexpected appointment in his thirties to the senior staff of Oxford’s Campion Hall, first as spiritual and religious mentor of the Jesuit undergraduates, and a year later as Master of the Hall, came as a surprise to many. The reason for the sudden development was that, after a long post-war period of academic success and religious wellbeing from 1945-58 under Fr Tom Corbishley as Master (see issue ten), Campion was now experiencing a disturbing departure of Jesuit students, which the two Masters who succeeded Corbishley seemed incapable of handling.

It was generally felt that the number of Campion students leaving the Jesuit Order in this way was due to a relaxing of religious practice on their part resulting in a weakening of their personal spiritual commitment; although other factors may have had an influence on them. For instance, from 1962-65 the Catholic Church’s Second Vatican Council recovered the deep theological significance of the sacrament of baptism as the ground for a committed Christian life and mission on the part of all the Church’s members. As a consequence, very many Church members moved away from the mistaken perception that a truly Christian life could be lived and practised only in the ordained priesthood or as a member of a male or female religious order. They decided to transfer from their religious or priestly profession and exercise their newly-recovered baptismal vocation as lay apostles working to spread God’s Kingdom.

Stemming the flow

Whatever explanation may be offered for the unprecedented number of young Jesuits departing from Campion Hall during those years, a senior Jesuit surveying the situation commented adversely on ‘the quasi-idolatry of Oxford, even in high places’ among British Jesuits, such that academic concerns took precedence over religious concerns, coupled with the many distractions also awaiting young Jesuits in Oxford. He informed Yarnold’s immediate predecessor, to the latter’s discomfort, that it was ‘urgent to effect a general improvement in religious observance and attitudes among the members of your community’; and for this purpose Yarnold was called from teaching classics at Leeds to be appointed the spiritual director at Campion, as well as tutor in Classics.

The following year, in 1965, Yarnold took over as Master and the then Provincial called for a more ‘austere’ approach at the Hall, including a rel-»
igious awareness of the ‘risks’ of living and studying in Oxford as well as the need to resist the surrounding ‘worldliness’. To assist the new Master he was succeeded as spiritual director by a contemporary and friend, Fr Michael Kyne, who was gaining a name as a skilled spiritual guide – and who was later appointed Master of Novices and Vice-Provincial for Formation. Kyne pre-deceased Yarnold and in the latter’s tribute to Kyne he wrote, ‘It was at Campion Hall that I really got to know him. He impressed me time and again with his moral authority. He would state his position, in private or in community meetings, with a straightforward and fearless firmness, even though he knew sometimes his views would not be accepted. But they always commanded respect. He had the gift of wisdom which in some people springs from closeness to God.’

A gentle new broom

Yarnold himself now devoted his many gifts to sustaining the academic life and also improving the quality of religious life among the Jesuit students at Campion, admirably seconded by Kyne. When it came to living the Jesuit religious and spiritual life, the new Master’s policy was to stress the individual’s responsibility rather than to introduce any detailed rules or to attempt supervision. Most of the students were not yet ordained priests, but Ted introduced the new Council-inspired liturgical rite of the priests ‘concelebrating’ at the daily Mass of the whole community, thus aiming to strengthen a Eucharistic esprit de corps in the Hall. He also prevailed on the Archbishop of Birmingham on the occasion of the annual Church Unity Octave to permit a variety of denominational services to be conducted by their ministers in the Hall chapel.

Several practical issues required dealing with in addition to reinforcing the Jesuit ethos of the community. The Master was less than sympathetic to former Jesuits returning to the Hall to visit friends, and he was sparing in allowing his men to stay outside a religious house for any length of time. He encouraged them to undertake alongside their studies some moderate outside apostolic activity, such as working periodically in the Post Office and sending their earnings to help the Province’s overseas Missions. In general, he maintained a regular correspondence with the Provincial discussing matters of policy. One significant and sensitive question was when to permit his Jesuit scholastics to wear ordinary secular dress on occasion rather than the Jesuit gown with the standard clerical collar.

