

**THE
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EDITORIAL

"It is true that the times are bad, but, God is very good", wrote the Rector fifty years ago. "My meditations continued as I strode along on that hot afternoon towards Palazzola. The sound of a bell came across the water. It is the end of siesta, and my men are gathering in the Church of Our Lady of the Snows... What remains then to be done at Palazzola? More rooms? Not just at present, but the old rooms must be restored, otherwise they will fall to ruin... Palazzola shall be, with God's help, what it ought to be. There shall be a clean house in good repair."

Fifty years later, Mgr. Godfrey's dream is being realised. By the goodness of God, and the generosity of our friends, Palazzola is once again "a clean house in good repair." Rome has seen another Holy Year. From Rome has been promulgated a new Code of Canon Law. The 6th World Synod of Bishops has met and urged the Church and the world to convert to God. For the sixth century running, the Venerabile has played host to countless pilgrims from England and Wales, and provided a home for those who have been called to Rome to contribute to the Synod or to learn about the new legislation. And the College has a new Rector. To Mgr. George Hay, we would express our deepest gratitude for all he has done to leave not merely Palazzola but the Venerabile itself, in every sense, "a house in good repair." We wish him joy and happiness as he returns to the mission in Plymouth. To his successor, Mgr. John Kennedy, from the Archdiocese of Liverpool, we offer heartfelt congratulations, and our prayers for his ministry among us.

It is our hope that in this edition of The Venerabile we might convey to former students and friends something of this "extraordinary Holy Year of our Redemption" as experienced in Rome; and thereby strengthen the link between present students and staff and the wider College community of those already at work in England and Wales.

The cover illustration is of the official Holy Year medallion



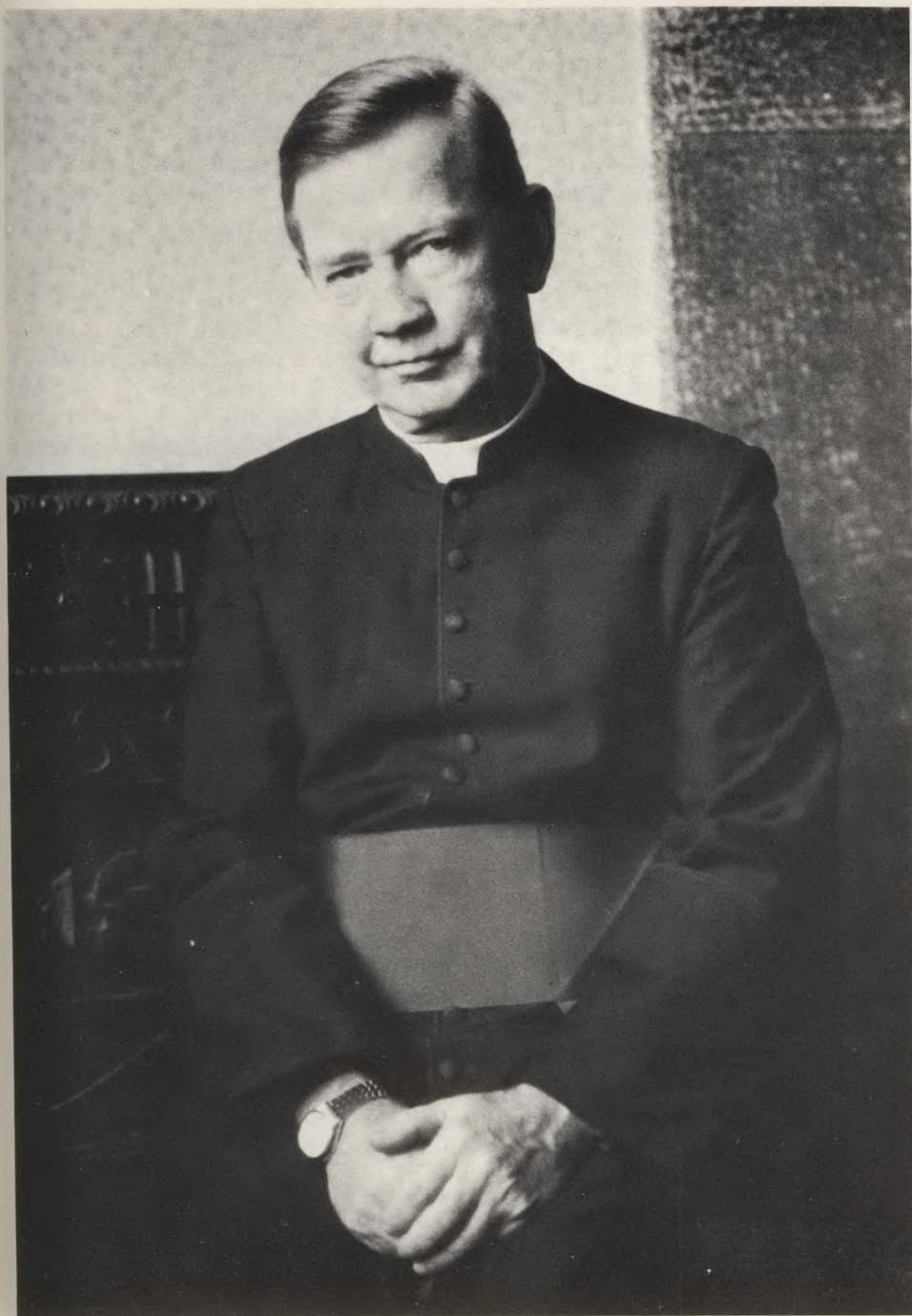
MGR. JOHN KENNEDY

FAREWELL

An image which comes to my mind when thinking of George as Rector is the familiar one of him standing outside the refectory after Visit, by the marble-topped table, rolling a cigarette and making appointments to see lecturers-to-be; an ordinary scene in the daily administration of the College. If it is the qualities which he brought to humdrum tasks which gain first mention, it is because they primarily are what determine how we students will remember his rectorship. Naturally self-effacing, he displayed most of all in his relations with the students not the authority which belonged to his office nor the keenness of wit which made him such a formidable opponent in *Scrabble*, nor the academic competence, particularly as an historian, which has contributed much to this magazine but rather his genuine pastoral care for each student, his kindness and his conscientiousness which meant that every decision affecting the life of an individual student was difficult and often exacted a toll of pain and worry. For an argumentative student it was possible to discuss only the objective good of a decision, never the care or motives which gave rise to it. On occasion as Senior Student, one was led to enquire a little deeper and the discovery of just how much prayer and thought had been given was humbling and itself served as an example of priestly ministry.

Since his own character tended to play down his visible achievements and the grand events which now form part of the history of the College, it is as well to mention some of the more notable examples here. While he was Rector, the appeal for the College was launched, managed and reached its target. Part of this provided for the improving of the Villa, work which is already nearing completion. In 1979, the College celebrated its fourth centenary in grand style and was visited soon after by the Holy Father. The College Church of St. Thomas of Canterbury was dedicated in 1981, marking the end of a long and careful process of consultation, discussion and work on the re-ordering of the Church, a process which required from him many decisions for which he bore ultimate responsibility; a responsibility which he bore with generosity.

The dedication of the Church and the visit of the Pope have now been



MGR. GEORGE HAY

recorded in plaques with the customary line informing future students and visitors that George Hay was Rector then. What will be inscribed on the hearts and minds of those students who trained under him, however, will be his fostering of the life of the College, his devotion to the many evenings of entertainment or discussion, his encouragement of the many forms of pastoral work undertaken, his persistent but patient urging of fidelity to study and to prayer and his continual insistence upon the ordering of all things in the life of the College to an awareness of its purpose as a house where men learn from each other to appropriate and deepen in the call to serve God as priests.

Timothy Finigan

THE MARTYRS OF '84

On 12th of February we celebrated the fourth centenary of the death of three College martyrs: the Venerable George Haydock, Blessed Thomas Hemerford and Blessed John Munden. The three of them had been tried together and found guilty of treason. They were to be executed by hanging, drawing and quartering. They rose early on 12th February 1584 to offer Mass before being drawn on a hurdle from the Tower, across the City to Tyburn Hill. There Haydock was the first to mount the scaffold. The Sheriff asked for the last time if he would not confess his treason and beg the Queen's forgiveness. With the rope round his neck, he replied, "I do call God to witness unto my soul that of the crime whereof I am accused I am altogether innocent, and that therefore there is nothing for which I can ask pardon." And he continued, "I take her for my lawful Queen, I have said this morning these many Paternosters for her and I pray God she may long reign Queen."¹ Haydock was not allowed to hang long before the rope was cut and he was disembowelled while still conscious. All this took place before the eyes of his companions, Hemerford and Munden, who themselves awaited the same fate. Bridgewater, their contemporary, noted that they found a source of strength in Haydock's constancy, and consolation in the thought that they had him, in heaven, a spectator of their combat.²

George Haydock was born at Cottam Hall, in the Parish of Preston, in 1556.³ At seventeen, he entered the English College at Douai, where his uncle, William Allen, was Rector.⁴ When the English College was transferred to Rome in 1577, Haydock was among the first students to make the move. We know very little of his time in the seminary, either at Douai or in Rome. What we do know is that he enjoyed poor health, and that this eventually forced him to return to England before he could complete his studies. He was ordained deacon in Rome; and ordained priest in northern France, on his way back to England.

