

EDITORIAL

It would seem to be a good idea to have a list of contents at the beginning of the volume as in the case of the previous volumes.

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# EDITORIAL

It would seem to be a good idea to strike a note of optimism right at the beginning of this number, and so we optimistically announce our plans to have the next issue of THE VENERABILE out in the Spring of 1975. The 'optimistically' may sound a little hollow, but in fact work has already begun on this number, and we are confident that it will not suffer the sort of delays that this number has laboured under. Naturally enough, that issue will be largely concerned with the Holy Year.

We were all very much saddened by the death of Cardinal Heard last year, and here we publish an obituary of the Cardinal, originally done for the *Scottish Catholic Directory* by Mgr Charles Burns, and edited for this magazine, and a more English readership, with Mgr Burns' very kind permission. It is an excellent account of Heard's life and work, containing reflections and observations from people who knew the old man. Many people in the College have had contact with Heard through the years, in one way or another, and to a greater or lesser degree: we would ask those who did know him in this way to write to us and give us their own personal memories of things that Heard said or did, things to fill out a more personal picture of a man who was more respected than he was well known. If we have a good response, then we would very much like to publish some of these stories, and keep alive in this way the memory of a great figure in the history of the College.

I suppose that apologies have been a recurring *motif* in editorials, and we offer our own here where they are due: we would appreciate comments and suggestions from readers, since we are working very much in the dark, as it were, and the customer is at least often right.

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*His Eminence Cardinal William Theodore Heald*



# HIS EMINENCE CARDINAL WILLIAM THEODORE HEARD

CARDINAL PRIEST OF THE TITLE OF ST. THEODORE IN PALATIO

16th SEPTEMBER 1973

Cardinal William Theodore Heard was born in Scotland on 24th February 1884, in the Lodge of Fettes College, Edinburgh, where his father, the Reverend William Augustus Heard, M.A., LL.D., was headmaster. The cardinal's mother was Elizabeth Tamar Burt, daughter of Henry Burt of Southport, Lancashire. His paternal grandfather, James Heard, was a merchant in Manchester, but hailed from Forres, Morayshire, and the fact that he matriculated arms at the Lyon Court, Edinburgh, underlines his Scottish origin and indicates that the family enjoyed a considerable degree of affluence and social standing. After attending Manchester Grammar School, the cardinal's father proceeded to Oxford, where he graduated M.A. at Trinity College. He took Holy Orders and for a time was assistant master at Westminster, prior to coming north to take charge of Fettes College, an establishment modelled on the lines of the great English public schools. To this day he looks down from his portrait in the college gallery with a severity of expression that denotes the perfect disciplinarian. He was thirty-six years of age when his son was born. The death of his wife only four years later left the upbringing of the child and another younger son entirely in his hands. The cardinal had no recollection whatever of his mother, and although he was extremely reticent about his family, it was clear from occasional remarks that his childhood had not been happy. The absence of a mother's affection, coupled with his father's strictness, left a marked effect upon him.

The young William Theodore received all his schooling at Fettes, and then in 1903, following his father's footsteps, he went south to Oxford and entered Balliol College. Undergraduate life must have been a completely new experience for him, less repressed, and probably quite a gay time. In old age, when insomnia became a problem and the nights seemed interminable, the cardinal once remarked: 'In my young days I didn't mind a bit. Would go dancing several times a week and dance all night. Thought nothing of it.' He was a member of the Oxford Union and a rowing Blue on the Boat Race of 1907—he was the longest living member of that 1907 crew—and this was an annual event that he followed with lively interest and a professionally critical eye. In that same year he graduated B.A. from the university.



For the next few years he was articled to a legal firm in London, and in 1910 he was admitted as a solicitor.

The year 1910, however, was to remain the most significant in the life of William Theodore Heard for quite a different reason. Much of his time was engaged in the legalities of tying public houses to the breweries, and in the course of this work he poverty and deprivation at first hand; the state of neglect of youngsters in the East End appalled him. In an attempt to do something for them he bought a football and began to spend evenings with them. This soon came to the notice of a group of Benedictines, who had bought a disused tea factory and transformed it into a club. To spare Mr Heard the inconvenience of travelling back and forth to central London they suggested that he move in with them, and in this way he came into direct contact with Catholic clergy. On 9th August 1910, after instruction in the Catholic faith, he was baptized conditionally by Fr Stanislaus St John, S.J., in the Church of the Immaculate Conception, Farm Street, admitted to Holy Communion and confirmed. This decision seems to have been accepted by his father with equanimity, though in some measure it must have estranged him from his family. One wonders, however, if the motto he later chose—*recte et sapienter*—did not reflect his innermost feelings about his conversion, which in his case was so complete and unconditional that most were surprised to learn that he had not been a Catholic since birth. The young solicitor, however, was only gradually discovering his real vocation, and eventually he requested to be taken on by the Right Reverend Peter Amigo, Bishop of Southwark, as a candidate for the priesthood.

On 26th October 1913, William Theodore Heard entered the English College in Rome to prepare himself for his ministry, and thereby began an association with the college which was to last for sixty years. He was much older than the other students, and his Scottish, religious, Oxonian and legal background put him in a quite different category from his contemporaries, with regard to both maturity and variety of experience, but for all that he appears to have settled down admirably, though his characteristic reserve was also in evidence: one of these contemporaries used to quip that 'Heard's breakfast always consisted of black coffee and a frown.' In 1915 he received First Tonsure and all four Minor Orders, and completed in that same year the doctorate course in Philosophy at the Gregorian University. The Subdeaconate was conferred on him in June 1917, and less than a year later, on 30th March 1918, at the age of thirty-four years, Heard was ordained to the priesthood in the Lateran Basilica by Cardinal Pompili, the Cardinal Vicar of Rome. After ordination he continued his studies and obtained doctorates in Theology and Canon Law. It deserves to be recorded that throughout these years in college the cardinal's father paid the seminary fees of his impoverished solicitor son.

His studies finally completed, Father Heard returned to England in 1921, and was



appointed curate to the parish of the Most Holy Trinity, Dockhead, Bermondsey, where his great friend, Canon Edward Murnane, was parish priest, and there he remained till the autumn of 1927, acting as administrator of the parish after the canon's death. Those six years of active pastoral work may have been the happiest period of his life, and he threw himself with a will into the daily routine of this busy parish. As a priest he must have moved among the hardship, misery and poverty of the under-privileged classes in the East End of London. It was for them that he had left his lucrative legal practice in the West End to dedicate his life to the spiritual welfare of these ordinary men and women. The decade following the Great War was one of widespread unemployment and social unrest, and it was here that Heard learned to understand human nature under stress and to handle it with consummate charity. For all his academic background and natural aloofness, it is clear that he reached the hearts of his parishioners, and many of them revered his memory right into old age. Heard, too, retained a great affection for Bermondsey and in later years returned often to visit old friends. The young people of the district were among his special concerns as a curate, and it gave him much pleasure when a youth group from the parish called in to see him at the English College some forty years later. The work that he did on behalf of abandoned youngsters through the Fisher Club is still continued by the Downside Settlement.

In April 1926, Monsignor John Prior, a former vice-rector of the Beda College in Rome, and subsequently judge and dean of the Sacred Roman Rota, died at Darlington after a long illness. The Holy See looked round for someone from the British Empire to replace him; the natural choice was Father Heard, and in this way he returned to Rome, called to the direct service of the Holy See, being named a domestic prelate on 30th September, and *uditore di rota* the following day. He remained there until his death, a period of forty-six years interrupted only occasionally for summer holidays back in the United Kingdom.

Heard was welcomed back to the college by the rector, then Monsignor Arthur Hindsley, later Cardinal Archbishop of Westminster, and by a rousing *vivat* from the students; but he remained there only briefly, till he had set up his own apartment in the city. It was at this time, however, that he began one of his greatest pastoral services to the college, as confessor and spiritual director to its students. This established a lasting personal bond between himself and generations of the clergy of England and Wales, and probably earned him more gratitude, affection and esteem than any other pastoral work he undertook: many bishops and countless priests could testify to his kindness and understanding as confessor, his patience with his penitents, his clarity and wisdom of judgment, and his practical sound advice. Apart from the years of the Second World War, when the college was forced to close and the students to return to England, Heard continued to exercise his



priestly function, even after his elevation to the cardinalate, indeed almost to the time of his death.

Monsignor Heard is remembered from those days as being a man of fine appearance, a tall, erect, athletic figure with handsome features, but, like his father, with a stern, rather forbidding expression. Many mistook his reserved manner for coldness or indifference, but in fact it was perfectly in keeping with the accepted concept of the English judge, whose integrity must be something almost tangible, to be defended even at the cost of appearing distant, inaccessible, or lacking in those finer social graces that would have made his company more congenial and much sought after. Appearances are deceptive, and those who were closest to the cardinal all speak of his geniality and warmth underneath the brusque front, and especially of the appreciation he showed for even the smallest act of kindness or consideration shown him. He was, moreover, endowed with a very trenchant form of humour, and few ever left him without smiling over some expression or story he came out with.

As judge of the Rota, Heard may yet go down in history as one of the greatest conferring the Red Hat on him for service to the Holy See. Monsignor Heard dedicated thirty-two years of his life to the tedious work of examining legal evidence, mostly in matrimonial cases—a task which calls for meticulous examination of the depressing and often tragic facts of a wrecked marriage. Tireless, never lazy, he devoted hours of study to his case-work, arriving at decisions that those most competent to judge have declared extraordinary, not only for his crystal-clear exposition of the cases and terse Latin style for which he became noted, but even more on account of the fine legal balance he struck, combining a vast and profound knowledge of the law with perfect equity in applying it. As Bishop John Brewer has written, for Heard it was not a question of justice being tempered by mercy; for him justice was synonymous with mercy.

Pope Pius died in October 1958, to be succeeded by John XXIII. In the first consistory to be held for almost six years, the dean of the Rota was created a cardinal, but because of ill health the next senior judge was unable to assume the duties of dean, and so Monsignor Heard succeeded to the office. According to the regulations of the Roman Curia a Rota judge is expected to retire at seventy-five: Heard's seventy-fifth birthday was 24th February 1959. Shortly after becoming dean he had to undergo a serious operation, leaving him in a very weak condition, and his convalescence was long; his resignation, already overdue, now appeared imminent. Too ill to conduct any official business personally he had given strict orders that all Rota matters should be taken directly to the Chancery, to the offices of the tribunal. One November morning, however, a Vatican monsignor called to the College, and in spite of the doorman's repeated refusals, he insisted on speaking with Heard personally, and flatly refused to go away. Informed of this (and making no attempt



to conceal his annoyance) the dean snapped that the persistent fellow could be shown up, and that he would soon make sure that he went away! The man was the special messenger from Pope John to inform Monsignor Heard that it was the intention of the Holy Father to raise him to the rank of cardinal at the next consistory. Upon receiving this totally unexpected news the old man broke down and wept.