On this disputed subject one of Ted’s community obviously relished describing how Ted once attended a Province Consultation, monthly meetings when the Provincial and a small group of his select-ed Consultors discuss matters of Jesuit policy. ‘He vigorously argued for scholastics being allowed to wear secular dress and ties, rather than the gown and Roman collar still officially in force. He carried the day against the hesitations of the Provincial and some Consultors’. In the same temper he addressed a 45-strong meeting of the Province Superiors in 1966 on the subject of ‘External Order in Religious Training’.

Need to change

Many who remembered Yarnold as Master recalled his unassuming manner, transparent goodness, courtesy, friendliness and unfailing generosity. His beloved cricket and his preferred position behind the stumps as wicketkeeper, as well as his prowess and some memorable catches, gained him many friendly admirers in his community, as elsewhere. He was sufficiently motivated by concern for his men to take part in 1969 in a course on group dynamics at the Richmond Fellowship. One previous member of his Campion community characterised his Mastership as fulfilling his term of office ‘wisely and creatively. He was able to steer a judicious middle course, recognising – for all his innate caution – that many things had to change. His integrity and goodness mattered at a difficult time’. Another recalled that as Master ‘he was a generally popular figure, following the somewhat troubled years of his immediate predecessors as Master’.

At the same time, his incredible industry, in the University and elsewhere, also resulted in some of his subjects finding him ‘a private person’ and ‘rather distant’ or ‘distracted’ from adequate concern for the needs of individual Jesuits under his care. The person who recalled these qualifications »

A safe pair of hands

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also observed that ‘the exodus of [scholastics] from the Society continued’, which may indicate that the reason for the number of Jesuit scholastics giving up their religious life in those years may have been due to something more than abandoning personal prayer, as was commonly thought. Some scholastics whose undoubted talents were not sufficiently academic for Oxford found its life frustrating and discouraging, perhaps leading to low self-esteem. And over the next few years two senior and widely respected members of the Campion Hall community also left the Order.

A prolific university theologian
In his much appreciated Tablet obituary of Fr Yarnold (3/8/2002), his friend and Campion colleague, the patristic scholar Dr Anthony Meredith SJ, made the interesting point that Yarnold’s transfer from the Jesuit school in Leeds to be a reforming Master of the Hall in the University of Oxford was providential: it ‘gave him the challenge he clearly needed to expand his interests.’ In 1965 his nomination as Master was duly approved by the University’s Convocation and the Vice-Chancellor. As a Campion tutor in Classics he was invited to join the Theology Faculty and this appointment lasted for 35 years. An assiduous and painstaking researcher and teacher, he was found particularly impressive in his supervising of doctoral candidates. It was not matter for surprise when, although a Roman Catholic, he was invited to deliver the prestigious Sarum lectures, a series of eight lectures on a theological subject, which in Yarnold’s case proved to be his favourite topic of the theology of grace. It was on the basis of this (published as The Second Gift. A Study of Grace –see right), and of his very productive research on early baptismal rites, resulting in The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century, The Study of Liturgy and other major publications, that he was appointed an Oxford honorary doctor of divinity, the first Catholic priest to be so recognised at Oxford since the Reformation.

An ecumenist to note
It was Ted’s interest and expertise in patristic writings that particularly qualified him, alongside his reputation as a doctrinal theologian, to be appointed to the Anglican-Roman Catholic International Commission (AR-CIC), set up jointly by Pope Paul VI and the Archbishop of Canterbury, Michael Ramsey, to explore and aim to resolve the issues which divided the two churches. It was no doubt felt that Yarnold’s familiarity with the primitive Christian community and its theologians gave him a privileged awareness of the shared life and teaching of the early church long before its division into two theological camps. In his Tablet obituary Dr Meredith noted that ‘he seemed to favour the validity of Anglican ordinations, … though he expressed some doubt over that of the women’. It was in recognition of his valuable contributions to Church unity that in 1981 he was awarded by the Archbishop of Canterbury, Dr Robert Runcie, the Cross of the Order of St Augustine (overleaf).