He arrived on English soil only two weeks after saying his first Mass. In London he was soon turned over to the Protestant priest-hunters, by a former Catholic friend who had since renounced his faith. Brought to the Star Chamber, Haydock refused to renounce his allegiance to the Pope; and so was committed to the Tower of London. There his health deteriorated still further; but, in spite of this, as well as frequent torture, his spirit never broke. For two years he sustained his fellow prisoners

with the sacraments, till he was brought to trial with Hemerford and Munden.

Hemerford and Munden were both natives of Dorset; and both Oxford educated. Hemerford was born in 1554, and, at 23, graduated from St. John's College in Law. Five years later he offered himself for the priesthood, and entered the English College (Rome) in 1580. He returned to England, a priest, in 1583, and was soon captured. The fact is recorded in a letter from one Mr. Holland dated 28th of December of that year: "in Hampshire, Mr. Hemerford was obliged to stay in a certain village whilst the smith put a shoe upon one of his horse's feet. In the mean time a malicious heretic passing by, and considering the man, affirmed that he was the priest that had preached in the barn; and upon this account presently apprehended him. So Mr. Hemerford, in a moment, lost both his horse and his liberty; and afterwards, for being a priest, was put to death and obtained at London the crown of martyrdom."⁵

Strictly speaking, John Munden was never a student of the College, but lived *extra collegium* at the Pope's expense. Born in 1543 at Mapperton, Dorset, he was admitted to Winchester School in 1555; and proceeded to New College, Oxford, of which he became a fellow in 1562. Ejected, on religious grounds, he taught in Dorchester for many years, before entering the College at Douai in 1580. He arrived in Rome in 1581, but studied there only a year before returning as a priest to England. He was arrested on landing at Dover but allowed to escape on parting with £15. However, he was captured again on the highway near Hounslow: the same letter of Holland records how Munden met with a Counsellor Hammond on the highroad from Windsor to London, who recognised him and arrested him. Munden was conveyed to London and committed to the Tower, where he joined Haydock and Hemerford.

Together, they were condemned, not for the treason of plotting against the Queen, but for the treason of being Catholic priests. They were condemned under a Statute of 1581, making it a treasonable offence to "withdraw any of the Queen Majesty's subjects... from their natural obedience to her Majesty or to withdraw them for that intent from the religion now by her Highness' authority established."⁶ On hearing their sentence, Haydock, Hemerford and Munden joined in reciting a "Te Deum Laudamus." They were returned to their prison in the Tower, to be drawn from there on a hurdle to Tyburn six days later.

Editors

¹ A.R.S.I. Anglia 37, Hist Angl. VIII, f. 7r.

² Bridgewater, *Concertatio Ecclesiae*, ff. 138v-139v.

³ Deduced from an entry in the *'Liber Ruber'*, English College Archives, Lib. 303.

⁴ George Haydock's mother, Helen, was the sister-in-law of Cardinal Allen. (*The Haydock Papers*, p. 7, Yelverton MSS, Brit. Mus. Add. 48029 f. 124).

⁵ A.R.S.I., aug 37.f. 213.

⁶ 23 Eliz. Cap. I.1.

THE ENGLISH COLLEGE ROME APPEAL

In November 1980 the Hierarchy of England and Wales approved the launching of an Appeal for the English College Rome. This decision came after many discussions and false starts. As early as 1977 plans were considered for an Appeal to coincide with the celebration of the Fourth Centenary of the College in 1979. The centenary year would have been the ideal time to launch an Appeal, but in February 1978 it was seen that it would be unwise to attempt such an important project when the Rectorship of the College had just changed. The preliminary work was certain to be very demanding, requiring frequent visits by the new Rector to England on Appeal business. So the plans to have an Appeal for the College were put on one side, but only temporarily. In 1980 the matter was raised again. The reasons for contemplating an Appeal were as compelling as ever.

Far back in the mists of history, the Venerabile may have been a well-endowed, financially healthy foundation. Supported by Papal patronage, owning land and property in Rome and Italy, the College would have generated from its own resources income with which it provided for the education of men for the priesthood. In fact, a closer look at the evidence suggests that even in the 17th and 18th centuries, short spans of fat years were interspersed with lengthy periods when the years were lean and administrative commissions to look into a parlous state of finance and organisation were not infrequent. Certainly by the beginning of this century there was no question of the College's own income supporting the students. Land and property had finally disappeared in the aftermath of 1870. *Fees* actually had to be charged to the bishops for their students. The College buildings required extensive maintenance and modernisation. More than one Rector found himself travelling in England in search of funds for one need or another. More than one Appeal was launched upon the Catholics of England and Wales.

The fact that the College's need for finance in 1980 was not a novel experience however did not make it any easier to resolve. What specifically was the situation? Since the Second World War a far-reaching modernisation of the College buildings in Rome had been carried through by successive administrations, most recently with the generous help of two large grants from the Bishops. Despite this the fabric of the

buildings will always require high expenditure on maintenance, both because the buildings are 300 years old and because as listed historic buildings in central Rome work must always be done in keeping with the original style and materials. The College does not have capital resources or endowments from which even modest sums can be forthcoming to meet the cost of this kind of work.

When one turns to look at annual running costs against current income the picture is similar. With great effort and imagination the annual income of the College other than from fees had been built up during the previous decade until it now met almost 40% of expenditure. The main source of extra income had come from receiving Pilgrim groups into the College in the summer months. In 1979 this was brought to an abrupt halt by the Italian authorities on the grounds that the College was not properly licensed to do this. As a result £ 45,000 was to disappear immediately from our projected income in 1980. At the same time Italy was in the grip of 25% inflation, which has since dropped to "only" 16%! It is hardly surprising that between 1979 and 1983 the College fees increased by over 55% and yet in 1983 there was still a deficit on the income and expenditure account. How could an Appeal help?

The main purpose of the Appeal would be twofold. First it would aim to produce money which the College could invest in its existing assets in ways that would boost our ability to earn income other than fees. This would help annual running costs. Secondly, to enable the College to build up a modest reserve fund which could be available for emergencies demanding major repairs to the fabric of the building — a Capital fund.

In 1980 therefore, for the second time, the firm of Craigmyle and Co. were invited to advise us on the feasibility of an Appeal for the College and how we should go about it. To prepare a convincing plan for the launching of an Appeal we must formulate answers to these questions:

What do you want the money for?

Who is going to give it to you?

Who is going to convince them to do so?

In other words a successful Appeal must begin by identifying the case for an Appeal, the potential donors to be approached, and the organisation and Appeal committee who will work for its success. From the start it was seen that by comparison with most Appeals, for schools, for hospitals, for Cathedrals, the College would face particular difficulties in each of these three areas.

There was an ambiguity in the first one, the aims of the Appeal. A significant need was for the College to build up a Capital reserve fund. But this is the most difficult way to ask for donations. On the other hand, if the Appeal concentrated on projects more likely to attract donations, how would this help the underlying financial position?

The second issue, potential donors, also presented problems. Normally an educational institution can turn to its former students as

those who will wish to contribute to its future financial needs. In our case, while we knew we could rely on great support and enthusiasm from the Old Romans—as proved to be the case—in themselves they are neither sufficiently numerous nor wealthy, to be the main source of income. We should appeal to the wider Catholic community in England and Wales as a whole. But we should have to overcome a lack of knowledge about the College on the part of most people, especially since it is outside the country, and the competition of so many good rival causes constantly being placed before the generosity of people in parishes throughout the country. In the phrase of the professionals, an Appeal for the College did not have a natural “constituency.”

The third question put to us also presented difficulties. The location of the College in Rome placed considerable limitations on the participation of the Rector and Vice-Rector in the running of an Appeal in England. It created problems in communication and decision making. It made even more important the establishment of an office, an organisation and most of all a group of people in England who would be both willing and qualified to work on our behalf.

At this point of our discussions an air of gloom began to descend. The problems looked formidable. It was obvious that someone would have to expend much time and hard work, but that in any case the Rector would need to be in England frequently to work for the Appeal. All this in addition to the not inconsiderable task of running a full and busy College in Rome which as well as being a seminary was also a focus and centre for many visitors, Catholic and ecumenical, and for events which go well beyond the expected activities of the seminary itself.

Yet the full and varied life of the English College was exactly a pointer to grounds for optimism and enthusiasm about an Appeal. Whatever the difficulties, there were many strong features of the College which should promise well for a successful Appeal. The first was simply that the College exists to train priests. The priesthood is held in such respect, the service given by priests to the community is so highly valued, that the Catholic community of England and Wales would prove very receptive to requests for help in providing for the training of future priests. The second main strength of the case for an Appeal for the College lay in its being a focus for many meetings and contacts between Britain and Rome, both in the participation of our own Bishops in the international life of the Church since the Vatican Council, and, significantly, in ecumenical contacts and activities, especially but not exclusively with the Church of England. The third attractive aspect of an Appeal for the Venerabile is its history, first as the English Hospice in Rome from the mid-14th century, and then as one of English Catholicism's great institutions since the Reformation, established through the sacrifice of the martyrs, and continued in the rôle played in the re-building of a strong Roman Catholic community in the 19th and 20th centuries.

