

speaker' (St Aug. *De Doct. Christ.* c.15 n.22—Migne PL t.34 col. 103).

Three things, then, require your unflagging care and thought to make you Dominicans in name and in reality: peace, the study of doctrine, and preaching; three things not unrelated but closely linked, not disparate but a single object of love. Safeguarded by them do honour to your profession, give aid to us in our ministry, bring succour to an age brought low indeed. 'Grace be with you, mercy, and peace from God the Father, and from Christ Jesus the Son of the Father, in truth and charity' (2 Jn. 3). As a heartfelt presage thereof we lovingly impart to you the Apostolic Blessing.

PIUS XII.

Translated by HILARY J. CARPENTER, O.P.

FATHER HUGH POPE¹

A faithful man shall be much praised.—Prov. XXVIII 20.

WE are gathered to do reverence to the memory of a great priest, a great apostle, a great Dominican. We are gathered to offer the Holy Sacrifice to God to the end that he may speedily receive into his eternal peace the soul of one who was for all who knew him an inspiration and an example, a veritable man of God, one who was for so many of us a loving father, a patient teacher, a wise counsellor and an understanding friend. It is written in Holy Scripture: *Praise not a man before his death, for a man is known by his children.* Those of us who knew Father Hugh Pope best have not been able to refrain from praising him even while he yet lived; but now there can be no withholding that praise on the part of any; for he is indeed known by his children, known by the offspring of his apostolic mind, known by the many souls he brought to God, known by the brethren of his Order whom he nurtured by his paternal care and affection.

In his recent allocution to the General Chapter of the Order of Preachers the Holy Father fastened upon the very pillars of true Dominican life when he reminded all Dominicans that, in the words of their Constitutions, they must be 'resolute in peace, assiduous in study and fervent in preaching' if they would prove themselves worthy of their honoured name and high calling. When we look back over the long course of Father Hugh's life in the Dominican Order we realise that he set himself from the outset to attain an ideal which he pursued unwaveringly to the very end.

¹ The panegyric preached at the funeral of the Ven. and Very Rev. Fr Hugh Pope, O.P., S.T.M., D.S.S., who died at Edinburgh 23rd November 1946.

There can be no doubt but that the dawning aspirations of the youthful Henry Pope were given their initial impetus and direction during his school years at the Birmingham Oratory by his learned and saintly uncle, the Oratorian Father Thomas Alder Pope. That he was early moved towards some practical expression of fraternal charity is shown even by his first choice of a profession, that of medicine. But after two years as a medical student he gave ear to the call of God bidding him concern himself rather with the healing of souls, and he answered the call by entering the Dominican Novitiate at Woodchester in 1891, when he was now 22 years old. When he had taken his vows in the following year he embarked upon those studies which were to engage him unceasingly to within a few weeks of his death.

After his ordination to the priesthood at Hawkesyard in 1896, he was sent to the Dominican House of Studies at Louvain, where he graduated as a Lector in Sacred Theology two years later, and forthwith returned to Hawkesyard to begin his work of teaching. Already he showed himself a man of wide vision. Having been appointed librarian, in virtue of that office and aided by the generosity of his Oratorian uncle, he was largely instrumental in bringing into being the splendid library and library building which are rightly the pride of that priory. He himself remarked, with a smile, that some then called this building 'Pope's Folly'. God grant that our wisdom be ever as clear-sighted and fruitful as that folly! It was the first evidence of his vision of a fully established English Dominican *Studium Generale* which he was to be so largely responsible for realising in later years. It would, indeed, be scarcely possible to over-estimate the greatness of his service to his Province in securing the establishment of the studies upon the very highest level; and it was not least of all by his own splendid example of wide and unceasing study in theology, in patrology, in apologetics and in sacred Scripture that he led the way to the goal of his high endeavour, an example all the more moving in that he was not of the genius type—unless genius is indeed an infinite capacity for taking pains. But some years were to pass before his supreme opportunity came to him.