The day in 1970 that Edmund Campion was canonised as a martyr in Rome by Pope Paul VI provided for Yarnold a historic moment of warm ecumenical reconciliation and fellowship in Oxford. The President of St John’s College arranged for the concelebration of Mass, at which the Master of Campion Hall presided and the President of St John’s preached, in the very College chapel where Campion himself had once worshipped as a student and then as a Fellow before he became a Catholic.

It was also his ecumenical entrepreneurship that on one occasion brought Ted an official warning (monit -um) from the Vatican Congregation for the Doctrine of Faith (CDF), of which he was said to be rather proud (although he was upset when his membership of AR-CIC was terminated in the late 1980s). The formal reports of the joint body were being less than enthusiastically received in the Vatican by Cardinal Josef Ratzinger, who was then Prefect of the CDF and later became Pope Benedict XVI. When Yarnold heard of an instance of this while lecturing in Australia he permitted himself some mild criticism of a Vatican lack of sympathy. This did not escape the ears of the CDF.

‘In season and out of season’
The Times obituary on Yarnold commented that ‘although his learning was phenomenal, his ability to communicate never faltered’. He authored some 185 publications. As a theological student he headed the Bellarmine Society, a pamphlet and correspondence enterprise which aimed at explaining and defending the Catholic Church’s beliefs. Then, during the Second Vatican Council he was a leading figure in a small group of Jesuit students who explored how to mediate the Council’s forthcoming
conclusions to educate and empower the laity in the Catholic Church of the future. This resulted in the founding of an annual theological summer school which was originally entitled the Catholic Dogma Course, and later more felicitously Living Theology, which spread throughout the United Kingdom and is still active and effective. And later, as Master of Campion, he undertook with Mercier Press, Dublin, to be the general editor of a series of numerous small books (Theology Today) given to expounding Catholic Church teaching across the board, which were affectionately known to his fellow-Jesuits as ‘the Ted books’.

As if that were not enough, he reported once that he was a member of some 24 committees. These included at one time or another serving as Chair of the University Faculty Board of Theology, President of the Catholic Theological Association of Great Britain and founding member of the Ecumenical Society of the Blessed Virgin Mary. He was also greatly involved and active in the work of the Maryvale Institute in Birmingham as an archdiocesan centre conferring correspondence degrees in theology.

**Developments at the Hall**

In 1967 the British Provincial reported to the General Superior in Rome that after the urgent steps taken to restore Campion’s religious and Jesuit atmosphere, ‘the community is extremely happy and hardworking’, and Fr Yarnold was proving an excellent religious Superior. The Provincial added that Campion Hall’s new wing might become unnecessary, for during Ted’s Mastership from 1965-72 several significant developments were also beginning to occur at the Hall.

The annual student intake was diminishing due to a number of reasons, including a decline in Jesuit numbers over all, as in most religious congregations, and the need for fewer Jesuit graduates to teach in Jesuit schools as these were gradually handed over to others. In addition, the admission of new recruits into the Jesuit novitiate now preferred men who already possessed a university degree. On the positive side there were increasing undergraduate Jesuit applications to Campion from overseas, especially the United States and Australian Jesuit Provinces, as well as from Jesuit graduate students from abroad seeking a cherished Oxford doctorate.

In 1970-71 the Hall was full, but the composition of its occupants was interesting in the circumstances. It comprised fourteen senior Jesuit priest members, of whom seven were teaching in the University; fifteen Jesuit scholastics, mostly undergraduate; fifteen graduates on sabbatical leave, of whom only six were Jesuit graduates; and a further six non-Jesuit students registered but living outside the Hall. Given such a comparatively small number of Jesuit students, fifteen undergraduates and six graduates, it was natural for the question to be raised about Campion’s future, especially since, only some twenty miles to the north of Oxford, near the village of Heythrop, the recently established Jesuit Papal University was having second thoughts about its future.