When Craigmyle and Co. were consulted in 1978 about the feasibility of an Appeal for the College they had concluded that it had a reasonable chance of success. Despite the delays and difficulties this remained the firm conclusion in 1980. As a result the Rector Mgr George Hay invited a number of people to a meeting in London on 8th September 1980 with the intention of forming an English College Appeal Committee. At this and two subsequent meetings the initial work of clarifying the objectives of an Appeal and how we should go about it was completed. Basic decisions in response to the three questions we had formulated were taken.

What did we want the money for?

The overriding aim of the Appeal would be to improve the underlying financial stability of the College. Given the difficulty of asking for donations to a Capital fund, a proposal was developed which would combine specific projects for the College which were likely to attract support from potential donors, with an improvement in College finances. This was to be done by investing the Appeal fund mainly in those College assets which would be capable of increasing our ability to earn additional income. The income-producing projects were to be:

The provision of extra student accommodation in response to the high demand for places, thus increasing income from fees for only a small increase in costs.

Investment in the renovation of some large apartments in the College property for rental to foreign Embassies in the city at attractive rates.

The restoration and conversion of Palazzola as a centre for retreats, renewal courses and pilgrim groups.

Two other projects were included:

The renovation of the College Church of St Thomas of Canterbury.

The completion of the modernisation of kitchen and service facilities by the addition of storage areas.

The target for the Appeal was to be £ 500,000.

Of these projects, the proposal to renovate Palazzola deserves special comment. By 1972 the original purpose of our owning Palazzola as a summer villa was greatly reduced, although still highly valued. Given the financial straits of the College at the time the sale of Palazzola to raise a Capital sum for the College in Rome was very seriously considered. This solution was rejected for a number of reasons, two of which are particularly significant. While the original purpose of the Villa was now largely gone, it was being perceived gradually but with growing conviction that there is a new and important rôle for Palazzola as a centre of prayer

and formation in the life of the seminary. At the same time it was realised that the value of such a significant site and building so close to a quickly expanding city of Rome was an asset which should not be relinquished for short-term considerations. It was decided to consider Palazzola as a resource to be modernised and used for the life of the College itself and as capable of contributing also to annual income. The plans for Palazzola are imaginative and involve some risk, but in any event the renovation of this major College asset is seen to be a sound investment for the future, as the value of the building will be enhanced.

Who would contribute to the Appeal?

The second key question concerned the "constituency." We did not propose to the Bishops a general Appeal in parishes throughout the country. They are already burdened by many requests for collections for all sorts of worthwhile causes. They are already asked each year to contribute to the training of priests through their respective diocesan funds. We planned for our Appeal to be directed to a fivefold constituency.

1. Trusts and businesses who could be identified as likely to want to support the College.
2. To approach the Catholic community in the country by asking priests who had been trained at the College to contact groups and individuals in their area whom they expected to be willing to support us.
3. The Major Religious Congregations.
4. To invite Ecumenical support for this Appeal in order to reflect the contribution, direct and indirect, of the College to contemporary ecumenical developments.
5. Through the co-operation of the *Universe* newspaper, to contact many people who had stayed in the College as Pilgrims with the Universe Travellers Club. A similar potential group of donors would be those who had stayed at Palazzola during the same period.

Who would do the asking?

The third question concerned the essential need for an effective organisation in England and Wales to run the Appeal. An important distinction was made between the main Appeal committee, whose task would not be so much to meet and talk about the Appeal, as to work individually around the country approaching potential donors, and an executive steering committee who would meet as necessary to plan and review progress.

Craigmyle and Co. were retained for a further period of consultancy and they were to provide in the initial months vital impetus and know-how to help us get off the ground. We appointed from them a campaign manager, and they provided office and secretarial resources until our Appeal organisation was able to be properly established. Their employment proved very important, but expensive. With charitable Appeals there is often hesitation about the wisdom of spending substantial amounts of money on professional advice and assistance before the Appeal has even started. One of the single most generous contributions to the Appeal was that one donor close to the College guaranteed at this stage to provide all the costs of the professional consultancy, whatever the eventual outcome. Among the very many who have helped the Appeal in so many ways, there is owed a special debt of gratitude for that gift.

The final but most important element in the establishment of the Appeal organisation was that Mr Louis King agreed to be the Chairman of the Appeal. We knew at the time how crucial it was to have the right person as Chairman. The subsequent three years were to show how good God was to us in giving us Louis King supported by his wife Elisabeth and their family.

In November our proposals were submitted to the Bishops' meeting for their approval. There were hesitations. In a time of recession it seemed a high risk enterprise. There were so many other calls on the generosity of potential donors. Better no Appeal at all than one which was launched but failed. With the enthusiastic support of Archbishop Dwyer and others, the advantages were seen to merit taking on the difficulties and the Bishops gave us their approval. Having done so, they proceeded subsequently to give us the specific support, encouragement and material assistance that enabled the Appeal to be successful.

Detailed planning now began in earnest. It was decided to aim for a public launching of the Appeal in summer or early autumn 1981. The period of preparation for that was to prove by no means easy or straightforward. Louis King lost no time in coming to grips enthusiastically with the mountain of work that faced us. An early task was to identify and invite the agreement of possible patrons for the Appeal. The generous reactions we received from those who were approached were an encouraging sign that once the case for supporting the College through an Appeal was brought to people's attention it would find a ready response. From the start there was strong support from the Archbishop of Canterbury and other members of the Church of England. Aware too that in Rome and Italy there would also be significant interest in the Appeal on the part of long-standing friends of the College, we began to prepare to publicize the Appeal in Rome by approaching those who would become Rome Patrons.

A second task was to prepare an Appeal brochure and supporting

material and ideas for communicating information about the College to potential supporters. Mr George Bull and Mr Gerry McGuinness contributed their professional advice on this, and at a later stage we were fortunate to have the vivacious interest of the editor of the *Universe*, Miss Rowanne Pascoe, and the effective help of Bishop Agnellus Andrew. Even so it has to be admitted that over all we were not as successful as we should have been in exploiting all the possible opportunities for publicity as the Appeal developed. Since there was needed a major effort to inform people about the College, its history and present significance, in order to enlist their support, this weakness continued to be a problem throughout the Appeal. The establishment of an office and secretarial help was solved for these preparatory months by Craigmyle providing facilities in connection with their consultancy. Mr Mark Jeffries was appointed Campaign Manager to assist the Chairman, and he proved very energetic on our behalf.

At the same time we needed to build up an organisation which could work for the Appeal throughout the country. We decided that in each diocese we would ask a priest who was a former student at the College to take on the rôle of diocesan organiser. His job would be to plan with the other Old Romans in his diocese how support for the Appeal could be developed there. It is never easy for senior parish priests to take on extra commitments, especially one that involves them persuading fellow priests to collect money for someone else's Appeal. The "Diocesan Leaders" as they came rather inelegantly to be called worked hard and generously for the Appeal. In many dioceses the results were exceptionally good.

Before the public launching of an Appeal it is accepted wisdom that about one third of the target figure should have already been promised by the likeliest and strongest potential donors. This should happen both as a firm indication that the Appeal is feasible and the target can be reached, and so that the public launching of the Appeal will have an encouraging and convincing springboard from which further support can be generated. For this reason once the detailed organisation began to come together there was initiated what is called the "Advance Gifts phase." Some of the most likely sources of support are approached in advance of the public launch to begin to build up initial support. In May of 1981 therefore we were nervously awaiting our first donation! The earliest reactions to the efforts of Mr King and other members of the committee for advance donations were not encouraging. Soundings in the business world received a sympathetic hearing but the continuing recession was frequently cited as reason why just at that moment little actual support could be forthcoming. Charitable Trusts too were finding that the economic climate meant that great demands were being made upon their resources just at a time when it was most difficult to keep those resources buoyant. One Catholic Trust in particular was to prove extremely generous to the Appeal. Others gave further significant support. The strongest encouragement for the future success of the Appeal however came

from other sources. Some Religious Congregations showed immediate interest backed by solid support. Most of all, as Louis King travelled throughout the dioceses to discuss and plan the Appeal with the priests of the Roman Association he found great interest and enthusiasm. An early example of this was in Manchester where Fr Frank Rice as Secretary of the Roman Association was very helpful. At the same time an energetic group of lay people in Manchester took up our cause in that area and began to prepare activities on behalf of the Appeal which pointed the way to the strategy we would repeat with great success in other parts of the country, namely the Diocesan or Regional Receptions. While the Chairman was preparing the ground in this way, Archbishop Bowen was assiduous in keeping the Bishops informed of our progress and in enlisting their individual support to add to their collective approval.