The secret consistory was held in the Vatican on Monday, 14th December 1959, at which the Pope, in the presence of the cardinals only, informed them officially of his intention to augment the Sacred College by naming new members. Special messengers brought word of this to the eight prelates concerned, Monsignor Heard receiving the *Biglietto* at the *Palazzo della Cancelleria*. On the Wednesday evening, in the course of the semi-public consistory, the new cardinals received their scarlet birettas and their sapphire rings from the Pope. The following morning, 17th December, Pope John conferred the red hat upon them during the splendid ceremonial of the public consistory, held in the basilica of St Peter. Cardinal Heard was so weak and frail that he had to be dispensed from kneeling during the ceremonies. In a second secret consistory held that morning, he was given as his title the deanery church of St Theodore on the Palatine, one of Rome's most ancient churches, and assigned a place in the order of the cardinal deacons. He was also named member of the Congregation of the Sacraments, the tribunal of the Apostolic Segnatura, and of the Pontifical Commission for the Codification of Oriental Canon Law. In the evening his red hat was brought to the English College in the traditional manner. Everything about the consistory had been magnificent, but it left the old man exhausted, and for the first few months he remained confined to the college, where it had been decided that he should continue to reside, and on account of his poor health he did not take formal possession his his *diaconia* of St Theodore until 19th June.

The two events that meant most to His Eminence were his appointment as cardinal protector to the English College, and his consecration as archbishop. With the death of Cardinal Nicola Canali, the protectorate of the college fell vacant, and Pope John readily assented to the request that Heard be named to the office. Few have ever given such proof of having the interest of the college so much at heart, and in William Theodore Heard the students found a cardinal protector worthy in every sense of that name. The papal brief of nomination, dated 20th December 1961, was read formally to the community on 27th January of the following year, and on that same occasion the cardinal consecrated the new high altar of the college chapel.

Cardinal Heard's appointment as archbishop came about when Pope John, prior to the opening of the Ecumenical Council, decided to confer the episcopate on the twelve cardinal deacons of the Sacred College, so that their participation in the sessions of the Council could not be disputed. So, on 5th April 1962, Cardinal Heard



was provided to the titular see of Feradi Maggiore, and on Holy Thursday, 19th April, he received episcopal consecration in the Lateran Basilica from the hands of the Sovereign Pontiff himself. And now, though he was in his seventy-ninth year and well beyond the age when one might have expected him to exercise the fullness of his priesthood, he could now do something that he could not have done as a cardinal deacon: he could now ordain to the priesthood the students of the college, and this was for him a tremendous consolation. Until 1968, when his eyesight had almost completely failed, he continued to perform the annual ordinations in the English College, and altogether he ordained forty-three priests, twenty-nine of whom he had previously ordained to the diaconate. On 1st December 1963, he also consecrated the rector of the college, Monsignor Gerard Tickle, titular bishop of Bela, upon his appointment as ordinary of the British Armed Forces.

Soon after being made a cardinal, in June 1960, Heard was named a member of the central preparatory commission for the ecumenical council, and between 1962 and 1966 he took part in all four sessions of the council. Far from being rigidly conservative, Heard weighed each proposal objectively, without any partisan bias, and voted *placet* to a surprising number of radical propositions. He accepted without hesitation the decrees that were promulgated by the Holy See, and his readiness to implement them would have been admirable in a man half his age. Even when the changes affected him directly and involved some personal sacrifice, such as the need to adapt himself to the new order of Mass, the cardinal obtained permission of the Pope to anticipate the introduction of the new rite. In this same period Heard was appointed to the special three-man cardinalatial commission set up to study the reform of the Roman Curia, called for by the Fathers of the General Council.

On 19th June 1963, William Theodore Heard was the only cardinal from the British Isles—Cardinal Godfrey of Westminster and Cardinal D'Alton of Armagh had died earlier that year—to enter the conclave from which Giovanni Battista Montini emerged as Pope Paul VI. In April 1969, Heard became the senior cardinal deacon, a position of considerable importance, since, in the event of there being a conclave it would have fallen to him to announce the name of the newly-elected Pope, and later to crown him as Sovereign Pontiff at the papal coronation. In reality, however, it entailed attending upon Pope Paul at many ceremonies, and when this proved too arduous for a man of his years and frail condition, the cardinal opted for the title of cardinal priest in the secret consistory of May 1970, with permission to retain the Church of St Theodore, which was raised *pro hac vice* to the rank of a 'titular' church. When, later in the year, the Pope imposed an age limit on the cardinals, excluding those over eighty from taking part in a future conclave, Heard, unlike some others, accepted this measure gracefully, regarding it as further proof of the Pope's concern for men of his advanced age: by this time the cardinal had already resigned spontaneously from whatever position he held in the Curia.



In the last years of his life, Heard mellowed considerably, and it is all the more regrettable that failing sight and hearing forced him onto a new and involuntary form of isolation. He kept to his rooms in the college and his appearances in public, even at papal functions, became more and more infrequent. When reading became almost an impossibility, and the long days and sleepless nights began to weigh so heavily on him, the old man became quite radiant when a friend called to pass time in conversation with him. Yet he continued to follow a rigid daily routine, devoting long periods of time to prayer; it is characteristic of him, that when his eyesight had so deteriorated that he had to substitute recitation of the rosary for that of the breviary, in those last weeks before he died, a student read to him daily from a recent book on the mysteries of the rosary which had been recommended to him, but which he found impossible to read himself.

For eighteen consecutive summers Heard always spent at least a part of his vacation in Scotland: these visits gave him immense pleasure, and each year he looked forward eagerly to the time when he could leave the heat of Rome and enjoy the fresh and invigorating air of the Scottish countryside. In the autumn he would return to Rome full of anecdotes and happy memories of the people and places he had seen. This last summer was no exception. During July the cardinal was counting the days to his departure, like a schoolboy waiting to be released from school. He passed the month of August as a guest of Archbishop Scanlan, but even before it was time from him to return to Italy, Heard was already showing signs that physically all was not well. The archbishop was deeply concerned about the cardinal's health, and only with great misgivings did he allow him to undertake the journey. The Mass he said in Glasgow on the morning of his departure was to be Cardinal Heard's last Mass.

On arrival at Rome, after an uncomfortable flight, Heard was in a very confused and agitated state, and it soon became imperative to get him to the clinic of the Blue Sisters at St Stefano Rotondo. At first there was no improvement in his condition, but towards the end of the week the cardinal became quite lucid again, and at one stage appeared to rally. Father John Hughes, S.J., administered the sacrament of the sick to the old man. On the morning of Sunday, 16th September, shortly after 9 a.m., there was an unexpected collapse, and within minutes Cardinal William Theodore Heard had peacefully breathed his last.

The following day the Holy Father came from his summer residence out at Castel Gondolfo to pray at the cardinal's body, which by that time had been vested in full pontificals and laid out in the mortuary chapel of the clinic. This was a final token of the Pope's gratitude to this venerable priest who had served the Apostolic See so faithfully through four reigns. Many cardinals and prelates of the Roman Curia along with numerous other friends came to pay their last respects. On Tuesday afternoon the *rogito*—a brief account of the cardinal's life and work for the church—



was read out, before being sealed in the coffin, which was then brought privately to lie in the left transept of St Peter's overnight.

The funeral took place the following morning, 19th September, the feast of St Theodore of Canterbury. The solemn requiem Mass was offered by Bishop John Brewer, a former vice-rector of the English College and one of the late cardinal's closest friends, in the presence of almost thirty cardinals, the heads of the various congregations of the Curia, representatives of the British Government and the diplomatic corps accredited to the Holy See, and members of the chapter of St Peter's. By a happy coincidence Professor A. J. McDonald of Dundee University and Professor A. L. Brown of Glasgow University were in Rome for research, and they represented both Fettes College and Balliol College at the obsequies: the students of the college were not yet in Rome for the start of the year, sadly, and the Mass was served by students of the Scots College. After Cardinal Luigi Traglia, subdean of the Sacred College, had imparted the final absolution, the cardinal's remains were taken to the Campo Verano for internment, and there his body was laid to rest in the vault of the English College.

May he rest in peace.

(We are indebted to Monsignor Charles Burns for this obituary, written originally for the *Scottish Catholic Directory*. With his kind permission we have taken the liberty to change and omit as we judged best.)



# CATECHESIS, COMMUNICATION AND COUNSELLING

It has been long recognised that students training in Rome were at a disadvantage through their lack of direct contact with the sort of work that most of them would return to parishes to do. True, the fact that for some years now (since 1970) all have spent most of the summer back in England rather than in Italy has meant that the situation lately was less grave than before, and yet we were still a long way behind the seminaries in England, where pastoral activity is much more part of the way of life than it ever could be in Rome. And so steps were taken to remedy this defect—given that it was a defect, and more and more clearly so—in as far as the situation would allow it to be remedied.

Following not very explicit instructions, the members of the three years doing theology in the college gathered together again one fine evening in September 1972, at Christ College in Liverpool to meet Father Anthony Bullen and the other members of the Liverpool catechetical team and find out a little of what catechesis involved. We stayed in Liverpool only a few days, leaving with only a dim awareness of some of the problems facing the catechist, but nonetheless capable of reaching simple yet effective solutions to the problems as they were presented.

The group then split: the top year (who would spend the following summer as deacons on parishes in their own dioceses) went across country to Crewe, into the diocese of Shrewsbury, while the rest, following even less explicit instructions this time, made their way into the diocese of Salford, and out to Hopwood Hall College of Education, outside Manchester.

The six who accompanied the Rector to Crewe were sheltered and fed in the Vocations Centre, run by Father Kevin Byrne, and set to work in the parish of the Immaculate Conception, by kind permission of Father Robert Fallon. There, for two weeks, they did as much as time, other pressures and respect for the church's traditions would allow.