From 1908 onwards he was in Rome, both as a student and later as a professor of sacred Scripture. He returned to England in 1913, crowned with the highest academic distinctions that the Order has to offer, those of the Mastership in Theology and the Doctorate of Sacred Scripture. He was now as a strong man armed; but he did not at once return to the work of teaching. His labours in Rome had taken toll of his health and necessitated some period of rest—or at least of change, for his was a character that could not brook repose. In 1914 he accepted the Priorship of Woodchester, an office which

he held with marked success until he was appointed, six years later, to be Regent of Studies at Hawkesyard. Only those who were students there at the time can truly know what vision, what inspiration, what encouragement, what understanding he brought with him. Supported by the great-mindedness of the then Provincial, Father Bede Jarrett, and by a willing team of professors, he set himself to raise far higher the already high standard of study in the English Province. Not only the future professor in the Studium, but each member of the Province was to be (in a familiar phrase of his) *æquiparatus ad omnia*. And there is abundant witness in the Province of today to the fruit of his splendid leadership both at Hawkesyard and afterwards at Blackfriars when he was transferred to Oxford, with the theological side of the Studium, in 1929.

Let it be said again; it was even more by the example of his own life than by all the other means he adopted that he set burning so brightly the torch of Dominican learning. For it was an ordered life in which no minute was idly frittered away. He was most strict in his observance of community duties; his regularity at choral office (to which he was not actually obliged by rule) and his manifest devotion to the liturgy of the Order were an inspiration to all. His allotted time for manual labour was directed, in intention at least, towards the amenities of community life; if we could joke now, as we so often did in the past, of his digging and his cutting and his burning, we should joke with a catch in the throat and something like a sob in the voice, for he was working (as always) for the brethren. But whether he came from choir or from manual work or from missionary journey, within an incredibly short space of time the familiar tap of the typewriter keys would be heard, telling of a revised edition of the now famous *Aids to the Bible*, or of some treatise on the Fathers of the Church or of one of the innumerable articles for reviews and magazines that came in unending succession from his indefatigable fingers and fertile brain. To his life of study he was faithful throughout; and 'a faithful man shall be much praised'. If he had no other claim to greatness, no other claim to the lasting gratitude of his brethren, he would be worthy of unstinted praise in that he was indeed 'assiduous in study' as the Constitutions demand.

But he was no less pre-eminently 'resolute in peace'. Even amongst those great figures of the past with whom the English Province has been so singularly blessed, men like Father Vincent McNabb and Father Bede Jarrett, Father Hugh was outstanding by his ceaseless efforts to further the unity of purpose and fraternity of endeavour throughout the Province. As a Superior his rule was firm and may even have seemed at times a little meticulous; yet it was marked by a benignity, a true fatherliness, that made easy an approach to him

in time of difficulty or despondency, that softened the severity of a rebuke and made him considerate to the point of indulgence where the health or happiness of his community was concerned. He was in truth all things to all men, especially in his dealings with his brethren in religion. He showed a deep interest in the welfare of the lay-brethren, for whom he wrote his 'Manual for Laybrothers', with its English translation of the Rule of St Augustine. He had a profound affection for the Novices and the Student-brothers; he loved in them the English Province of the future, just as he loved and venerated the English Province of the past—his love for the Province was all-absorbing and all-embracing—therefore he guided and inspired and encouraged these young Dominicans in every way he could devise. His talks in the weekly Chapter, a grateful memory and unfailing beacon still for so many of us, were especially designed to open their eyes to the meaning and greatness of their vocation. He would pilot the young priests through their first essays in the apostolate, giving them the eminently practical results of his own wide experience; he would stand aside with unselfish readiness to provide them with openings for lectures and sermons, invite them to share with him his outdoor preaching or his lecture-weeks at Oxford and Cambridge.