By May 1981 progress was being made, some very encouraging support had been promised, lots of interest was being shown, but as yet significant donations for the Advance Gifts Phase had not materialised. On his second visit to the College itself however we began to experience the combination of disarming cheerfulness and dynamic determination that Louis King was to bring to the whole enterprise. At a reception held in the College to inform friends and supporters in Rome of the plans for the Appeal, Louis was meaning to exhort them also to consult their friends. In fact he said, "Please insult your friends" — a slip that was received with great delight by all present. The next day it occurred to him that since he had strong links with the Jesuits through his long association with Stonyhurst he ought to stop by the Jesuit headquarters in Rome. To the amazement of many, not least of Jesuits, not only did he succeed in spending twenty minutes telling Fr Arrupe the General about the Appeal but he came away with a donation. With that kind of flair, early difficulties were not going to stand in our way.

Our provisional target for the Advance Gifts Phase was £ 150,000 as the figure to have been collected when we launched the Appeal publicly in September. By July we had only £ 80,000 and we were still unsure that the Appeal was really going to build up the kind of momentum it would need. When one approaches potential donors, a question quickly asked is about how much support you have already received. Nothing succeeds like success. When people know others are contributing enthusiastically, it encourages confidence that they are being invited to support something worthwhile and successful. As we prepared for our public launching, it was clear that this was not yet happening for us, and largely because people knew little about the College which seemed remote to them. The need to put over our case and give people information was central. This explains why when more tried methods for an Appeal of this kind were slow in yielding results, the Appeal Receptions were found to be so important and successful.

For this we could not have had a better start. The Lord Mayor of

London Sir Ronald Gardiner-Thorpe offered us the Mansion House for the Reception to launch the Appeal. Cardinal Hume and the Apostolic Delegate to Great Britain, Archbishop Bruno Heim both agreed to be present. Over two hundred guests heard the speakers give an account of the College today and its need for the financial support to help it carry out its work. After the Cardinal and the Rector had spoken, Bishop Mark Santer of Kensington, representing the Archbishop of Canterbury, added an Anglican appreciation of the College and the ecumenical dimension of its work. The presentation of the Appeal was completed by the Chairman who with characteristic charm brought proceedings to the "crunch", inviting those present to make contributions.

Throughout the Appeal we encouraged both individuals and companies to make their contributions in the form of covenanted gifts over four or seven years. The tax reclaimed by the College on gifts made in that form adds substantially to the gross value of the donation.

During the preceding months a sub-committee had worked on the preparation of the Appeal brochure. It took much longer to put together than we at first anticipated, but the result was agreed to be worth the efforts expended. Nothing of course is perfect. Despite scrupulous attention being paid to emphasising throughout the text that the College is for the dioceses of England and **Wales**, the omission of the word "Wales" in the preface on the first page escaped the redactor's eye. The reaction to this omission in the Principality reminded us of the importance and difficulty of being sensitive and alert to the different perceptions of the great variety of people and groups who would be involved in the Appeal as a whole. 5,000 copies of the brochure were printed, and to these were added 10,000 copies of a much smaller folded leaflet which could be distributed in parishes, at the back of Church and so on. The slight ambiguity of its title, "Help Train a Parish Priest" raised mischievous smiles. As the plans to use Palazzola include the possibility of in-service training courses, perhaps it will also prove prophetic.

The evening before the Mansion House reception a press conference was held at Archbishop's House Westminster. We were fortunate to have Bishop Andrew to preside at this Conference as with masterly skill he directed questions to the Rector and Archbishop Bowen at either side of him as was appropriate. Twenty reporters and journalists from the Catholic and National Press, and from Broadcasting, attended. Press packs were sent to forty-two other journalists who though unable to attend the Press Conference asked to receive information. In opening the proceedings Bishop Andrew was able to amuse and impress the assembled professionals, not least the Religious Correspondent of the *Times*, by quoting from a *Times* leader of 1927 written to help defend the property of one of England's oldest historic institutions from Mussolini's intent to demolish part of it to build a new fish market. Needless to say Mussolini changed his mind.

The Appeal received good publicity from the Catholic Press, in particular from the *Universe* and *Catholic Herald*. Coverage in the National Press was rather sparse apart from a mention of the Appeal in the *Daily Telegraph* and a longer article in the *Times*.

The launching of the Appeal was a great success. It was a "take-off" with a vengeance. The London Reception was quickly followed in November by an even bigger and more enthusiastic Reception hosted in the Town Hall of Manchester by Councillor Hugh Lee, Lord Mayor. In the presence of Archbishop Heim, Archbishop Worlock and Bishop Holland the presentation of the Appeal to the Catholics of the North West received a response that showed us the way forward. Until these two receptions were held the response had been slow and discouraging. By December all was changed. The total in gifts and firm promises of all kinds had risen from £ 106,000 just before the launching to £ 227,334. It was clear that the method of holding regional Receptions would prove highly successful.

1981 ended for us on an encouraging note. The Appeal was well under way. Much hard work and anxiety over the previous twelve months was shown to have been worthwhile. We knew that its continuing success depended on that detailed hard work being continued, and realised also that the Chairman Louis King was bearing the brunt of it. As our consultancy with Craigmyle and Co. now came to an end, we were offered space in Archbishop's House Westminster for an Appeal office. Mr Stephen Primavesi was welcomed to the team as Appeal administrator. His patient and careful work over the next two years was to prove a marvellous asset. Miss Catherine Stockford was appointed Appeal Secretary.

While progress was being made so quickly in England, we did not wish to neglect the Italian side of the Appeal. On 3rd December a meeting was held in the College to co-ordinate modest but useful plans to promote support for the Appeal in Rome itself.

On Tour with the Chairman

In February 1982 the Vice-Rector had the opportunity to experience at first hand one of the main reasons the Appeal was now going so well — Louis King's energy! With the Appeal office working smoothly Mr King was able to travel to see people in different parts of the country. We didn't want him to get too tired, so a young healthy Vice-Rector came over from Rome to take some of the load off his shoulders. Receptions were being planned in Leeds, Stafford and Bath over the coming months, and our itinerary looked like this:

Wednesday 10th February: Vice-Rector arrives from Rome on BA flight 503. As often before he is given warm hospitality at Clergy House Westminster.

Thursday 11th: The Chairman is still in Lourdes but has arranged that the Vice-Rector will meet the editor of the *Universe* for discussions.

Sunday 14th: The Vice-Rector meets the Chairman and Mrs King at the Army and Navy Club to plan the timetable for the coming week. After lunch he departs in Mr King's car for Leeds.

Monday 15th: Mr King takes an early train to Durham for a meeting with one of the Diocesan leaders. He then travels back to Leeds where he is met by the Vice-Rector who takes him to meet Bishop Wheeler to talk about plans for a Leeds Reception. This done, we receive an excellent supper at Eltofts.

Tuesday 16th: Lunch is arranged with a group of Leeds Old Romans to further Appeal plans in the diocese. During it we receive a phone call from the Appeal Office to say that a cheque for £ 20,000 has arrived in the post that morning, our largest donation so far. (One of the Leeds priests suspects we have orchestrated this news to impress them). In the afternoon the Vice-Rector and Chairman meet with the Lord Mayor of Leeds who offers to host a Reception for us in the Civic Hall in April. That evening we drive to Manchester.

Wednesday 17th: Mr King is slightly unwell so the Vice-Rector travels alone to Stafford for another meeting (and lunch!) with a group of Old Romans about the Appeal. Plans are hatched for a Reception near Stafford.

Thursday 18th: Lunch today is with Fr Frank Rice of the Roman Association. In the afternoon we return to Leeds for a meeting with a group of people who will form the nucleus of a local co-ordinating group for the Leeds Reception.

Friday 19th: Mr King returns home to Devon.

Monday 22nd: The Vice-Rector drives to London, where an Appeal Committee meeting has been arranged for the evening.

Tuesday 23rd: A final session with Mr King to review what has been achieved and agree on the follow-up.

At this point the Vice-Rector left the Chairman in London planning further activities. As he sank gratefully in a seat on the British Airways Trident to Rome, looking forward to the quiet tranquil pace of life in the College to help him recover from exhaustion, he reflected that if this is what Louis King is capable of at 70, the Vice-Rector is grateful he was not his adjutant thirty years earlier!

This tour was perhaps exceptional, but illustrates how much detailed work and planning was needed for the Receptions. After our meetings the local group working in Leeds sent in to the London office the names of those who were to be invited. Invitations were printed and sent out. As replies were received a full record of acceptances and refusals was kept in the Appeal office. The Reception itself was carefully planned in

consultation with the Lord Mayor's office, with the diocese, and with the co-ordinating group. At all the Receptions there was a most friendly and relaxed atmosphere, helped along by modest refreshments. The response of those who came was always generous and further donations were often received from others who had been unable to attend. Afterwards — and this was true for over seven hundred individual donations — the Chairman would write to acknowledge every donation personally. The Appeal office then keeps a record of all donors and has to be able to process the covenanted gifts in the years to come.

This work was repeated for each Reception. The results proved its worth. Wherever on the other hand we identified a possible area of support or aspect of the Appeal which could prove valuable, but then failed to put in hard work specifically in that direction, the results were disappointing.