In the meantime, nearer the Arctic Circle, the group that had made its way to Hopwood settled down for two weeks of educational theory and practice. Fresh from those long, hot, lazy days on the idyllic shores of the Alban Lake, they were not quite mettle against the tundral wind and rain that beat against the windows of the rooms where they sat, huddled in groups for mutual consolation. Nor, let it



be said—and with a trace of indignation—were they ready for lectures at two o'clock in the afternoon! The group was divided into two, and spent the mornings of the two weeks working one week each in primary and secondary schools in the area; there they came to their own arrangements with the respective heads and staffs about the way they would spend their time in the schools: in this way most got to appreciate the problems that Father Bullen and his team had indicated, especially among the pupils of the secondary schools, since the teachers seemed happiest to hand their own classes over the 'Religious Instruction', and some of the group even got to try their hand at more exotic disciplines like woodwork, art, applied physics, and pretending to be a tree to music—if there was a word for that on the timetable, I can't remember it. The lectures in the afternoons (and in the evenings, and even on into the night) were sometimes, perhaps, more appropriate for those preparing to make a full-time career of teaching, but again most of it was new and useful, since it was clear that parish work would almost certainly involve some contact with schools. Visits to special schools and centres showed us the very important and difficult work being done with children suffering mental and physical disabilities, and allowed us to see, too, the remarkable patience and devotion of the people who will undertake this sort of work.

The pattern for 1973 was basically the same as for the previous year. Another fine evening in September, a group of English College students gathered from remote parts of the land into the Catholic Centre for Radio and Television, at Hatch End. There Father Agellus Andrew, O.F.M., was ready to try and teach us the ordinary and extraordinary techniques of communication.

Since we would be working most of the time with television, or some other offshoot of research into non-stick frying-pans, each individual was put before the camera the first evening in order to overcome the natural 'stage fright' of being faced with a battery of lights and lenses. The proposal was that each sit in front of a camera (and an audience of his peers) and talk about himself for a minute—certainly not more, and ideally not less. One 'discovery' decided that he could compress all that was of interest about him into far less than the stipulated sixty seconds, and with admirable effrontery finished what he had to say and sat staring silently at the camera while the rest of the minute ticked away. It was a masterpiece. The treatment meted out to all, after hours of careful preparation of sermons, talks and interviews, was quite thorough and ruthless: it was of some consolation to know that the same treatment had been given to the bishops who had done a similar course before us. Though the possibilities of local television and radio were explored, the main thrust of the course was the more effective communication through the preaching we do, and certainly this has resulted in a more thorough preparation of sermons in the college among those who have been through this course. It is to be highly recommended, in view of the quite appalling standards of some of the preaching that is done from our altars



for the few moments each week that there are large numbers of people present to hear it. Surely the Word of God is nothing if it is not communicated.

From Hatch End a group then went on to Basingstoke, to divide itself between the parishes of the Holy Ghost and St Joseph's, with Fathers Brian Scantlebury and Ronald Hishon respectively. Basingstoke seemed to be far from the easiest place to spread the Word of God, because of its character as a London over-spill town, and a settlement area for families from more distant parts of the country. The town has grown to its present size (it has still to expand) rather artificially, and though it has not been allowed either to rise or sprawl with the lack of foresight evident in other new areas, yet at the same time it is largely new, and not well-established as a community. Again we worked in schools in the morning, which was both interesting and enjoyable, providing outlets for a variety of talents. The rest of the day (after lunch in the schools) began with group-discussion in the presbyteries, where various aspects of the pastoral programme were examined, both with regard to particular problems encountered, and with ways of improving the scheme as a whole. Had this sort of discussion been put off till we were back in Rome, it would not have had the same value that it had *in situ*. Then came the more difficult involvement in the rest of the parish activities. The difficulties stemmed from a number of roots: the length of time that we were to spend there made it impractical to become immersed in anything to too great a degree, and then we were in rather a peculiar position as neither clerics nor part of the laity of the parishes. Nevertheless, parish visiting and meeting the various organisations was possible and did take place, but towards the end of the second week it did become noticeable that less and less time was spent visiting, and that we were more inclined to spend time in the schools. Perhaps this was because of some of the difficulties I've mentioned, or because of the character of the town itself—it should also be mentioned that each student was the guest of one family for his stay there, and though in effect he could spend little time each day with this family, yet it did make his contact in that area at least very immediate and personal.

The exercise was, of course, primarily of tremendous value to those of us that were on it. The problems of trying to create or foster a Christian community were brought home more forcibly in Basingstoke, perhaps, than in Crewe the year before, and the practical experience of parish life was made all the more useful by the possibility of sharing ideas while we did it. Though so far I have not thanked anybody, this seems the best place to offer our thanks to the clergy of the parishes that have made us so welcome these past years: we thank them not only for their encouragement and help during the time we spent in their parishes, but for allowing to happen in the first place and have a crowd of well-meaning but largely incompetent individuals running amok through their people.

By the time you read this another pastoral programme should have been completed: those who took part in the last two courses (and who are not yet working on



parishes as deacons or priests) will do more parish work in the diocese of Birmingham, and then a course in counselling at Park Place, in the Portsmouth diocese. The theory is that the courses follow a three-year cycle of catechetics, communication and counselling, and so those who were not on the original Christ College course will go down this summer to Corpus Christi College in London for their introduction to catechesis, followed by work in parishes in London.

There is no doubt that this period in the summer has filled, and filled very well, what was formerly quite a serious gap in the training in Rome—even the course in Pastoral Theology at the Greg was hardly adequate preparation for life as she is lived in the parish! It is well-organised (in the important details) and well-planned, and thereby encourages a good response from those that take part; certainly so far their reaction has been very positive and favourable.

There are many people to whom we are indebted for all of this. The Rector and staff have worked very hard both in the preparation and in the work itself. We have a special word of thanks to the Roman Association for their help in financing the project. And we thank all who have given their time and energy so generously, in the parishes, colleges and centres that we have used, and in the schools that have allowed us to come and go so freely. We hope that the results make their efforts worthwhile.

K. CONRY



## REFORMATION AT THE GREG

In the latest edition of *Gregorianum*, the Dean of the Faculty of Theology, Rene Latourelle, announces the completion of the essential reform of the programme of studies demanded by the Vatican Council and the Congregation for Catholic Studies. The new two-year Licentiate course is now in its fourth year, while the three-year first cycle for the S.T.B. is now in its seventh year. 'Little by little', writes Latourelle, 'these reforms have given the Faculty of Theology a new image'.

The aim of the first cycle is to give the student an organic and all-embracing vision of the mystery of Christ, seen from various angles over the three year period. In this no distinction is made between those who are preparing for the pastoral ministry and those who may be involved in a more specifically intellectual apostolate. In the first year courses are offered in Fundamental Theology, Christology, and on God as he has been revealed in Christ (taking its starting points from the *De Deo Uno* and *Deo Trino* tracts), together with Fundamental Moral Theology, and exegesis of the Synoptics and the Johannine writings. The second year is devoted to the study of Ecclesiology and Sacramental Theology, along with Pauline and Old Testament exegesis, Liturgy and Canon Law. In the third year the mystery of Christ is considered from the point of view of man himself, first as alienated from God, then as redeemed by the grace of Christ and living in faith, hope and love. The course in Special Moral Theology in the third year attempts to integrate itself into this systematic reflection.

On paper the first cycle looks very attractive, but having experienced it, one is left with very mixed feelings. Latourelle's comments on it are not substantially different from those made by the previous Dean, Francis Sullivan, when he first presented this scheme in the same periodical some years ago. And yet, year after year, this course has given rise to profound dissatisfaction and frustration—and this is not confined to one language group or nationality.

Whatever may be the underlying issues, the basic problem presents itself as one of pedagogical method. The output of literature connected with any academic discipline today is enormous, and theology is no exception. To make any inroad into the study of theology at all, one has to read very much on a selective basis, but at the same time, fidelity to the tradition of the Church demands that one confronts and reflects on certain basic source material, especially the texts of scripture and the Magisterium: and because the first cycle is aimed primarily towards service in the ministerial priesthood, a general grounding in theology is more desirable than any



narrow specialisation. In order to enter into this process, good guidance is essential. But what is the best form of guidance for someone who does not intend to become involved in the *minutiae* of theological research, but, nevertheless, wishes to have a certain array of tools which will help him to enrich his own life, and the lives of those he serves (especially with regard to the liturgical and sacramental life of the Church), and to make a critical appraisal of current modes of thinking?

Within the present scheme of things, writes Latourelle, the role of the professor, and, by implication, the magisterial lecture, is one that is fundamental to the whole process; his task is to provide basic theological knowledge, already unified and synthesised, in order to ensure that in a situation of theological pluralism, the student receives 'critical judgments that are balanced and nuanced'. Consequently, in the examination which follows each course, the student must first of all demonstrate a clear understanding of the material offered in class, and only secondarily, and only occasionally, give an account of his own personal reading and reflection. Often the questions may be phrased in such a way that they cannot be answered unless one has attended a specific lecture, or read a specific page of a recommended book: so the examination becomes a test of ability to remember what one man has said about one area of theology, rather than a test of one's ability to make a critical evaluation of source material. The opportunities to present written work during the first cycle are rare. Each student follows a weekly seminar during each academic year, and must present a paper of at least fifteen pages on the work for this: such a paper can be of immense value in the process of organising one's thought, but on the other hand it loses all educational value if, as sometimes happens, one hands it in to the seminar professor and never sees it again!

What happens in practice is that the university functions on the assumption that everybody is assiduously following the relentless succession of lectures which takes place on four mornings a week—but this is more ideal than real for most, and now it seems that even those students from the Mediterranean countries, whose educational background makes them more amenable to the Gregorian system, are finding it more practicable to work in the English university fashion, and follow fewer courses more attentively. Exams are passed (and, on the whole, passed well) by reading cyclostyled lecture notes, and while these notes do not reproduce the *ipsissima verba* of the professor, a few hermeneutical tricks will make them quite adequate. Experience has shown that, while most can cope with the present system quite successfully, much depends on each person's own dynamism and goodwill, if he is to expose himself to any theology at all. And consequently one is led to question very seriously Latourelle's own evaluation of the role of the professor: should his task be to give the student theological knowledge which is already synthesised and unified, so that he *receives* critical judgments, or should the student, instead of passively receiving such knowledge, rather be helped to acquire such knowledge for himself, and, in the



process, learn how to make these nuanced and balanced judgments, which, in the long run, he will have to make independently of the professor anyway?