**Heythrop College on the move**

The British Jesuits had from the beginning trained their men in their own colleges, first in the Low Countries since 1614 and later in the 1840s in Lancashire at Stonyhurst College for philosophy and St Beuno’s College near St Asaph in North Wales for theology. In 1926 the Jesuits united their philosophate and theologate in a large country mansion and 400-acre estate known as Heythrop Park near Chipping Norton in north Oxfordshire. One result of the Jesuit Order’s move to ‘update’ itself in the light of the Church’s Second Vatican Council (1962-65) took the form in Britain in 1964 of developing the Jesuit Faculties at Heythrop, with the approval of the local Bishops’ Conference, into a papal university (canonically, a Pontifical Athenaeum). This would confer ecclesiastical degrees in philosophy and theology not only now on Jesuits in training, but also on members of other religious orders of men and women, diocesan seminarians and lay men and lay women.

Massive difficulties began to emerge, however, as the Athenaeum developed; and in the mid-sixties a fresh idea began to be floated. Instead of building up a private papal university in the country at colossal expense and risk, and conferring only ecclesiastical degrees, why not link up with a friendly English university, which would attract LEA student grants, and confer its theological degrees which were state-recognised – and also salariable? This idea naturally attracted the attention of the Jesuit authorities, and exploratory approaches began to be made to several universities, including Manchester, Oxford and London. The preference was quickly
reached in favour of London University, and agreement was achieved and put into effect in the summer of 1970 when Heythrop moved to London, taking its name with it.

At Campion Hall events at Heythrop were being watched with more than academic interest, since all the Jesuits had studied at Heythrop and some of the Hall’s senior Jesuits teaching in the University had also been teaching for years part-time at nearby Heythrop. Whatever decision was made for Heythrop would have considerable impact on Campion, particularly in the light of the Hall’s recent history and current situation.

Ted, as Master of the Hall, informed the British Provincial that he was privy to ‘the recent discussions about the future of Heythrop’, and he wanted to make sure that the Provincial was fully aware of the welcome and cooperation that Ted personally knew would be forthcoming to Heythrop from the University of Oxford. This would specifically be the case of the Board of the Oxford Faculty of Theology agreeing ‘to have Catholic candidates for ordination studying at the University’. The Board, he added, would be particularly concerned to revise the syllabus for their theological degrees and would welcome Heythrop’s cooperation in this.

In a further letter, however, Ted found himself writing that he was very upset, and probably immensely embarrassed, not at the ultimate decision in favour of London University, but at the way in which he considered Oxford University had been treated in the process. The official Heythrop Working Party had met members of the Oxford Faculty of Theology once, and had arranged for a further meeting, to include the Registrar of the University. However, Ted learned that the Working Party’s next meeting would be devoted formally to applying for admission to London University, summarily abandoning the decision for a further exploratory meeting with Oxford, and its rich potential. He concluded, ‘it seems to me there is a grave danger that we shall give grave offence in this university’.

A new role for Campion

The Heythrop die was cast in favour of London University, however, and this resulted in an outstandingly successful 48 years of fruitful partnership between the two. But what now of Campion Hall in Oxford? Its Master understood that around this time the Jesuit Superior General was ‘discussing its future’, and the Provincial Superior had asked Ted for a report on the Hall. The lengthy report which was delivered, dated April 1969, rehearsed the Hall’s history and considerable achievements. It noted that the original Lutyens Brewer St building completed in 1936 (see issue one) held about thirty-five rooms, but ‘from 1958 the Province adopted a policy of sending as many scholastics to the Hall as possible, and to accommodate them a new wing containing twenty additional rooms was opened’.

With the opening of the new wing, the report observed that British Jesuit scholastics totalled about twenty-five to thirty; but the number had subsequently declined, ‘partly because of fewer vocations, partly because of a new policy of sending more scholastics to other universities’. It appeared, therefore, that in 1972-73 the number of Jesuit undergraduates in Oxford would not be more than eight; and this seemed likely to decline even further in future years, since the move of Heythrop College to London University would result in Jesuit scholastics being awarded the London B.D., thus rendering a further first degree normally unnecessary; and this would apply also to the growing number of Jesuit entrants who were already University graduates.