Between March and July three Receptions were held, in Stafford, Leeds and Bath. We had been anxious that the demands made upon the Catholic community to finance the Papal Visit would affect our chances of continuing support. In fact one or two dioceses delayed initiatives on our behalf until the visit was over for this reason. But at the same time the publicity surrounding the Pope's visit will also have helped indirectly to publicise the College and the advantages of training some of our future priests in Rome.

By the summer we were well over the £ 350,000 mark and decided to hold an Appeal first birthday party twelve months after the date of the public launching. This would both be an opportunity to thank many who had helped us in a particular way and to tell them about our progress, but also to provide new impetus for the drive to reach our full target of £ 500,000. Cardinal Hume allowed us to use Archbishop's House for this small reception. The Rector was unable to attend because he was in hospital recovering from an achilles tendon operation. The Vice-Rector was able to tell the guests that the College was just beginning its new academic year with a full complement of students again, including two students more than in recent years as a result of two new rooms provided by funds from the Appeal. As well as this start on one Appeal project, the renovation of the College Church of St Thomas of Canterbury had been completed in time to be re-dedicated on the fourth anniversary of the martyrdom of St Ralph Sherwin. We were also able to show that the Appeal was already helping to increase annual income to the College not only by the greater number of students, but because a large apartment was being renovated with Appeal funds and from 1983 has been leased to the British Embassy in Rome at a substantial rent.

The Appeal committee and College authorities were always aware of how quickly inflation, especially in Italy, would erode the real value of the money raised. It was important to press ahead with work on the Appeal projects even while the Appeal was in progress, and despite the fact that

some of the money would only accrue slowly over the period of covenanted gifts.

The Target in Sight

1983 saw the Appeal enter its final phase. Altogether four more Receptions were held between September 1982 and November 1983, at Middlesbrough, Nottingham, Birmingham and last, but most successful of all in the amount raised, at Lancaster. The Appeal Office continued to do an excellent job of co-ordinating our activities, the staff there now increased by the arrival of Mr Robin Hood who offered his services to the Appeal and whose quiet work alongside Mr Stephen Primavesi was a great additional help.

It became clear in the early part of 1983 that we would reach the £500,000 target before the summer. Should the target be revised upwards while support remained buoyant? We decided not to do this, except in the sense that since the expenses involved in running the Appeal had been substantial, we should aim to reach the figure of £500,000 net of expenses. To date the Appeal stands at £567,000 gross, a quite superb result.

During 1983 work continued in Rome on the Appeal projects, with the emphasis now being on the renovation of Palazzola. By the summer noticeable improvements had been made, although the greater work undertaken was on invisible essentials. Wise heads had always predicted that once work began unforeseen problems would arise and the costs would rise much higher than the original estimates. So it proved. When work was begun on the bathrooms, it was discovered that the drains were probably still the ones built by the Franciscans in the 17th century. Although traditional in a very real sense, they were not unfortunately passing on what they received, but a large part of it was seeping away into the foundations of the building with dangerous effect. The cost of rectifying this played havoc with estimates. Just as water was escaping in the wrong places, so it was coming in at places it shouldn't. Roof repairs which should have been straightforward turned out to need the replacement of main timbers. Quite apart from the restoration of the building itself, the high stone arch leading from the garden to the swimming pool was likely to cast down large coping stones onto the heads of those playing volley ball unless it was reinforced. Despite difficulties the project has gone forward, and the work done there since last summer has remained close to the budget. The overall effect of inflation and these difficulties however has meant that so far the work has been concentrated on the main wing of the building, leaving the Church and the "New Wing" for the future. As painters now are rushing to finish their work in time for the beginning of the 1984 *villeggiatura*, our plans for Palazzola have received a great boost from the strong likelihood that a

Congregation of Sisters from Britain will be able to co-operate with the College from the end of this year in running Palazzola all the year round.

Four years after we began, with half a million pounds raised for the English College through this Appeal, what has been achieved? Does this mean that financial problems have disappeared forever? The Appeal is an enormous help. In the current financial year, even before the Appeal was over and before the work at Palazzola can begin to bear fruit, the College's annual income has improved by £ 15,000 as a direct result of the Appeal. The effect on annual income of this Capital investment will be most clear in the longer term. All the Appeal money will be put into the projects outlined in the brochure. The financial benefit to the College of the Appeal will therefore depend on the success of the income-producing projects. Some have said that our target should have been higher, but the result in fact suggests we were right in our estimation of what would be possible. Even so the figure raised can be seen in proportion if one considers that it represents about 5% of the Capital value of the College's property in which it is being invested and less than 18 months running costs.

To the strictly financial success of the Appeal must be added other substantial benefits. Work on the chapel and renovation of Palazzola are in themselves real contributions to the formation of good priests for the future. The way in which the Appeal has made the College more widely known and has drawn many people, including non-Catholics into its life and work is a further benefit. As the Appeal itself comes to a close, it is suggested that this last aspect of what has been achieved should not now fade, but that out of the Appeal there could be born an Association of Friends of the English College to continue and permanently renew the support and interest in the College and its work which the Appeal has generated.

In this account it has not been possible to include mention of very many initiatives and activities which were undertaken on our behalf. Much more was done than has been recorded explicitly here. Very many have been generous in what they have contributed, materially through their donations, but also in their prayers for the College and the students, in using their time and energy, offering advice and suggestions. The thanks of the College and the Hierarchy have been expressed to those involved in a variety of ways, to the Appeal Committee, the staff of the Appeal Office, to the Old Romans, and of course to Louis and Elisabeth King. The College diary records their recent visit to Rome at which they attended early Mass in the Pope's private chapel and he thanked Louis personally for all he had done for the College. The previous Rector Mgr. Hay, Mgr. Kennedy and the Vice-Rector wish to add their own thanks to everyone who has been involved, and especially to the Cardinal, to Archbishop Bowen, to all the Bishops and to those who have given us ecumenical support. There is never a time when institutions like this do

not need more money, just as there is never a right time for deciding to launch an Appeal. As long as the College continues to enjoy the support and affection it has been shown in these last few years, the challenges it will face to carry out its work effectively will not prove greater than its resources to meet them.

P. Holroyd
May 1984

FORTY YEARS ON

A somewhat personal reminiscence by the Most Reverend Derek Worlock, Archbishop of Liverpool

I am not an old Roman nor — as the title of this small reminiscence might suggest — an old Harrovian. So I will not dally too long with the temptation to indulge in nostalgia *Romanità*, and

“to look back and forgetfully wonder

what you were like in your work and your play.”

True enough, a proud product of Harrow, Winston Churchill, played a not inconsiderable part in the events of June 1944, when the city of Rome was relieved and the German occupying forces had to move out of Palazzola. And I was ordained a priest.

It is hard to think oneself back into those weeks immediately before D-Day and the invasion of France. We all knew that critical events lay ahead in what had come to seem by then an endless war when one did not dare to look too far ahead. There was no turning back. Security consciousness made one reluctant to conjecture even in private about where and when the Allied Forces would land in Europe. The 8th Army was moving fairly steadily up the foot of Italy. But the advance had slowed down and the debate about whether Rome should be bombed by the Allies was desultory and half-hearted.

I was ordained a priest in Westminster Cathedral just three days before D-Day. My home in Hampshire was in the restricted zone where the invasion forces were collecting and I had to secure special permits for two of my fellow-students from Allen Hall to come with me to Winchester for my first Mass. My father managed to get a week's leave from the Royal Air Force. My sister got 48 hours from the A.T.S. My mother's duties with the Women's Voluntary Service left her free for the week-end. My brother was missing at sea and unofficially presumed dead. It was a war-time ordination.

It was a still and peaceful summer's evening when, after the heat of London and the excitement of the ordination at Westminster, we at last reached our home in a village outside Winchester on Saturday, 3rd June 1944. I desperately needed to be quiet and alone. I had gone straight from an operation in hospital to my ordination retreat and was still meant to be convalescent. So I escaped from the family and walked down to the River Itchen below our house, and as an additional ordination present the Lord turned on the most fabulous evening “rise” I have ever seen. For a

few moments the clear chalk-stream of the Itchen boiled with trout - and then suddenly it was over.

Next morning we used the basic petrol ration — probably designated for the lawn-mower — to drive the 5 miles into Winchester where I was to sing my first Mass at St. Peter's, my parish church. The parish priest was that elderly and proud Old Roman, Bishop John Henry King. He greeted me in a cloud of pipe-smoke and, having explained that he would keep out of my way for the Mass, he added that it was going to be a great day.

I half-wondered if he had secret information about D-Day landings, for I was reasonably sure that he was not referring to my ordination. It was he who had struggled with his predecessor to secure my excardination from the diocese of Portsmouth which had refused my application. When subsequently he had succeeded to the diocese, Bishop King had tried to persuade me to change back to Portsmouth as he was now the bishop. I declined on the score that I felt more secure with Westminster, as I had no idea what his successor might do to me.

So when again he gave that hissing chuckle through his back teeth and foretold a great day, I waited and he added: "There's nothing to stop them now. They're almost up to the *campagna*. They could be in Rome by tonight." That will be two good reasons for remembering this date, I thought. I was enveloped in smoke as he blew violently down his pipe and disappeared in search of a pre-war map.