One might ask whether the present course fails to realise its potential by attempting too much. At the moment it works because of a compromise: the majority hears what the Greg has to say at second hand. But there is a great danger here, in that many students will leave the Greg with many second-hand judgments—and regardless of the authority for these, they remain second-hand judgments—which, in the passing of time, may crystallise into uninformed prejudices. One professor in the first cycle with a specific interest in methodology has tried to modify the system somewhat with regard to his own course. In addition to giving the statutory magisterial lectures, in which he allows time for question and discussion, he has set up study groups based on the national colleges. While undoubtedly this would represent a shift in thinking, it would be of far greater help if he were to devote the time he spends teaching all these national groups together in class to meeting these smaller groups individually. As things stand at the moment he does not meet these small groups at all, except through their representatives. Since he has already produced a very good foundation book for his course, with bibliography and suggestions for study, it should be possible to modify the teaching method still further.

The lecturers themselves seem to be aware of the problem, but are living under considerable pressure. Perhaps the greatest reaction against change comes from those men whose lectures are well attended, because they are stimulating and interesting; the material they present is of a very high standard, and they would attract a large following in any university. But because of their own commitments to other students, and to their own research, the time they can devote to the first cycle is limited, and they feel that the magisterial lecture is the only way of making contact with the students in the time available. Undoubtedly the lectures do have a value, but after eight or nine weeks, even the best material is going to lose some of its force! It is a great pity that, as yet, no way has been found to create a better system of teaching, especially since it would be difficult to find another Faculty of Theology in Europe whose members, as a group, are of such high calibre.

The second cycle, or Licentiate course, has got off to a very good start, and here one can begin to talk of a new image. Each student goes into a specialised area of theology, but has the possibility of choosing from a wide range of courses, taught in Italian, French, German or English, both inside and outside his chosen field of specialisation. Each course is given a credit rating, and a set number of credits must be obtained over the two-year period. In addition, each person writes a paper of at least fifty pages related to his specialisation, as well as taking an oral and a written examination. Most of the courses consists of two lectures a week, given not only by the professors of the Greg, but also by well-known theologians from universities in



Europe and the United States. Besides presenting courses in Biblical, Dogmatic and Moral Theology, the faculty also offers the possibility of following courses in hermeneutics and in philosophical theology, while its members may also obtain credits for courses studied in the Faculties of Spirituality, Sociology and Psychology. Many of the scripture lectures at the Biblical Institute can be taken by students of the Gregorian, provided they have the appropriate linguistic qualifications.

On the whole, reactions to the second cycle from the English-speaking students seem generally favourable, especially on the part of those who have been through the first cycle already. The teaching and examination methods are more flexible, with the main emphasis now placed on personal reading: the courses are generally based on the professor's current research, and are rarely repeated. Because of the great variety of lectures taking place at any one time, and because of the smaller numbers anyway, classes tend to be smaller, and personal relations between professor and student much closer than those in first cycle. In passing it is worth noting that the faculty demands attendance at many more lectures than would be required even of arts undergraduates in most British universities.

Despite the problems that remain to be solved, and those that will undoubtedly arise, the future holds out great hope. One only has to look back at the situation inherited by the senior professors to appreciate just how profound a renewal has taken place—a renewal whose fruits are visible in the new Licentiate course. When these men began teaching, they inherited a scholastic theology which was totally isolated from the problems of their contemporary society, and shy of any contact with modern philosophy or humanistic sciences. The poor knowledge of scripture and biblical exegesis on which it was founded prevented its being translated into efficient preaching. Pressure from the Roman Curia militated against the academic freedom which is nowadays taken for granted. Renewal, once opted for, has come about with extraordinary rapidity by Roman standards, and among the elements which have contributed to this renewal in theology one can include the fuller integration of biblical exegesis into systematic theology, the placing of the mystery of Christ at the centre and source of theological reflection, and the strong concentration upon the anthropological implications of the Christian revelation. Particularly notable is the work of Gregorian professors in the area of Fundamental Moral Theology. One can sense very quickly at the Gregorian a deep fidelity to all that has been handed down by the tradition of the Church, without minimising in any way the problems which must be faced if we are to remain faithful. Even more important than academic integrity is the deeply spiritual integrity of the priests who teach there—this is a quality which one remembers long after their material has been forgotten!

Many people are asking whether one should come out to Rome at all for a theological formation. Do the benefits of the Greg outweigh the clear disadvantages of being isolated from one's diocese for the best part of five years or more? These



questions cannot be answered by an appeal to historical sentiment alone, and the Greg is not prepared to live on its past. Already, strong hints are being given that the traditional *laisser-faire* attitude towards academic studies will not be acceptable in the future: a pass at Baccalaureate level no longer suffices for entrance into the Licentiate course, and, no doubt, the demands will become even more stringent. Moreover, it is no longer possible to benefit fully from what the Greg has to offer without a good working knowledge of Italian and at least one other European language. While in the second cycle the Greg is trying to provide as many courses as possible in other languages, it is also trying to ensure that nobody comes to Rome just to follow the courses in his own native tongue. Undoubtedly some features remain over from a less felicitous past, but all the signs would suggest that the Greg will have a significant contribution to make towards the teaching of theology.

JOHN DEEHAN



## CHRONICLE 1973-74

'The proof of the pudding is in the evening . . .'

October 1973, and as inauspicious a start to the year as any, looked at in retrospect. It was very saddening to see Cardinal Heard's rooms empty. The rest of the house was far from empty, with a large intake throughout the house: those in Orders threatened to outnumber the 'have-nots', and concelebrations began to look like visions from the Book of Revelation.

A welcome to Gerry O'Connell, from Leeds, who joins us as tutor, and a word of sympathy for Tom Atthill, who does not join us as tutor, since he is still recovering from a nasty thrombosis he suffered during the summer. And a special word of welcome to Barry Hammett and Nicholas Sagovsky, two Anglican students who will be with us for a semester. Barry comes from St Stephen's House, Oxford, and Nick from St John's College in Nottingham, and they attended courses both at the Biblicum and at the Greg. Representing two very different poles of the Anglican tradition, Barry and Nick were very much at home, and shared as much as circumstances would allow in the life of the college, though it was made clear in the pre-before they came that, regrettably, they would not be able to share our communion. The experiment (since that was the real scope of the thing, with a view of a possible reciprocal move at a later date) really deserves a more lengthy and serious comment than I will give here, but a great deal came from it, and the inevitable and necessary sharing of ideas on many levels helped us all to expand a bit.

The first few days of Holy Week have never been altogether suitable for a retreat, and so Bishop Eamon Casey of Kerry was invited to speak to us on the three days we had free from school at the end of October and the beginning of November. The bishop was a very engaging and amusing speaker, being a very ebullient person and one whose obvious zeal and conviction gave great weight to his words: he had worked in England for many years on the problems of Irish immigrants and their housing problems, and he was very much aware of the pastoral aim of what we are supposed to be doing. It is a pity that his most memorable lines are not really fit to print.

John Metcalfe was ordained in England for the diocese of Leeds, and came back to see us all: *ad multos annos* (they can't change that . . .).

And the usual things happened. The postal services became more and more chaotic: delays in the delivery of wrongly addressed cards from Borneo would be



understandable, but an invitation to join the Rome Sports Association for a rugby practice on the first Saturday in October arrived sometime in February, and the last of Dr Harry Smythe's lectures was delivered before the card giving their timetable. It was of no use to receive a note saying 'am arriving 11 a.m. on 14th', unless the month and year were at the top of the page. One would have been amused to read of the enterprise of the men who, rather than burn letters they did not deliver, or dump them in the river, sold them by the tonstead to a Bolognese paper merchant for recycling, had all this happened somewhere other than in Rome.

And the Italian government fell again, probably largely unnoticed: 'United we stand' has never been its motto, since it seems incapable of doing either.

Before we knew it, it was Christmas again, towards the end of December. Somehow, and quietly, in a dingy garrett, plans were afoot for another pantomime, and at their own personal (and considerable) expense, the producers took Paul Gallagher out one night and finally anaesthetised his sensibilities enough to persuade him to accept the title role in *Cinderella*. Plans were now another foot, and the script was written and rehearsed, though often these two processes took place simultaneously, or in the wrong order—but they *did* both take place, in spite of appearances at times.

In the meantime, in a padded cell somewhere, Chris Lough was trying to bring a spark of life back to the formerly dead art of serious theatre, and getting a cast together for *Charley's Aunt* (well, all right, not *very* serious theatre . . .). Both of these theatrical watersheds were to be reached at Christmas, and putting on two fun-for-all-the-family productions like this looked like raising problems, and it did. Things of the theatre such as sets, props, casts and all the rest would have to serve dual roles wherever possible: Chris Towner and John Ryan went into conference with the producers about what sort of set they could produce to be acceptable both as a drawing-room in Cambridge and parlour in wherever it is that *Cinderella* is supposed to take place. Too long on his back, with paint dripping into his beard and running down his nostrils, put Mr Towner in bed, leaving Mr Ryan to suffer the agony and the ecstasy alone, but he threw himself into the fiction of it all, painting arches that would not stand, in bold defiance of some of Vitruvius' more basic principles.

For five nights the common room was packed to the doors, for three performances of *Cinderella* and two of *Charley's Aunt*, both of which were enthusiastically performed, and equally enthusiastically received. *Cinderella* retained threads of the original story, and added much to this, and the much that it added differed from performance to performance, but by the third night the songs could be sung without the help of a crowd of non-performers standing in the wings whispering the words to those who were singing on stage—this explained the rather unnatural groupings that people fell into during the songs, as they huddled in little knots on the edge of the acting area, with their heads craned sideways.



Though the bricks and panelling were the same two nights later, for the first performance of the play, yet the stage had been completely transformed by two days of hard work, and a lot of ingenuity with potted plants, bookcases, period furniture, suitably tasteless prints and other little *objets d'art* plundered from the *salone*. The performances were most convincing, and rewarded a great deal of hard work on the part of the cast and producer, giving us two nights of excellent entertainment. We hope that this sort of theatre will not be allowed to fade away again, as it had done.

It was towards the end of the Christmas festivities that Digby Samuels, up to this time living rather in the shade of Laszlo Toth, the nut that defaced and disarmed the *Pieta*, shone: at a range of about thirty yards, and armed with nothing more than a piece of decaying fruit, he partially destroyed an important piece of the college's artistic heritage.

A newspaper strike, and Michael Smith is put under heavy sedation.