He loved the brethren. If he had faults, they were the faults of his virtues. If it seemed sometimes that his geese were swans, it was because of his splendid optimism, of his charity and enthusiasm and belief in others. If the tales of his fishing expeditions were sometimes far-fetched, it was because of his desire to entertain the brethren. If his pertinacity appeared sometimes excessive to those of us less single-minded than he, it was due to his courage in facing all the difficulties that seemed to him to stand in the way of the common good. That common good! That was his lodestar. He loved the brethren; he loved the Order. He was intensely interested not only in the academic side but in every aspect of the Dominican apostolate, and he did all in his power to encourage that same interest in others. 'Let us work this as a team', he would often say. He was resolute in peace, that peace which comes from mutual appreciation and mutual aid.

Yet it is but fitting that this great friar preacher should be remembered above all for his preaching. It was his Priorship at Woodchester that first gave him the opportunity of embarking upon that outdoor preaching which he engaged in so fruitfully for the next twenty years and which was to be so potent an element in the splendid achievements of the Catholic Evidence Guild in the Archdiocese of Birmingham and elsewhere. One remembers so well the tall, spare figure pedalling an ancient bicycle in Rugeley, there to take train for Birmingham and the 'Bull Ring'. One recalls so vividly his dexterity

and his wit in dealing with the crowds that flocked to listen and often to heckle. One remembers, too, his frequent sermons at the war memorials in Brereton and Armitage, his talks on the front at Brighton, his missionary journeys to the villages of Oxfordshire and Berkshire. He was literal in his interpretation of the Gospel that he loved and lived; he went out into the highways of the cities and the byways of the villages to compel them to come in.

But though this kind of preaching was peculiarly dear to him, it was by no means the only kind he undertook. As a missionary and as a special preacher he was amongst the foremost of his day. As a preacher of Retreats he was in constant demand, not only amongst nuns but also amongst priests both parochial and regular. Many of the priests of the Archdiocese of Birmingham in particular will long remember with gratitude the retreats and days of recollection that he preached for them. It was no doubt due very much to the spiritual insight and understanding that he showed therein, as well as to his native charm of manner, that he won for himself so many friends amongst the priests.

The mystery is how he found time to prepare; yet prepare he did. The one thing that stood him in good stead was his almost uncanny knowledge and deep understanding of the sacred Scriptures, of Old Testament no less than New, combined with his almost equally profound familiarity with the Fathers of the Church. Many years ago I took an Anglican friend to Woodchester in order that he might hear Father Hugh preach. It so happened that, instead of the kind of sermon I had hoped for, he gave what I afterwards came to know as a characteristic *postilla* on one of the psalms. I felt frankly disappointed for my friend's sake; but the latter could scarcely wait till the end of the service to voice his satisfaction and enthusiasm; it was the beginning of his conversion to the Church. Father Hugh's outstanding success as a preacher was the more remarkable seeing that he was not in truth an orator, except in St Augustine's sense (and here is the true explanation) of being *orator prius quam dictor*. Innumerable must be the souls that he thus spiritually begot for God by the earnestness of his preaching.

'Resolute in peace; assiduous in study; fervent in preaching'—that is the true Dominican; that is the Father Hugh we knew and loved, whose loss so many mourn this day.

Surely such unceasing toil, such vigour, such pertinacity, show him to have been of a tougher fibre, of a more buoyant health of body and serenity of mind than is the lot of so many in these troubled days? But, no! All through his life Father Hugh suffered considerable bodily infirmity. Even as a student the rheumatic affliction of his eyes, which remained with him to the end, was such that the possi-

bility of his ordination to the priesthood seemed doubtful and at one time he begged (how fortunately without avail!) that he might join the ranks of the lay-brothers. From early middle life the effects of serious surgical operations made it necessary for him to seek the support of a cumbersome metal harness. The action of his heart was defective and any unusual strain or exertion was liable to prostrate him. Moreover these several grievous bodily ills reflected themselves inevitably in his nervous tensions. It is to his lasting praise that he allowed these afflictions to obtrude so little into his community life, to interfere so little with his multifarious occupations.