He produced it for us to study when we returned to the presbytery after the celebration (ration-book) lunch in a nearby hotel. He worked out approximate distances for us and regaled us with anecdotes about Bishop Giles and Monte Porzio. It was hard to believe that this was real terrain for which men were at that time fighting with their lives. As I went to bed that night the midnight news announced that the Allied Forces had entered Rome.

It was without prophetic thought of the Second Vatican Council that I noted that I would be able to point out that Rome was relieved on the day of my first Mass.

It was not until some years later that I read in the *Venerabile* Magazine the letter addressed by Father Patsy Redmond to Mgr. McMillan. It was written on 9th June 1944 and described how he was the first army chaplain to enter the College three days later — on D-Day itself. He described the Knights of Malta flag flying over the main entrance proclaiming the hospital within. "When I entered the church, the years slipped away as if the interval, with all its storms, had never been."

Evidently he went on to visit the Villa later that day. There he found Luigi and family who were working hard to clean out from the church and cloisters the filth which had been left behind by the retreating troops. Evidently a mortar-bomb had hit the roof of the cloister but the damage

was slight. He added: "I lunched in the refectory on our own tables. The walls are covered with designs which I presume are German. If so, these are surprisingly not of the usual lewd soldier variety... The Cross still stands on Tusculum, but it is sad to see the destruction in the Castelli."

It is hard all these years later to recapture the sense of excitement and relief which marked those days. So many of the priests we bury nowadays were the Forces chaplains of that period. The arthritics now in retirement served with the first parachutists in those days which I recall.

In February 1946 Archbishop Griffin, who had ordained me and whose Secretary I had become, was called to Rome to be made a Cardinal. In those hectic days of Red hats and *visite di calore* the return of the College from exile was negotiated; the Order of Malta withdrew from via Monserrato and in the next autumn the College returned to its Roman home. It was not until the Spring of 1947 that I stayed at the College and had a first opportunity to see that country over which our troops had fought on the day of my first Mass.

We had been to lunch with Mgr. Clapperton at the Scots College which still bore traces of occupancy as the Catholic Women's League Forces Canteen in Rome. He suggested a visit to the Scots Villa at Marino to see whether the vineyard was still all that it had been: and the Cardinal, Archbishop Masterson, Bishop Petit and I set out in two cars with Mgr. Clapperton, Mgr. Macmillan, Father Grasar and Doctor Ekbury. The vineyard and its products did indeed prove to be all that they should have been; yet in spite of that I somehow remember the rest of the hilarious journey on to Palazzola.

There, amidst a bombardment of reminiscence, we inspected the war-wounds on the Villa walls, turned respectfully away from the graffiti, and listened to highly-coloured and hair-raising accounts from Luigi of all he had done to preserve (almost single-handed) this precious heritage from the marauding Barbarians. And the boy Alfredo played in the garden nearby...

Enough. All these things and those who have gone before me in the sign of faith I shall hope to remember when I celebrate the fortieth anniversary of the day when I offered my first Mass - and Rome was relieved.

NOVA ET VETERA: THE HOLY YEAR

Vetera: From *The Venerabile* of Oct 1934

For us, by far the most interesting pilgrimage of the year was that of the Unemployed, at the end of September. Since it was during our summer holiday, ten of us went into Rome from the Villa, to assist the men in their sightseeing expeditions. Let one of these official guides recount his adventures with the men:

"The pilgrimage was a brilliant idea. The pilgrims were delighted with everything and overwhelmingly grateful for any small service rendered them. Our parties were made up of thirty or more, and it does not need much imagination to picture the condition of a guide at the head of such a band.

In normal circumstances, with a walking-stick and a rucksack, I can just about manage to get on the right bus, obtain the right ticket, and struggle off at the right stop; but trying the experiment with two dozen well-meaning but helpless men, I take off my hat with reverent awe to the brain behind the B.E.F. There are two schools of thought in the matter of boarding and alighting from a public conveyance. The Italian school believes wholeheartedly in the survival of the fittest. Politeness, they would seem to say, is an excellent thing when you don't stand to lose by it, but otherwise—well, life's too short. The Unemployed, on the other hand, preferred to hang back, as it were, from the scrum, and get on when the bus was already bulging with humanity. Anyone who attempted to push his way before anything in a Roman collar or female attire was promptly rebuked. 'Hey, Bill! Just you cummere and wait a bit. Up you go ma!' At this point, the highly scandalized 'ma' is lifted bodily up the steps basket and all. While you were engaged in a frantic effort to multiply 35 cents by twenty seven, your cheerful charges would begin urging the delighted natives to 'pack up their troubles in their ole kit-bag.' Upon urging the men to get off at the front of the bus, a lively discussion would arise as to which *was* the back or front of a bus, the leading part being sustained by the comic 'turn' of the company. Then—'Shut up, 'Arry, Father wants to say something.' 'Father', rather hoarse, settles the question, and by that time the journey has been exceeded by two or three stops. After one such experiment, we decided not to patronise the Corporation's vehicles again.

"The audience with the Holy Father, the organizers alleged, was timed for midday, so some of us went for refreshment, while the men were completing their jubilee visits in St Peter's. We returned promptly, and made our way to the audience chamber, where instead of the throngs of patient men we expected to see, we were confronted with the amazing spectacle of a faultlessly attired M.P. running round in small circles and evidently searching for something. A sort of latter-day Casabianca, this gentleman was apparently the sole survivor of the Pilgrimage. The men he said, were nowhere to be found, and he was as wild as a producer whose entire audience has walked out on him. However, the men soon arrived, accompanied by one of the students who had had the brilliant idea of keeping them occupied in the Vatican Galleries instead of letting them wait for an extra hour. When the men caught sight of the harassed M.P. ('all got up in 'is Sunday best.', as one of them expressed it) speculation was rife as to his exact status in the Pontifical household, till it was finally decided that he was 'the chap that sees you don't smoke.' While we were waiting, one of the men handed me a petition in an envelope. This was the first 'spot', and after the shower that succeeded it, our pockets were bulging with packages and our brains with the minute instructions which accompanied every petition regarding its destination. The Holy Father entered eventually amidst a silence that could be felt, and passing round two chambers lined with men, he gave each his hand to kiss..."

About the other pilgrimages it would be difficult to speak in detail, for they were so numerous. They had this one thing in common - they all paid a visit to the Colledge. A spot that never failed to excite their sympathy and very often their tears, was the tribune of the Chapel with its realistic frescoes. With each of these pilgrimages the numbers of the Martyrs' Association increased enormously, and even when the pilgrims were told the same joke within five minutes by the Secretary and the Treasurer, they still put down their names! Statistics are never very reliable and are only relatively convincing, so it is better to leave them unquoted, but their object will be doubly achieved by recalling the words of the Pope at the reception of the new British Minister, Sir Charles Wingfield. On that occasion the Holy Father said: "England is especially dear to us in view of the large number of English pilgrimages which came to Rome during the recent Holy Year: a number exceeded by no other nation, and under no other circumstances." In face of this evidence there could be no doubt as to the numerical success of English pilgrimages: as to their fervour, everyone who was fortunate enough to be received in audience with one of the large pilgrimages will readily vouch for that. There were surely very few periods when there was no English pilgrimage in the City, and it was an exceptional Sunday when we had no visitors at Benediction.

Everyone knows what the Pope thought and said about the Jubilee year, and it will be interesting to consider a little of what he *did* to help it

to such a successful conclusion. Newspaper reports and personal observation told us a mere fraction of the Holy Father's activities, but even this caused everyone to wonder at his indefatigable energy and the fatherly consideration which he extended to such of his flock as came to visit him in Rome. Not a single English pilgrim came away unsatisfied with his audience, and many hours of tedious waiting were forgotten, when at length the Holy Father left the *antecamera*, smiling through his weariness. On his many appearances, too, in the Basilica of St Peter, he surprised everyone by his cheerfulness and vigour throughout tiring ceremonies, although, indeed, on several occasions his exhaustion became apparent in the effort which it cost him to give the repeated blessings on his entry or his departure from the Basilica. It would be impossible to forget those memorable occasions when, on his way from the Basilica after a large function, he would order his throne-bearers to stop at the bottom of the main aisle and turning round, would impart a final special blessing on the wildly cheering crowds. He repeated this thoughtful act so frequently that it came to be regarded as the natural conclusion to a Canonization or Beatification. His reward will be great if he lives—as we hope he will do—to see reaped the fruits of this Holy Year, but for the present, he is quite content with the gratitude in all Catholic hearts.

It would prove too lengthy a task to give even the briefest account of all the holy men and women who were beatified or canonized in the course of the Jubilee celebrations, but at the same time, one must say something about two of the new saints whose elevation to that honour was received with such joy and enthusiasm throughout the whole world. St John Bosco is popular in England, but nothing could equal the joy of the Italians at his Canonization. Similar, though more widespread enthusiasm was shown at the canonization of little Bernadette Soubirous. Taking place very appropriately on the feast of the Immaculate Conception, this event united Lourdes—the main centre of devotion to our Blessed Mother—to Rome, the capital of her Divine Son's kingdom on earth. Another union is effected, for Pius XI, "by a supremely significant act, and in the fullness of his Apostolic Authority, united indissolubly in the veneration and love of the Christian world—the White Lady of the Pyrenees and the lowly maid of Lourdes: Mary Immaculate and Bernadette Soubirous." When the pilgrims who flocked to Rome on this occasion invoke the help of their patroness once more at Lourdes, it will give them an added thrill of fervour to think they "assisted" at the canonization of this favoured saint.