March 7th marked the 700th anniversary of the death of St Thomas Aquinas, and while some quietly celebrated the mere fact that he was dead, the Faculty of Philosophy of the Gregorian, under its Dean, Father Henrici, went down to Aquino, Roccasecca (more probably his birthplace), Casimari and Fossanova (not where the dance comes from). They did whatever it is that Philosophers do whenever they get together, and this was either nothing, or done under a sort of masonic oath of secrecy. Perhaps they acted out little *vignettes* from Thomas' life and works . . . But all seem to have enjoyed it, if that was their aim in the first place.

Ten days later (March 17th), the feast of St Patrick was celebrated by the college in the village of Pugliano (Frazione di Teano), in Caserta. The college went down *en bloc* (a fifty-two seater) to witness the confirmation of one of the girls from the village, who works in the college, at the hands of Bishop Brewer, who has had firm connections with Pugliano as vice-rector of the college.

As the coach drew up outside the village church, a firework display, reminiscent of the disappearance of Krakatoa, or the initial stages of an Apollo mission, welcomed us in typical village fashion. Posters stuck on village walls and trees reiterated the welcome—*Viva il Collegio Inglese! Viva Mons. Brewer! Viva S. Marcello!* (he hadn't come, but he, too, had certain connections with the place). The proclamation of the Republic, or the signing of the Lateran Treaty probably went off with less fuss in Pugliano than the visit of this English bishop and these forty eligible gentlemen. I suppose one felt a little like Captain Cook. It was a thoroughly enjoyable day for all, and went a long way towards cementing friendly relations between Pugliano and England. On the way back we stopped to greet the Bishop of Teano, who wasn't half as colourfully dressed as the Bishop of Britonia, and he gave us all a glass of wine and spoke at length about the long history of relations between Teano and England.

The threat of a *pasta* shortage, and an all night vigil and novena from Paschal Ryan.



Lent began with an all-night vigil by a little band in the Martyrs' chapel, and at 3.45 a.m. even benediction fails to raise an eyebrow . . .

Since last year, days of recollection had been taken a little more seriously and sensibly than before, and instead of trying to recollect in the college, groups had been formed, and had gone out for the day to houses in or just outside Rome: this practice replaced the three-day retreat which used to take place just before Easter in competition with the rest of the preparation for Easter. The retreat was moved to the end of October, and now, for a couple of days, the recollection groups got out of the college, and away from the 'business', to gather their thoughts for Easter. Montefiolo, towards Rieti, is a little, quiet *Shangri-La* in the hills that is ideal for this sort of thing.

The choir had joined up again with the sisters from *Regina Mundi*, as at Christmas, for the *Triduum*, but even the Alleluia Chorus failed to dispel the sepulchral gloom of S Silvestro for the Vigil.

Among the guests we welcomed this year were the Rectors of the English seminaries, in Rome to confer: Mr John Marshall came to talk, mainly to 2nd cycle, on pastoral counselling, and Leonard Cheshire and Harold Macmillan came to lunch. Cardinal Garrone was our guest for the Martyrs' feast, and later on Cardinal Knox ate with us.

The week before Easter Mr and Mrs O'Dowd were out in Rome to see Philip ordained in the college chapel by Cardinal Sergio Pignedoli: our best wishes go back with him to the diocese of Nottingham.

The colour that David Quiligotti painted his room is apparently the colour of salmon. It is not very edifying.

'Musical evenings' are becoming part of the way of life as she is lived in the college. The Rector took delivery of his mock-leather executive swivel armchair, and of his piano. The armchair went into his room, where he sits and swivels, and the piano went into the Bishops' *salone*, where, from time to time, serious music is played and sung with commendable skill to an appreciative audience. Mike Jackson on the violin and Keith Barltrop joined for some memorable stuff, and with the Rector, Kevin McDonald and Robert Lasia regularly tickle the ivories. Peter Fleetwood was to join Keith Barltrop for a rendering of Rossini's *Miao Song*, but Mr Fleetwood was bitten on the knee by a Dachshund, and the performance was postponed. Though, in general, the standards were high, George Stokes offended many people's sense of propriety with a performance of *Please Sell No More Drink To My Father*, encouraged, perhaps, by Barry Hammett's *The Lass With The Delicate Air*. Ernie Sands' plans to perform his own arrangement of some minor *opus* misfired, thus depriving Bill Ellos of the chance to blow his own trumpet.

Mervyn Tower suffered an infection of the gums, and the ensuing silence drove three insomniac, and convinced another that he had gone incurably deaf.

The official hand-over of house jobs took place this year in May, only because one



could not see any good reason for handing them over before that, despite the weight of tradition. Kevin McDonald and Gerry Murray shuffled off the coils of Senior Student onto Jeremy Garratt and Kieran Conry. The climax of the public meeting that saw the hand-over, and the most interesting few minutes of it, was the demonstration, by the Senior Fire Officer, Christ Towner (remember he had gone to bed earlier?) of the fire extinguishers. Since the conditions in the common room were rather artificial, it was suggested that the retiring Officer, Dave Watson be ignited, to demonstrate what an extinguisher could really do. The suggestion was turned down because of the risk of fire, and instead Officer Towner just pointed the thing away from himself and pressed the handle, releasing a cloud of freezing gas at high pressure, paralysing Edward Matthews, who happened to be sitting nearest the display area. Many wished that he had been paralysed earlier in the meeting.

Even with the college as full as it is, we could not find a really competitive team for anything, though the soccer team did make progress under the capable leadership of Denis Parry, a strong defender, powerful attacker and thug: while Nick Sagovsky was with us he was a great asset. The season's record was not very distinguished, and the second time we met the NAC we suffered defeat at the hands of a team that, reared on steak and milk, was fitter and more powerful. Their style was not very sophisticated, their movements not very subtle; their play lacked a degree of finesse. And yet they still beat us. It's a sign of some malaise when we teach them our national game, and then they come and win. But it's always enjoyable to play up there, because the Americans are very friendly and hospitable: they give you free cool Pepsi, take off their helmets and padding, and laugh and joke about the way they are going to beat the hell out of that tall winger if he tries any more of the rough stuff: while this is going on they are still out on the field, trying to dig the tall winger out of the corner of the penalty area. The Scots are very professional on the field, but this year we did not challenge them: we played them last year, and were not much of a challenge then. Their margin of victory was in double figures. The game against Rome Sports Assoc. was marred by an incident, where John Ryan, playing in goal, met with an attacking player just outside the goal, and suffered a nasty-looking cut to his head: but he was lucky, and the ball went wide.

A few joined up with any team that would have them for a game of rugby, but they remained few. The cricket team did not really play as a team enough to get into any sort of stride, since most of the playing took place during the exam period and before we went to the villa. Dave McGough has left a vacancy at the top of the batting list, but the bowling and fielding are a little more promising. A table tennis table was bought out of public funds for a growing band of devotees, since the old table was not really suitable for a venue for matches with teams from other colleges or institutions in the Rome Sports Assoc. The old table had a patch in the bottom right-hand corner (if you look at it that way) that was like mud; the ball would drop onto this



patch and roll off the edge of the table, while the poor player standing there would swing wildly, and in vain, at the air about two feet above this area, into which the ball should have risen again, to be carried out of the room in a knot, with a bat embedded in the back of his cranium.

In the world outside, there had been months of increasingly intense preparation for the referendum, on May 12th, on divorce. The vote was to be taken on whether the existing law, which allowed divorce, was to stand or be repealed. The vociferous pro-divorce parties encouraged the masses to vote *No*, while the *Si* faction defended the integrity of the family, with the support of the Italian hierarchy: this intervention on the part of the bishops was criticised by Dom. Franzoni, Abbot of the Basilica of St Paul outside the walls, who had already tangled with authority over his degree of involvement with the homeless poor of Rome. Banners over the streets, posters on the walls and big noisy loudspeakers on little noisy cars reminded people of their duty to vote *Si* (no) or *No* (yes)—like bananas, it was to be ‘yes, we ‘ave no divorce . . .’. It was probably true that many did fail to understand the way the option was phrased, but this could not account for the overwhelming victory of the pro party (pro divorce, not pro the repealing of the law). As the returns were coming in from the various regions the outcome was becoming clear, with up to 80% voting for divorce in areas like the Veneto, and just round the corner from the headquarters of the Christian Democrat Party, the communists were singing and dancing in the street.

But the excitement soon died down, and other crises got back onto the front page: ‘austerity’ was still with us, and there were further price rises in coffee, milk (when they delivered it), sugar (when there was any), and so on: Gigi Riva’s performance in the World Cup was a source of concern, and the defeated *Azzuri* had tomatoes thrown at them again: the government fell.

We are very sad to record the death of John Ryan’s brother, Michael, while on a tour of duty with the Army in Northern Ireland.

The end of the year saw many departures: Alan Griffiths, Michael Smith, Gerry Murray and Kevin McDonald went home to be ordained. Leaving to go back to their dioceses are Peter Humfrey, Bill Mellor, Jim Overton, Ernie Sands and Michael Taylor, with Edward Matthews, the first to have gone through the new 2nd cycle course. Dave McGough leaves after three years of scripture at the Biblical Institute, and Vincent Murray after just one year with us completing his Licence. Our very best wishes to them all.

Also leaving us after three years is Father Bill Ellos, S.J., who has been spiritual director to the college while he was writing his doctorate thesis for the Faculty of Philosophy at the Gregorian. The thesis now completed, Bill Ellos goes back to his province of Wisconsin, U.S.A., but will return to Rome for the defence of the thesis. The role of the spiritual director is a very difficult and demanding one, and Bill Ellos



showed himself to be a very intelligent and perceptive man, and his hard work is very much appreciated by all of us. We very sincerely wish him much success and happiness for the future.

The proverb which heads this piece was uttered by the Rector one evening when he addressed the house in the common room, and was subject to some very close and penetrating questioning from the floor, and from Stephen Coonan in particular. From that same evening comes another *bon mot*, even more startlingly original than the first; since it would seem difficult to envisage a situation in which it would be relevant, then it could be as well applied here as anywhere—

‘ . . . It’s all over the bar shooting . . . ’.

HOLINSHED



## VILLA DIARY 1974

*Monday, 24th June.* Perhaps of all villas this present one had the quietest start. Most people travelled up in comfort in one of the many cars, to find the advance party—their job done—sunning themselves by the tank. Villa spag soon became the centre of interest and was quickly demolished, while the senior tutor dispensed an extra stoup of wine to mark the day.

After supper a glass of wine or two was drunk on the balcony to celebrate Mr Ross's birthday, and an unwonted visit from the ubiquitous 'White Hagge' ended by one of the tutors being thrown into the tank, to be joined by another 'in sympathy'. Did he fall . . . ?