It was necessary, the report concluded, to begin now to prepare for the time when the number of Province scholastics would drop significantly; and it recommended leasing the new wing as a unit to another institution until such time as Campion might need it back. Accordingly, the Hall’s south wing was leased out; and it was only some time after the end of Yarnold’s mastership that it was taken back and restructured for Campion’s use.

Campion now resumed its pre-1958 size, with about 35 rooms to hold senior and teaching Jesuits, Jesuit students from the British and other Provinces, some sabbatical scholars and a few others – but with one outstanding difference. The student body would no longer comprise British Jesuits engaged in studying as undergraduates for a first Oxford degree, to teach in Jesuit schools, which had been the original purpose of Campion Hall. The purpose of the Hall was now to house postgraduates from the whole Jesuit Order, to research for higher Oxford degrees and doctorates in subjects which would come to range from theology through human genetics to development and refugee studies.”
A splendid innings

Ted Yarnold completed his term of office in 1972 with, it is reported, reluctance when he compared his seven years with the innings of ten or more recorded by D’Arcy and Corbishley before him. With his Mastership at the Hall a restoration of morale had been achieved, academic results continued to give satisfaction, and a new promising identity for Campion had begun to emerge as a Jesuit graduate Hall of the University, which the future would see develop strikingly in that capacity.

Ted remained at the Hall community as Classics Tutor and for a time Senior Tutor. He was even freer now to write, lecture, engage in ecumenical activities and provide retreats and spiritual guidance, at home and widely overseas; and in 1982 he packed a sabbatical year with visits to Jerusalem, India, Germany and Australia.

But he had to pay a price for such intense activity. For one thing, it prevented him from ever producing the theological magnum opus that he apparently hankered after. Then, in 2001 he collapsed in the United States while teaching at a summer school, and had to have a pacemaker inserted. The following year, in Rome at a liturgical conference, he fell ill and returned to Oxford, succumbing to a final stroke in July 2002. His requiem was celebrated at the University’s Catholic Chaplaincy, next door to Campion Hall. No Catholic bishops attended, but it was noted that several Anglican bishops did.

Dr Meredith’s obituary recognised that Fr Yarnold lived ‘a life of singular service to the Catholic Church in Britain and to the larger work of the reunion of all Christians’.

From this essay on his mastership it is clear that Ted’s grateful beneficiaries must include the Hall and his fellow-Jesuits there. His Anglican collaborator, Professor Henry Chadwick (see above), added his tribute to the Tablet obituary: ‘A fine scholar, he was always admired and much respected, and his passing leaves a huge gap’.*

Treasures of Campion Hall: a Catalan Madonna?

The Campion Hall art collection contains several sculptures of the Madonna and Child, ranging from the majestic fine metal cast of Michelangelo’s Bruges Madonna donated by Frank Brangwyn, to the intimate French Smiling Madonna dating from the 14th century. One which attracts particular admiration, and even devotion, is the Madonna pictured right, about which today we know almost nothing for sure. Our Curator, Prof Peter Davidson, writes:

“Catalonian 13th century”

The Polychrome statue of the Madonna and Child, originating, it is conjectured, in Catalonia in the later 12th or earlier 13th Century is one of the most moving, yet puzzling, works of art in the Campion Hall collection.

We do not have a great deal of information about the origins or immediate provenance of the statue. The entry in the Campion Hall Benefactor’s Book is factual: it indicates that the statue came to the Hall via the distinguished art-collecting Master, Fr Martin D’Arcy SJ, along with other donations. The entry is fairly late in the sequence of recorded donations, suggesting a date in the 1960s for the arrival of the statue. It is the kind of early polychrome work valued highly by mid-twentieth century collectors, which was handled extensively by the London dealer, John Hunt, from whom the Hall acquired a number of items by purchase and gift. His own collection became the Hunt Museum in Limerick.