In order to give him some measure of relief when his term as Regent of Studies came to an end, his Superiors allowed him, at the urgent request of the Governors and by the express wish of the Archbishop, to reside for a year at the Oratory School at Caversham in the capacity of Sub-Warden and Spiritual Director. But he yearned for community life and therefore gladly undertook the Priorship of Hawkesyard when he was elected thereto in 1935. His final service of this kind to his Province was that of Superior at Edinburgh. Even after his first seizure there, more than a year ago, he speedily resumed his diligent work on the English versions of the Scriptures, a work that has not yet received the acknowledgments due to its scholarship and diligent research.

Those who had the joy of being in his company since that first warning of his approaching end can testify to his undiminished vigour of mind and assiduity in study. It was typical of him that, when he recognised the presage of his not far distant demise, he prepared postcards to be posted on his death to various relatives and friends. Thereon he announced his passing and asked for prayers, remarking with characteristic whimsicality that for obvious reasons he was unable to put in the date.

Of his inner life of the spirit we are not competent to speak. As he himself observed in one of his books, 'Those who have entered into the secret of the King are ever the most reticent on such matters'. Suffice it to recall the dignity and devotion and exactitude of his manner of saying Mass. For the rest, we may know that such a full, unfaltering and fruitful apostolic life was possible only to one whose inner life was lived close to God and who was thus giving to others the fruits of his own contemplation.

Though his mortal life is ended, the apostolate of Father Hugh Pope will continue, especially his apostolate amongst the apostles, present and future, of his Order. The grateful memory of one who so appreciated and revered the great Dominicans of a previous generation will continue to teach those of today and tomorrow to look to the rock whence they were hewn. His devotion and loyalty to his Order

will continue to inspire them with a similar devotion and loyalty. His enthusiasm for every aspect of Dominican work within the Province and throughout the Order will live on in their minds, and his own great-souled example of apostolic ardour will move them to a greater and still greater generosity and unselfishness in furthering the common purpose of that Order and of the Church. His vision and his indomitable optimism will be remembered when they are perchance disheartened by the magnitude of the tasks that lie ahead. But it is not in his Order alone that he will be remembered. For all who knew him the memory of Father Hugh will be the memory of a great-hearted priest, a dauntless missionary, a spiritual father and an inspired leader; and to this memory the brethren of his religious family will add the most precious and most fruitful memory of all, his love of the brotherhood.

Accedet homo ad cor altum, et exaltabitur Deus. A man shall come to a deep heart, and God shall be exalted. Let this be his epitaph.

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ORIGEN¹

IT is regrettable that Dr Inge did not preface his Lecture with the following passage from Origen:

'After we had come to believe that Christ was the Son of God, and had ceased to look for the truth among those who claimed that their erroneous doctrines were true, we were convinced that we had to learn that truth from Christ himself. For many think that their opinions are those of Christ and yet they differ from their predecessors. But since the teachings of the Church, transmitted in orderly succession from the Apostles and remaining in the Church to the present day, are still preserved, it is clear that that alone is to be accepted as the truth which in no way differs from Ecclesiastical and Apostolic tradition'.²

The Lecture itself is very brief—some twenty-three pages. I have read it four times and each time I have found myself wondering what the audience gathered from it. Personally I was deeply disappointed. For like St Jerome I have read all Origen's extant works (*Ep.* lxxxiv. 4), and, like the Hermit of Bethlehem, found them hard to understand.

Confining himself to Origen's *De Principiis* as presenting an epitome of the great Alexandrian's theological teachings which, Dr

¹ *Origen*. By the Very Rev. Dr W. R. Inge, K.C.V.O., Fellow of the Academy. Annual Lecture on a Master Mind. Henrietta Hertz Trust of the British Academy. 1946. 2/. (Vol. XXXII of the Proceedings of the British Academy.)

² Origen's Preface to the *De Principiis*. Rufinus's version.