Finally we welcomed Fathers B. Murphy O'Connor (brother of the Rector) and Adrian Chatterton as our guests.

*Tuesday 25th.* By tradition a no-bell day, and from all quarters the sounds of straightening out could be heard. The appearance of the villa *horarium* attracted an excited crowd round the notice board; they soon dispersed, however, to more pressing tasks.

The weather continues fine, and after high cirrus clouds had cleared at lunchtime, a blazing afternoon tempted most people to the tank. One party of stalwarts hacked the path down to the lake.

To tea came Bishop Restieaux for his annual stay, and after supper other villa pursuits of liar-dice and Dante groups started once more.

*Wednesday 26th.* The day started favourably, with the arrival of Enzo and two barrels of wine for our villa supply. Lunch was taken in the garden for the first time, and the aforementioned supply was greatly reduced. In the afternoon Father A. Grimshaw brought a party from Manchester on a short visit to the garden.

The television made a welcome re-appearance, and after Germano had erected an ariel on the Rector's balcony a group of enthusiasts were able to watch West Germany beat Yugoslavia by scoring two goals while their opponents failed to score at all, and Brazil score one goal to beat East Germany, who also failed to score. That's life. The Rector highlighted some of the more dangerous aspects of sport by spraining his ankle at volleyball. That's life too.

After supper there was wine on the terrace to celebrate Mr Bagstaff's coming-of-age, whilst the Rector, unable to join in the fun, led a bridge circle in the library.

*Thursday 27th.* A lake-gita day. Unfortunately high winds and an overcast sky ruined the event to the disappointment of all—except perhaps the Rector. Eventually, however, it became fine, and volleyball and swimming became possible. Scrabble,



too, made its first appearance of the season, while in the evening the World Cup continued to attract crowds. Today Holland, by dint of scoring four goals, beat Argentina, who failed to score, and Poland, with one goal, beat Sweden, who *also* failed to score.

*Friday 28th.* The low clouds have finally disappeared, but there is still a high wind, and lazing in the sun is a difficult thing. Many people left for Rome today, forsaking villa spag for cleaning the chapel and other business in the city.

To lunch we welcomed Father Jan Witte, S.J.

Most people had returned by 7.00, and the ref. was once again full at supper.

*Saturday 29th. Festa.* Drinks were taken before lunch, itself a rather lavish affair—*antipasto, canelloni, pollo, formaggio e dolce*, followed by *caffè e liquori* in the garden. After lunch we bade farewell to Mr Sands.

*Sunday 30th.* Before Lauds farewell to Messrs McDonald and Mellor, whose flight was to leave from Naples rather than Ciampino, and to Messrs Humfrey, Murphy and G. Murray, who were headed to England by car.

To lunch came Monsignor James Hickey, former Rector of the NAC, who is leaving Rome to take up office in the diocese of Cleveland, Ohio. *Ad multos annos* and drinks on the terrace.

Later in the day people were torn between the excellent weather—Rome was as clear as anyone could remember, and the hills ringing Bracciano were clearly visible—and the World Cup, where today Holland scored two goals in the time allowed, thereby beating GDR (who failed to score), and, in a very exciting match by all accounts, West Germany scored four goals to the two that Sweden scored, and were declared winners. Some, however, kept to bridge and Scrabble, which are growing in popularity day by day.

*Monday, July 1st.* With the return of the fine weather outdoor activities became possible once more, and we began with lunch in the garden. Messrs Freeman and Firth left us to go to Perugia to study Italian for a month, and in the evening we welcomed Father Hallet and Huber, S.J., who are our guests for a few days.

The large group which went into Rome to continue cleaning the chapel returned in the evening with the *Madre* and a little mail, and news that the Rector's foot has a hairline fracture, and he will have to stay in Rome for a few days.

*Tuesday 2nd.* This day dawned brighter and clear for a lake gita, and having arrived on foot or by car, all groups assembled at 10.30 precisely, and set sail thus (for the record):

Boat 1—Messrs Barnes, Blakesley, Barltrop, Morton and Samuels.

Boat 2—Messrs Crowe, Burholt and Murray.

Boat 3—Revsd Atthill and Chatterton with Messrs Fleetwood and Parry.

Boat 4—Messrs Rusinek, McGinnell, Jackson and Taylor, with Revd Hallett.

Boat 5—Messrs Tower, Coonan and Nelson, and the Revd Huber.



Boat 6—Revd B. M. O’C. with Messrs Davies, Gummett, Ross and Ingham.

Boat 7—Messrs Quiligotti, Bagstaff, Mulligan, Lough and Evans.

Lunch was taken at 12.30 in the middle of the lake, and we docked at 3.30. At the landing stage we met Don Guilielmo from S Lorenzo, who had arrived at 12.30. Nevertheless, he stayed the night, while Father Hallett left.

*Wednesday 3rd.* Another glorious day, and *gnocchi* for lunch in the garden to celebrate the feast of St Thomas—*olim 21 Decembris* as was pointed out on an invitation to *aperitivi* before.

A new volleyball net attracted crowds, while a six-a-side cricket match had to be postponed through lack of numbers. Elsewhere the World Cup reached exciting heights in what were the two semi-finals in all but name: the one goal that West Germany scored was enough to beat Poland, who failed to score, and Brazil, failing to score, were beaten by Holland, who had scored two goals when the game ended.

*Thursday 4th.* A *dies non*. Many people went to Rome, and the rest occupied themselves with volleyball and swimming . . . and heavy drinkin’.

*Friday 5th.* Tusculum mass. An early start for the more determined walkers (including Suor’ Cipriana and *le ragazze*) meant that *cams* were heard departing at 5.30. Others came by a less tortuous route. Revd T. Atthill did the bilingual honours, and a hearty breakfast was had by all. A detour through Frascati was the most popular route back.

Father B. Murphy O’Connor left us in the afternoon after his last plate of villa spag this season.

*Saturday 6th.* As guests today Revd R. Lohan (1966-72) and Revd P. Holroyd (1965-72); both passed through. The former took part in a cricket match in which R. S. A. beat H. M. S. Andromeda by 89 runs.

To stay came Revd Denis Egan from Oscott, only hours behind his namesake, the Revd P. Egan. Monsignor A. Cecchi arrived to stay yesterday, and spent the day on the lake, accompanied by Mr Tower *et al.*

*Sunday 7th.* The first rather blustery day for a long time. Father Karl Huber slipped away after Mass, leaving behind an easily-filled space at the bridge-table. For Mass Father P. Holroyd appeared briefly once more, as did the Vice-Rector. Drinks were taken before lunch to celebrate various birthdays that occur about this time, and long *siestas* had to be curtailed to watch an exciting World Cup Final, in which West Germany scored two goals, and emerged victorious, since Holland had only scored one goal in the same period of time.

*Monday 8th.* A cloudy and very close day. In the evening Father J. Dalrymple arrived to begin the retreat, which got under way after a near-capacity supper. Father A. Chatterton left for a few days in Florence.

*Thursday 11th.* Congratulations to Messrs Burholt, Firth, Fleetwood, Gallagher, Mulligan and Towner, whose candidacy for Orders was accepted this evening.



*Friday 12th.* Congratulations also to Messrs Stokes and Barnes, who became Readers, and to Messrs Crowe, Hardy, Jackson, McGinnell, Rusinek, Samuels and Watson, who became Acolytes this evening. All beadies were on Revd John Short, who arrived this afternoon with Revd Denis Harvey—Revd Short is to take up duties as the new Spiritual Director.

Rocca di Papa was alive with the smell of roast hens and veal, as the goodies for tomorrow's *fiesta* were taken steaming down the high street from the baker to a waiting van, to the amazement of the locals.

*Saturday 13th.* Further congratulations to Messrs Conry, Deehan and Garratt, who were ordained to the Diaconate today. Afterwards drinks, and then a *grande* nosh-up with all the trimmings (cf. *sopra*). In the evening we had just sobered enough to join in a camp-fire supper, which ended in an hilarious 'Hokey-Cokey' and the carrying-off of Don Cecchi. Some, on a flight to Manchester, carried on till the end (about 3.00 a.m.).

*Sunday 14th.* End of villa (boo hoo). Partings were marred by a crash in the Rector's car, in which Mr Ryan was quite badly hurt; he is mending in hospital.

Your weary diarist etc. . . .



## A MATTER OF PRINCIPLE

Since I came to the College in 1969, with a violin and a professed interest in music, I have come under the influence of so many choirmasters that I cannot count them with any degree of accuracy. At that time music in the College was run by the choirmaster and the scholamaster, the latter being traditionally subordinate to the former, though I do not think it ever worked out like that in practice: the two usually co-operated as equals.

When I arrived, Peter Humfrey had just taken over as choirmaster from Stephen Dean, and Chris McCurry had, I think, been scholamaster two years. Peter held the job two years, getting to know the musical and liturgical calendar in the first, and being more creative in the second. It was a struggle nearly all the time, though not entirely unrewarded. I feel that any judgment of that period should be favourable, for although much music was retained from the early days of the change to vernacular liturgy (music with a characteristically modal sound, a remnant of the sound of plain chant), much music was retained, also, from the couple of years that immediately preceded his appointment. This is the music of Stephen Dean, Chris McCurry, Tom Atthill and others. It is characterised by a wide variety of styles, indicative of a search for a style of music that might last, and perhaps found a tradition of music for the liturgy in an English Catholic style.

A great volume of music passed into Peter's hands, and he used it well. He was helped in this by Chris McCurry, and the music that they produced shows the good working relationship they had. An example of their work is the booklet we use for sung Vespers on Sundays; the psalm tones are from Bevenot, and the rest is original. It has served us well.

At this time, there grew up a great interest in the possibility of the use of guitar in the liturgy. As a style it came late to the English College, but that was no fault at all, and we found ourselves with three very fine guitarists in Ernie Sands, Rick Lohan and John Marsland; combining their many talents they produced a corpus of hymns and spiritual songs of a very high quality. As a period of creativity it lasted about three years, and much of what was written in this time has now been collected and published in a book entitled *Awake Sleeper*.

In these two years the schola flourished under Christ McCurry. It was about 24 voices when I arrived, and diminished as the numbers in the College diminished. We joined forces with the sisters in the English-speaking section of the *Istituto Regina Mundi* for the canonisation of the Forty Martyrs. It is a relationship which has



proved to be of incalculable value for all concerned, and now the members of the schola get the opportunity to sing SATB music, as well as their own TTBB choral music.