And now after all the bustle and excitement which inevitably accompany a holy year—more especially an extraordinary one—Rome has once more resumed its ordinary activities, and everything seems dull by comparison. The Pope has taken a well-earned rest at his Villa 'across the lake', and his beloved pilgrims are once more scattered over the world. For some of them, the Holy Year marked the culminating point of a life of devotion; for others it has, no doubt, provided the impetus for a

better and more useful life, but for all without exception it will ever remain a vivid memory, dominated by "the little man in white" who made them so welcome to the City. To us who had the good fortune to be in Rome during the whole year, it will be more than that: it will be an everpresent fund of wonderful experiences that few are privileged to enjoy.

Pilgrims to the See of Peter

It was an accommodation shortage, owing to the loss of the eighth century house in the former Anglo-Saxon quarter near Saint Peter's, and the number of pilgrims coming to Rome for the 1350 Jubilee year, that had a great deal to do with the founding of the English Hospice on the Via di Monserrato in 1362. Ever since, this site, both as Hospice and Seminary, has played host to English pilgrims, especially during Holy Years. And this, the twenty-sixth Holy Year, celebrating the 1950th anniversary of the Redemption, was no different. The College was to welcome more pilgrims than ever before.

Once again, the College was glad to give accommodation to pilgrims during the Summer, and all through the Holy Year the constant stream of visitors was encouraged to continue. They came in hundreds—as individuals, as families and as diocesan groups. Many were content simply to venerate the relics of the Martyrs in the College Church, others were able to hear Mass, or to receive the Sacrament of Penance.

What was so obvious and evident in the words and gestures of the many people who passed through the doors of the Venerabile was their tremendous spirit of devotion. They were truly on pilgrimage. One received the strong feeling that for these people Rome's monuments of antiquity were of secondary importance. They knew and felt that Rome had something far grander to give them than these evidences of material prosperity and intellectual power. It was this spirit which impressed and edified the student body, and more so those who were privileged to have their pastoral work centered at the final destination of all these pilgrimages, large and small - Saint Peter's.

The value of the pastoral work which goes on at Saint Peter's has become increasingly recognised by the College and more and more students are becoming involved in the various initiatives of *Peregrinatio ad Petri Sedem* which is a part of the Pontifical Commission for Migration and Tourism. This Holy Year in particular has led to an intensification of our work and has highlighted the important rôle which English College students play at the Vatican Basilica.

The main areas in which students are involved are the International Pilgrims' Mass, which takes place every Thursday at the Altar of the Chair; the Pilgrims' Assistance Bureau, where students help mainly English-

speaking visitors, though some like to practise their other languages; and pilgrim guiding of the Basilica. It is work that can be very demanding both in time and effort but the students have shown great generosity—many a *gita* has been sacrificed to help at Saint Peter's on a Thursday morning, and this year two students returned early to spend five weeks of the hot summer maintaining the bureau service and guiding groups. But the work has its many rewards—in those who have had their faith strengthened and their devotion increased; in those who have had their problems and misunderstandings with the Church solved; in the good number who have since taken instruction to be received into the Church; in those people who, even after such a short meeting, have become our friends and who continue to write to us from all over the world; and not by any means least, in those ordinary tourists whom we have been able to turn into pilgrims! The latter we particularly experience in the guiding side of our work for what we speak of is not merely historical or artistic but essentially spiritual, relating what is in Saint Peter's to the mysteries of our Faith, a work that is of course sensitive to the varying religious composition of groups. It is in such situations that we so often meet that fervour of which I spoke in regard to pilgrims at the College.

For those who came on pilgrimage to Rome, their meeting with the successor of Saint Peter at the General Audience is fittingly followed by the celebration of Mass close to the Tomb of the Apostle. The students of the College regularly supply the servers for this international Mass which offers pilgrims from all over the world a chance to be united in the central act of our Christian life. The celebration is a votive Mass of Saint Peter, and the readings are decided by which is the predominant language group present. To stress the diversity of the peoples present, the liturgical music (apart from the Common), is multinational; whilst to stress our unity the Mass is celebrated in Latin. A welcome before Mass, the bidding prayers and a brief meditation at Communion are all given in as many as six languages. The Mass is usually concelebrated – the main celebrant being the leader of one of the groups present, be he a curial cardinal or even a curate from Canberra!

Of this Holy Year, often remembered will be the occasion when the former Rector, George Hay, celebrated the Mass as a College function, and especially the times when English diocesan pilgrimages have made the International Mass their Mass in Saint Peter's. There was East Anglia, Northampton, and also Liverpool – the latter remains very much in our memories because of the terrific atmosphere of prayer and devotion which was felt by all. After processing through the Holy Door during the Litany of English Saints, Archbishop Worlock presided over a splendid liturgy with over two hundred priests concelebrating, at which more than 2000 pilgrims gathered.

To crown our work during this Holy Year, the students of the College who assist at the Basilica were received in private audience by Pope John

Paul II, who thanked us and encouraged us to continue in our work, and then this Easter, the servers of the International Mass were privileged to serve the Holy Father's Chrism Mass at Saint Peter's.

They say that Rome is the Eternal City but it is not eternal for us - the Holy Year has concluded and I am quite sure that none of the present team will be here to assist at the next Jubilee Year in 1999, but for the short time that we are here we hope to help continue the pilgrim service at Saint Peter's. If we can give as much to the pilgrims as they have given us we will be very happy indeed.

Thomas Wood

WORKING FOR THE HOLY FATHER

The story of my work for the Holy Father in Rome began in the *Salone* of the Venerabile.

I was called out one evening at about 9 p.m. and told that the Holy Father would like me to celebrate Mass with him the following morning and to stay for breakfast. This was in the days before it became more usual to be invited to the Holy Father's Mass and I was thrilled. The Rector, Mgr. George Hay, kindly offered to drive me to the Vatican on the following morning October 28th 1979, at 6.30 am.

It was a grizzly grey morning as we drove into the *Cortile* where Fr. John Magee awaited me and took me straight to the Pope's chapel. He was kneeling at his prie-dieu, surrounded with that remarkable aura of calm and stillness that I later grew to associate with him even in the midst of crowds. We celebrated Mass together—in English—and then went into breakfast. I had been teased at the College that I must prepare myself for a Polish breakfast with all kinds of horrors awaiting me. In fact we had a delightful plain breakfast with choice coffee and bread and very thin-cut *prosciutto*, each one of us having his own complete little set of everything at his own place.

Throughout the meal he asked me questions about every aspect of the Church's work in communications. I confess to a sense of total delight to find a Pope so interested in what had been my main apostolate for 30 years. Only later did the dark suspicion cross my mind that I may have been being "looked over" with a view to events that followed in February 1980, when I was made a Bishop and appointed Vice-President of the Pontifical Commission for Social Communications in the Vatican.

There were several highlights during my direct service of the Holy Father, but far and away the most outstanding was the work connected with his Pastoral Visit to Britain. You could divide my work, I suppose, into three sections.

In the six months or so before the Visit, more than thirty feature and documentary programmes were prepared by the BBC and the various ITV companies for transmission in preparation for his coming. And, of course, each one of them wanted something "special" and "exclusive" that nobody else was going to get. They would have liked to get into the

Pope's private chapel, to listen in to his meetings with the Cardinals, to have a view of him at table with the Bishops and, above all, to have the opportunity of a strictly private conversation with him in which they could put to him the questions that excited them most. But, communicators are for the most part reasonable and intelligent men and women and although they may try to press you and push you, they know the limits of what is likely. For myself, I had two clear duties, sometimes in conflict. The first was to serve to the very limits of our power the needs of the communicators; the second was to protect the Holy Father from intrusion and to safeguard his privacy. Some very eminent personalities took the path to Rome during this period.

A celebrated photographer of the highest connections wanted to do a book of photographs covering every aspect of the Pope's life. Somehow or other, and quite without my knowledge, he managed to get himself on to the helicopter pad when the Pope was coming in one day from Castelgandolfo. As they landed, one of the Pope's entourage saw him through the window, a priest who was slightly allergic to divorce and had no great devotion to the British aristocracy and the Royal Family. However, the Holy Father came down the steps of the helicopter, went straight over to the solitary waiting figure, shook hands and spoke a few words of kindly greeting. In fact, no photograph was taken because the would-be photographer told me later that he was so overwhelmed and felt the moment so sacred that the camera remained unused.

The Earl of Longford, our dear old friend Frank Pakenham, had been asked to write a biography of the Holy Father, and for him I was able to arrange more than an hour's conversation with Archbishop Deskur, who had known the Pope since boyhood and was one of his closest friends. You will remember how the Pope had visited him on the very night of his election, after Bishop Deskur has suffered a severe stroke the previous day. He spoke most openly and simply to Lord Longford and told him much that he could not have learnt in any other way.