The description in our Benefactor’s Book is "Statue of Madonna and Child (Catalonian 13th Century) Gesso on Wood”, which would appear to be substantially accurate, although the description “gesso” may be a simplification, as we shall see later. We have no indication of provenance, of where the statue has been, but a surprisingly detailed history of the statue can be reconstructed from a close study of its present condition.

The iconography of the statue is of the Christ Child seated upright on Our Lady’s knee, formally displayed to the beholder. Our version is visibly distinct from other copies, ranging from Catalanian 13th century to the 16th century...
shaped from one tree trunk (spliced additions positioned forward of the main cylinder have vanished over the years, as is not uncommon with wooden statues) and lacks the throne-like chair of state on which most northern Spanish statues of this type position the figures. The most celebrated example of this type of Madonna and Child (although exceptional in some details of colouration and gilding) is the image venerated as Our Lady of Monserrat.

A fair number of closely related 12th to 13th century polychrome statues survive, mostly in Catalonia and Northern Spain, enough to confirm that the Campion Hall example is of the same date and origin. The iconography is an interesting manifestation of the long tradition which ascribes certain aspects of the Old Testament Holy Wisdom to the figure of Our Lady. This particular manifestation focuses on her as the throne of Christ who is positioned formally on her knee. This type of image had a long life, even before the invocation, Sedes Sapientiae (seat of wisdom), was incorporated into the Litany of Loreto in the 1550s. Indeed, insofar as can be conjectured, the image venerated at Walsingham in Norfolk was of this very type of the Seat of Wisdom.

**Years of veneration**

If we examine our Polychrome statue for traces of its history, we are not presented with a simple picture. The origin is clear, and the exposed wood, particularly on the face of the Virgin, suggests perhaps centuries of touching in veneration wearing away the layers of paint and gesso. Curiously, both the crowns have been worn back to bare wood, where one might have thought that gilding would have had a certain resilience. One part of the child’s robe offers a familiar appearance to those who study polychrome statuary: there would appear to be clear signs of a red bole (a size made into paste with clay-dust) which is the classic ground for water-gilding. If so, the robes of the Child must have been gilded, and that gilding would have aimed at the sophistication still discernible on the French Vierge Riant also in the Campion Hall collection. This offers a puzzle when considered alongside the staring white gesso now visible on the faces, with some evidence of unconcealed and undisguised rot damage to the lower part of the statue. The greatest puzzle is the contrast between this sophisticated mediaeval surface and the very bright polychrome of the Virgin’s robes and the deep green of her patterned overgarment, also with the coarse patterning and the lustrous (almost oriental) quality of the varnishing of these details.

Unlike so many ancient religious images, my current conjecture is that here we have no evidence of neglect, far less of vandalism. It looks, rather, as if a twelfth century statue, perhaps water-damaged slightly, or simply worn from years of veneration, has been re-gessoed and coloured according to the tastes and techniques of the eighteenth or even nineteenth centuries; but the work has been undertaken in a far more rustic workshop than the one which produced the original. This seems a likely sequence of events.

**Recent history**

A pure conjecture follows on the possible history of the statue in the twentieth century: Northern Spain was the scene of bitter fighting in the Spanish Civil War and of savage attacks on churches and church property. It is easy to imagine that this image might have left Spain at this time and made its way to England. It seems possible that, in the hands of a well informed dealer, its early origin was recognised under the later polychrome, which was partially stripped back. It seems likely that the light-blue colour, which looks at least to the naked eye like a relatively modern pigment, was applied at this time in an attempt to harmonise and smooth out evidences of a long and interesting history.

In a sense all of this matters and none of it matters. The strength of the original artist’s idea and the affect of the statue have been undiminished by subsequent interventions, and the very idea that the alterations mostly record a continuous history of veneration and renovation in one place in northern Spain is, of itself, touching and moving.*
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