Towards the end of Peter Humfrey's time as choirmaster, there came to the surface questions that had always given attention during his term of office, but which were demanding even more serious attention now that he was thinking of retiring. Where was the music going? Were the proportions between guitar music and the other music right? I feel that, perhaps, they did not ask the most important question—was there *too much* music? This is not as strange a question as it might seem, for I think that we were getting to the stage, quite unwittingly, where music and liturgy were being too closely identified. In other words, people would say that the liturgy was good if the music was interesting or well-performed. The *post mortem* after the Sunday Mass could sometimes be uncharitably frank. This was very distressing for everybody. The choirmaster's job was (and still is) a lonely job and a thankless task. Peter decided that he had done all that he had set out to do, and so he retired. Alan Griffiths was appointed.

Music in the College took a new turn. We had wanted a change, and Alan gave us the new music that we wanted. His search for music was wide-ranging, and it cut across many traditions. We sang Psalms and Magnificats from the Anglican tradition, Alleluias from the Russian, and much music from the French tradition. It was very attractive. But after a year people became restless, and nobody could really say why. I feel now that we had lost contact with our own Catholic tradition to a great extent; we gained a great wealth and richness in our music, but largely at the expense of what had gone before.

The guitar music which had successfully been finding a place in the liturgy took a pause for breath under Alan. It may have been in some way forced by a conservatism on the part of the choirmaster and the College, or it may just have happened like that anyway—it is difficult to say—but it did not cease to be very creative, and many songs were written in this period which stood us in good stead later.

Chris McCurry had passed on the College TTBB schola to Peter Carr, but had retained control, as founder director, over the *Regina Mundi* choir. After a short while—at the beginning of 1971—I took over the schola from Peter Carr, and the *Regina Mundi* choir from Chris McCurry; meanwhile, we were thinking about the future of the musical tradition of the College and where it was going. We desperately wanted and needed to get back to an English tradition and establish that tradition in the College.

Towards the end of the academic year of 1972 we decided to tackle the problem of the organisation and coding of the music by putting it in the hands of a committee headed by the (then new) Rector.

Needless to say, it went the way of all committees. It did not work for a number of



reasons: the first was that nobody on the committee had any faith in it, and honestly did not really want it to work. The second reason was that although we were all able to keep an eye out for new music and then bring it for discussion with the celebrants of the various community Masses, there was only one person who knew what was available, and he was the choirmaster. The rest of us felt useless, consequently, and when the committee was disbanded this was seen to be the case. The third reason was that nobody wanted to take the initiative for fear of disturbing the other members of the group—so nothing got done.

The situation would have turned sour, I feel, if it had not been for the guitarists, who came forward with a wealth of music to keep its place in the liturgy in an effective way, doing much to calm things down. But then people got tired of too much guitar music, and we started to look for other things: but the committee was of no great help in this situation.

By this time I had almost entirely retracted the schola from the liturgical scene. It was a deliberate act, for I could not see any opening in the situation which would allow me to put on the sort of music a choir ought to perform. So I contented myself with the decreasing number of outside 'functions' and with the Carol Services at San Silvestro and at the British Council. By this time, too, we had gained ourselves a regular place at the Papal Mass on Easter Sunday. We did manage to preserve interest in well-performed music, and the choir grew very able. This made it very easy to give a good lead in the liturgy when all the political problems sorted themselves out. I now feel justified for doing what I did, i.e. changing the function of the schola for a short time, making it less a liturgical instrument. In the light of what transpired later, I feel that we may have been on the right lines for the solution to our problems.

In May 1973, Alan Griffiths was again put in sole charge of the music. A great deal of new music was put on. By this time the guitarists had lost some of their best players, and that side of things became rather quiet. We were still looking to the future.

With this in mind, Michael Murphy was appointed in the summer of 1973. This gave him the summer to think about it and to get a few ideas from people. And during this time certain principles emerged: we were learning a little from what had gone before. Briefly, these principles were that the College music should be:

- 1) good music,
- 2) not too difficult, and
- 3) very, very well practised.

If any of these points was compromised, one could be sure that the music would become a distraction, and that rather than providing a vehicle for the prayer of the individual and the community, it would hinder it: this would be a great disservice to the people in the liturgy, and a disservice to the art.



But these are nothing more than general musical principles that any practising musician follows anyway. They are obvious when one comes to look at them, but it was a long time before we felt the need of them in our own musical practice. It just took somebody to take time off to work them out. They do not provide the real solution, but they are the pattern for one. Added to these, we decided that the music we suggest should be varied, but within the English tradition. We were looking to the future both to establish a tradition in the College, and to ensure that it was the same tradition that was growing in England, so that priests going home from the College would be able to take with them a sure grounding in the tradition of English Catholic liturgical music. The obvious way to do this was to build up a music library of contemporary English church music, mainly, but not exclusively, of the Catholic tradition. Accordingly, with the support of the Rector, we came to an arrangement with the Royal School of Church Music and the Church Music Association, whereby they send us Commons of the Mass (and other occasional pieces) as they are published. Out of this growing stock of music we can then choose what we can do, according to the principles we set ourselves.

We have only just started, and only time will show whether we are accurate in our reading of what has gone before us. We have merely abstracted principles from the trends of the last five years, and we owe it to the good work of the previous choir-masters that we have such a rich heritage. I am confident that we will be able to capitalise on it. If we have learned anything, then I think we have learned that if our liturgical music is going to be in any way effective, it must keep rigorously intact the artistic and aesthetic principles of music, and it must also preserve the liturgical spirit of the community—but both must be of equal and the highest importance. Then our music will be achieving its highest aim, the worthy praise of God.

MICHAEL JACKSON

(The publication of *Awake Sleeper* should take place about the same time as the publication of this number of THE VENERABLE—Ed.)



# CATALOGUE OF THE ARCHIEVES OF THE ENGLISH COLLEGE, ROME

<i>Liber Number</i>	<i>Size</i>	<i>Title, period and contents</i>
513	50 × 39	Libro Mastro della Ven. Missione Inglese dall' anno 1783. 1783-1795 (inventory of expenses).
514	36 × 25	Registro de Mandari par la Ven. Missione Inglese di Roma. August 4, 1773-November 19, 1797.
515	36 × 25	Entrata ed uscita della V. Missione Inglese nelle mani del Sig. Giuseppe Cini. 1793-1798 (accounts).
516	36 × 25	Entrata ed uscita di Caffa dei Beni della Ven. Missione Inglese di Roma per uso della Amministratore di Monre. 1782-1799 (incomplete).
517	36 × 25	Entrata ed uscita Inpotere del R.S.D. Stefano Felici, Viceprefetto della Ven. Missione Inglese di Roma. 1787-1798.
518	36 × 25	————— 1792-1797. Accounts (various Latin MSS., period 1785-1797; Puzzolana and Magliana property affairs).
519	36 × 25	Entrata ed uscita del V. Collegio Inglese nelle mani del Sig. Giuseppe Cini Esattore. 1793-1798.
520	36 × 24	Saldo dei Contia e Debbitoria Spettanti al Ven. Collegio Inglese di Roma. 1794-1800.
521	27.5 × 20.5	Registro dei Depositi del Sagro Monte della Pieta di Roma in Cr'di del Collegio e Missione Inglese a libera Disposizione dell Em.o e Rino Sig. Cardinale Andrea Corsini Protettore. 1783-1795.
522-537		Entrata ed Uscita. 1787-1877 (not in perfect chronological order).
538	47 × 35	Libro Mastro Provisorio del Collegio e Missione Inglese. (Also contains Rubri Cella Nov. 1799-1805).



<i>Liber Number</i>	<i>Size</i>	<i>Title, period and contents</i>
539	36×25.5	Saldo dei Conti delli debitori appartenenti alla Ven. Missione Inglese di Roma. 1787–1800 (also contains Rubricella della Missione).
540, 541	43×31	Debitori diversi dell'Entrate in Montelozio spettanti alle Ven. Missione Inglese di Roma. 1792–1800.
542	35.5×25	Libro dell'Istromenti del Collegio e Missione Inglese di Roma. 1799–1815.
543	35.5×25	Rincontro del Sagro Monte della Pieta di Roma spettante al Ven. Collegio Inglese di Roma. 1776–1797 (two vols.).
544	35×26	Registro de'Mandati del Collegio e Missione Inglese di Roma. 1801–1816.
545	28×20	Bilanci degli anni 1798 e 1799 del Ritratto a Spesa della Vigna alla Magliana di pertinenza del Ven. Coll. Inglese amministrata del Sig. Giuseppe Cini. 1798–1799.
546	29×20	Bilanci degli anni 1798 e 1799 del Ritratto e Spesa della Vigna alle Magliana di pertinenza del Ven. Coll. Inglese amministrata del Sig. Giuseppe Cini. 1798–1799.
546	29×20	Ricente Diverse che appartengono all'Entrata ed Esito del Sig. Cini, 19.11.1799–21.4.1801. 1799–1801 (numbered 1–252).
547	29×20	Ricente ed altri documenti appartenenti al Conto di Cassa in potere del Sig. Cini, e due giustificazioni del Sig. Camillo Branchini, Esattore. 1801 (numbered 104–105).
548	29×20	Ricente ed altri documenti appartenenti al Conto di Cassa del Sig. Cini. Depositano dal 1.1.1802–31.12.1802. 1802.
549	32×23	Accounts of College Property. Descriptions of same. 1818–1828.
550	33.×523.5	Storici e stato patrimoniale del Ven. Collegio Inglese. 1824.



<i>Liber Number</i>	<i>Size</i>	<i>Title, period and contents</i>
551	31.5×21.5	Status et Nomina Superiorum et Alumnorum. 1923–1924.
552	38×26	Alumni (post First World War).
555	38×20	Register of Students at St Mary's Hall, Stonyhurst. 1940.
556, 557		Missing.
558, 559	28×19.5	Liber Iuramentorum. 1837–1913.
560		Missing.
561	35×23.5	Ven. Collegio e Missione di San Tommaso dell'Inglese in Roma. Registro dell'Istrumenti stipolati dall' anno 1817.
562	24×18	Document granting Giles' Doctorate. 1857 (with seal).
563	24×18	Document granting Howard's Doctorate. 1858 (with seal).
564	27.5×21	Accounts of Joseph Humble, Francis Azzopardi, Edmund Sower, James Bond, Henry Davey, Walter Buckle, John Wise, Alfred Pigott, John Fitzgerald, Joseph Bans, Thomas Roskell, Thomas Bennet, Stephen Perry, Thomas Drink- water, William Talbot, and Charles Graham. 1844–1855.
565	28×21.5	Address by Cardinal Acton on becoming Protector of the College, April 10th, 1842.
566–575		Libellus de Missis Solemnibus. 1821–1907.
576		Missing.
577	38×25	Sacrae Functiones Ven. Collegio Anglorum. 1926–1939.
578–582		Liber Hebdomadarius. 1939–1940, 1940–1960 (Rome), 1932–1939, 1947–1954 (Palazzola).
583–586		Missing.
587–592		Minute Books of the Debating Society. 1841–1901 (including the Blue Book of the Society).
593–597		Minute Book of the Grant Debating Society (1922–1950) and of the Grant Literary Society (1925–1939). (The books are interdispersed).



<i>Liber Number</i>	<i>Size</i>	<i>Title, period and contents</i>
598-599	21 × 16	Literary Society Minute Book. 1945-1947.
600	20 × 16	Diary of Master of Ceremonies. April 1942.
601-602		Missing.
603	20 × 15	Sacristan's Guide.
604	23 × 18	Second Sacristan's Guide.
605	21 × 16	Diary of M.C. 1939-1940, 1946-1950.
606-608		Missing.
609-610	16 × 10	Copy of the Will of Samuel Giles.
611		Missing.
612-614	30 × 22	Libro della Congragazione del Ven. Collegio Inglese e Missione Inglese di Roma. 1810-1811, 1814-1823.
615-617		College Register. 1820, 1824-1841, 1869-1870.
618	31 × 21	Ven. Collegio Inglese Verbale della Adunanze dei Deputati alla Disciplina e alla Economia. 1917-1924.
619	32 × 22	Diary of the 'Consiglio di Amministrazione' of V.EC. 1918.
620	28.5 × 20.5	Report on the first session of the Lawsuit Mons. Gulielmo Giles v Signore Eugenia Bennicelli ed altri. 1897.
621	35 × 23	Rincontro del Monte del Ven. Collegio e Missione di S. Tommaso delg'Inglese di Roma. 1817-1834.
622		Missing.
623, 624	36 × 24	Registro degli Ordini. 1817-1849.
625	29.5 × 21	'Coppialettere'. 1848-1851.
626	28.5 × 21	Dichiarazione delle Patanti dei Luoghi di Monte.
627	22 × 17	MS Rules of the Oblates of St Charles.
628	40 × 27.5	Colletti per la Erezione della nuova Chiesa di S Tommaso di Canterbori and other accounts. 1864-1881.



<i>Liber Number</i>	<i>Size</i>	<i>Title, period and contents</i>
629	38 × 27	Mass obligations. 1918–1919.
630	28 × 19.5	Collections of the Sermons preached on St Stephen's Days. c. 1840–1870.
631	27 × 19.5	1. Copy of Gregory XIII's Institution of the V.E.C. 2. Observations on College Rules by N. Wiseman. 1837. 3. Rules of V.E.C. 1818.
632	27.5 × 21	1. Notes on College procedure, ordinations etc. c. 1850. 2. Notes on students, clothes list.
633	20 × 14	Journal. 1843 (and later notes, 1858, 1860, 1862, 1867).
634	29 × 23	Obit book of V.E.C. (Original copy, with additions made in 1920s).
635, 636		Missing.
637	27.5 × 21.5	Library Rules as modified by the General Meetings of November 1855 and February 1864, and other documents concerned with the Library.
638, 639	18.5 × 21	Accounts of the Students' Library. 1819–1868.
640	24.5–20	Students' Pensions, English College. 1911–1917.
641	22.5 × 17.5	List of meals served in College. 1887–1889.
642	22 × 16	Meditations. 1838.
643	10 × 11	Sketches (1893–1902) and Sketches by J. J. Hally (1902).
(a & b) 643	15.5 × 13	Stonyhurst Gita Book. 1940–1946.
644	23 × 19	Memoriae Romanae et Coll: Angl: by Francis Goldie, S.J. 1860.
645, 646		Sketches (including Giles' sketch book).
647	20 × 14	Document granting Dominico Maria Sauignono the right to teach. 1720.



<i>Liber</i> Number	<i>Size</i>	<i>Title, period and contents</i>
648	22 × 16	Visitors' Book (1860) on Wiseman's visit to Rome.
649, 650	28 × 21	Transcripts of Bishops' Agency Papers, and of Papers relating to the refoundation of the College. 1812-1822.
651-654	48 × 19	Pro Ecclesiae S Thomae Nationis Anglicanae. 1788-1791.
655		Missing.
656-660	48 × 19	Pro Ecclesiae S Thomae Nationis Anglicanae. 1793-1795, 1797-1798.
665-678	34.5 × 12	Mass intentions. 1803-1809.
679		Missing.
680-694	34.5 × 12	Mass intentions. 1810-1818.
695	42 × 15	Pro Ecclesiae S Thomae Nationis Anglicanae. 1818-1850.
696-727	34 × 15	Mass intentions. 1819-1850.
728		Missing.
729-780	34 × 15	Mass intentions. 1852-1904.
781-874		Missing.
784-790	35 × 15	Mass intentions. 1913-1917.
791		Missing.
792-797	34 × 15	Mass intentions. 1920 × 1967.
798	31.5 × 22	Registro delle Rette dei Convittori del Collegio Inglese. 1865-1870.
799	30.5 × 23	Registro, riscossioni e pagamenti dal'anno 1.6.1869 al 31.12.1894, Rettore O'Callaghan.
800	32.5 × 23	Conti delle Vigne di Monte Porzio Coltivate per Conto del Collegio Inglese, dall'Ottobre, 1888 al 1885, dopo l'afatto col Sig. Enrico Butti.
801	31 × 22	Registro Vigna della Magliano dall'anno 1878 al 1892.
802	38.5 × 27	Registro dei Censi Carroni ed altri Assegni fissi rislossi dall'anno 1876 al 1903.



- 803 38.5×26.5 Registro dells corrisposte pagate dagli inquilini delle case dall'anno 1876 al 1903.
- 804 27.5×19.5 London Joint Stock Bank.  
1865–1912.
- 805 14×9.5 Offreuves pour l'Eglise de St Thomas de Canterbury a Rome.  
1864.
- 806 17×11 Account of Monies received and expended on behalf of the Church of St Thomas of Canterbury: H. O'Callaghan, Treasurer.  
1867–1888.
- 807 18×11.5 Subscriptions for the rebuilding of the Church of St Thomas of Canterbury, Rome.
- 808 12×8 Visitors' Book.  
c. 1880.
- 809–812 22×17 Wiseman Society summaries of Papers.  
1928–1958.
- 813 20.5×15 Student's Diary, 1770, with transcript by H. E. G. Rope.
- 814 20×14 Diary of Casemore May–Oct. 1771.
- 815 18.5×12 E. Heppenstall's Book.  
1821–1828.
- 816 20.5×17 Diary of Revd John Kirk.
- 817–820 Talbot's Diary.  
June 1845–Sept. 1850; Sept. 1846–Aug. 1847; Nov. 1855–Dec. 1855; July 1852–Dec. 1852.
- 821–822 23.5×19 Diary of G. Johnson.  
Aug. 1851–Jan. 1852; Jan. 1855–Jan. 1854.
- 823 16×9.5 Diary of A. C. Stanley.  
1855.
- 824 18×11.5 Roman Diary (Bishop Burton).  
1884–1890.
- 825–827 22×18 John King's Dairy.  
1899–1904
- 828 18×11.5 Reminiscence and excerpts from the Diary of Canon Burke.  
1898–1905.
- 829 15×9.5 Diary of A. E. Hazlehurst.  
1901–1905.
- 830 27.5×22 Diary of Luke Sherrin.  
Jan.–Feb. 1902.
- 831–833 Senior student's Diary.  
1930–1944; 1949–1956.



834	30 × 20.4	Senior Student's Vade Mecum.
835	16 × 10	Index Librorum Prohibitorum Bibliothecae Ven. Collegii Anglorum de Urbe.
836	36 × 24	Library Stock List.
837	32 × 22.5	Accessions Register of Library. July 1917–March 1968.
838	28 × 21	Notes on diverse topics. 19th Cent.
839	28 × 21	Panegyric on St Winifred.
840	19.5 × 14.5	De Divina Gratia ad Primam Secunda D. Thomae. Latin MS.
841	40 × 29	Stock list of third Library (shelves 50–91). Pre First World War.
842	23 × 19	Notebook on Edward Howard. St Mary's College. 1845.
843	26 × 19	Notebook of theological Theses.
844	23.5 × 19	Sick Book of St George's district and Theological Notes. 1848 and after.
845	22 × 17	Notebook, theology and philosophy, and diary. c. 1850.
846	23 × 18	Notes on Retreats given at V.E.C. 1889–1895.
847	9.5 × 15	Notebook—episcopal functions at High Mass, notes for conferences etc. 1900.
848	20 × 15.5	Apostleship of Prayer Register of Associates (1892–1925) and accounts and observances.
849	17.5 × 11.5	Concert Wine Logbook: accounts of wine for functions in the Common Room. 1947–1956.
850, 851		Visitors' Book. 1876–1883, 1893–1902.
852	31.5 × 21.5	Visitors' Register. Card. Bourne. 1911–1921.
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- 950–964 Chi lo sa? The Inner History (editor's notes):  
950 Vol. 4, 1927.  
951 a & b Vol. 6, 1929 (not identical),  
952 Vols. 13, 14; 1936–1937.



<i>Liber</i>			
<i>Number</i>	<i>Size</i>		<i>Title, period and contents</i>
			953 not allocated.
			954-956 Vols. 17-45, 1939-1963.
965			Typed editorial notes for <i>Chi lo sa?</i> 1959-1962, 1965, 1967.
966			Missing.
967-1058	26 × 20		Six series of bound papers in brown paper wrappings. First series, 967-992: <i>Conti e obblighi artisti e bottegari.</i> 1565-1772. Second series, 993-1018: Receipts. 1599-1762. Third series, 1019-1025: <i>Missione e giustificazione.</i> 1744-1797. Fourth series, 1026-1028: <i>Collegio giustificazione.</i> 1744-1797. Fifth series, 1029-1040: <i>Rettore—giustificazione diverse.</i> 1773-1797. Sixth series, 1040-1058: <i>General accounts.</i> 1739-1792.



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