Mr Norman St. John-Stevas, an ex-Venerabile student, had agreed to do a documentary about the Pope and the Vatican for the BBC. He did not quite achieve the private audience with the Holy Father that he wished, but he did achieve his *baciamano* in the Aula and, expressed in suitable terms, this can be made to sound, without great artifice, almost like a private interview. However, he did have a long interview with Cardinal Casaroli at which I was present, and his hard work in Rome resulted in an admirable documentary.

But one of the most interesting and unexpected requests came from Bishop Mullins on behalf of Harlech Television, who wanted to do a documentary about the Pope in the Welsh language for their Welsh speaking audience. They spent a lot of time and effort on this project with excellent results.

And then there were the other television commentators and

producers and radio newsmen and women, writers of books on every aspect of the Pope and the Vatican, to a total of well over 50. All of them were courteous and none of them betrayed us; and, I need hardly say, almost every one of them was hospitably received at the College, (I was not yet installed in my apartments in the adjacent *Cortile*). Many of them received useful help from both staff and students.

But I cannot finish this section without referring to Ann Dalton, whose knowledge of broadcasting and previous acquaintance with many of the communicators enabled her to be of great service to them and at the same time to save me anxiety and many hours of labour. Ann had been providentially seconded to me by the Trustees of the Hatch End Centre, to whom, in turn, she had been loaned on secondment from the BBC via their department for International Relations.

I had, of course, my excellent team in the Vatican office, with Father Panciroli coping with the journalists and Father Hoffman and the splendid Marjorie Weeke trying to fix up permissions for facilities, sometimes for ten groups at once. And Father Mickie Glynn was my 'alter ego' at the office, relieving me of what work he could. But communicators are inventive and persistent, and the College switchboard was kept busy, especially in the afternoons and evenings, when the Vatican office was closed, and somehow or other they often contrived to track me down into the College itself.

As a broadcaster myself I had often been at the other end of this process, and both Ann and I were alive to the dangers of inadequate service creating anger and resentment. I was pleased therefore to hear later that the BBC's religious broadcasting department had made the remark that "at least we know that with Agnellus there we're knocking at an open door."

The next section of my work for the Papal Visit was the direct work I was honoured to do with the Holy Father himself. At a very early stage, long before our Bishops began to come out and give him such admirable assistance and briefing, the Holy Father had told me that he looked to me to help him in every possible way to prepare for this pastoral Visit to which he attached very great importance. And may I say here that throughout the problems—the attempt on his life, the discussions of an ecumenical dimension and the Argentinian war, it was perfectly clear to me, from many conversations, that the Holy Father most earnestly wished that the Visit should go ahead if it did not become quite impossible, and this even when his advisors were expressing the greatest anxiety and reserve.

Obviously I cannot reveal the many conversations I had with the Pope during this period, sometimes alone, often with others at supper and after—working meals he called them. And occasionally around the supper table we had the senior Vatican officers concerned, Cardinal Casaroli, Archbishop Martinez, Archbishop Marcinkus, Monsignor Rigali

as well as the Secretaries, with the Holy Father presiding. Discussion was frank and open and often began with wide divergencies of opinion and advice. It is very much to the credit of the Vatican system that one could say exactly what one felt and that in the end the Visit went ahead; although I must say, at this point, that these early stages in which policy as well as details were being worked out, were succeeded by the visits of our own Cardinals and Bishops, whose penetrating wisdom and wise counsel finally achieved a formula which the Vatican was happy to accept.

Perhaps to end this section I may be permitted three short anecdotes: One day, as I sat down, the Holy Father said to me, "tell me what the Church of England means by the word 'Comprehensiveness'." ...Well! Knowing the long discussions on the ecumenical dimensions of the Visit which were taking place with Monsignor Stewart and his Vice-President, Monsignor Cascante Torrella of the Union Secretariat, I replied, "Holy Father, let me put it in the form of a parable which I heard in a sermon preached by a Bishop of the Church of England. He said that the Church of England was like a great tree in which birds of every kind, with different styles of life, different plumage and different needs all equally find a refuge and a home." After that I was content to leave it to the theologians!

On another occasion I had to talk to him about the ancient devotion to Our Lady, which was a feature of the religious life of our island. I told him of the two hundred towns which had 'Mary' in their name, beginning with St. Mary-le-bone in the centre of London; of Walsingham to which every English monarch had made pilgrimage over several hundred years; of the Knights of the Garter who wore a little golden statue of Our Lady on the shoulders of their blue velvet cloaks on all her feast days, on which they were also obliged to recite her Office; of the Will of King Henry VII, the last Catholic King before the Reformation, who prayed that Our Blessed Lady, "in whom after God, hath always been my greatest hope and trust", would bear his soul and lay it before the most High. This all seemed new to the Holy Father and was followed by an instant request that I prepare a document on the subject for his consideration if possible the next day. It's one thing to sit and talk easily to the Pope, but it's quite another to set it out in writing with dates exact and names properly spelt and every detail accurate, and I spent many nights alone in the College library checking on facts and doing research before submitting a "Pro Memoria" for which the Holy Father had asked.

I was due to leave for Britain on the day before the main party, just to check up on all communication arrangements and to help if necessary—like the man with the oil can and the screw-driver who is about in case of the need of last minute repairs. Several hours before my plane was due out the phone went. It seemed that the Holy Father had been reading over his speeches and was troubled that there was no reference to Shakespeare "Your great poet...—Could I prepare a couple of paragraphs?"

...In which town could a reference to the poet be most suitably made?" I instantly replied, "Coventry", so near Stratford on Avon; for Coventry had an ancient Christian tradition with its Guilds and Mystery Plays (remember the Coventry Carol), and with its dramatic story of the destruction of its ancient cathedral and the rebuilding of the new cathedral on the same site. "Resurrexi." I instantly got down to write a couple of paragraphs about Shakespeare. The phone went again: "Could you please suggest a quotation from Shakespeare that the Holy Father might make." Panic! for I had no books with me and my mind seemed at a standstill. I phoned round several friends, including some at the College. There was a temptation to improve on Hamlet's soliloquy, "To go or not to go, that is the question", but this was dismissed as frivolous, and I finally settled on Portia's great speech from the Merchant of Venice:

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest,
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest: it becomes
the throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: we do pray for mercy."

(*"Merchant of Venice"*, Act 4, scene 1)

The Holy Father was delighted and in fact quoted from this extract at Coventry, making special reference to the phrase "In justice none of us shall see salvation", but carefully omitting the sentence:—

" 'Tis mightiest in the mightiest: it becomes
the throned monarch better than his crown "—

his delicacy suggesting that in the midst of the Falklands war this might seem to be making an oblique reference to our gracious sovereign - or even the Prime Minister.

In many other places, it was a pleasure to hear how the Pope made reference to the English Saints and heroes:

Westminster: Fisher, More, Challoner;

Roehampton: Bede, Boniface, Dunstan, Hilda of Whitby, Walburga, Anselm, Breakspear;

Wembley: Mary's Dowry, Walsingham;

Coventry: Newman;

Manchester: Ambrose Barlow, Edmund Arrowsmith, John Plessington, John Southworth, Dominic Barberi;

York: Mary Ward, Margaret Clitheroe, Nicholas Postgate.

This reflected the Pope's strong sense of the history of the Church in England and Wales following on the meetings and correspondence with our bishops and particularly on the work of Monsignors Peter Coughlan, Dick Stewart and Bryan Chestle, as well as Monsignor Charles Burns whose immense knowledge of the Vatican Archives proved invaluable.

As I said, I travelled to Britain the day before the main party to find that the arrangements, and particularly the admirable arrangements made by our Information Services and their assistants, were altogether excellent, and neither I myself nor my screw-driver nor oil can were necessary. This made it possible for me to take part in most of the ceremonies, to my great joy, and also to do a little broadcasting on particular aspects of the visit.

As you know, the pastoral Visit was a triumph, and if you ask me why, I would give you four reasons:

1. The great campaign of prayer in every diocese and parish for months before.
2. The intelligent and most careful preparations.
3. The extremely able preparations by our own local information services, winning total collaboration from the press, BBC and the IBA.

Then, in a sense, most important of all

4. The Holy Father's love for Britain, to which he made frequent reference, and his high sense of pastoral mission, coupled with his deep ecumenical intent.

✠ **Agnellus Andrew**

Chairman of the Bishops' Committee
for Communications, Policy and Development
(Vice-President of the Pontifical
Commission for Social Communications,
1980-83)

FROM THE ARCHIVES: THE "RESPONSA SCHOLARUM"

Between the years 1597 and 1685, every student entering the College was obliged to complete a 'questionnaire' concerning his family, upbringing, education, state of health, religious history, and intentions in coming to the seminary. These autobiographical accounts are preserved in the College Archives.¹ In 1962 the Catholic Record Society published two volumes of transcriptions of these "Responsa" as they are commonly known. It is with the first volume of these transcriptions (covering the years 1598-1621)² that this article is concerned. The "Responsa" provide a fascinating insight into the make-up of 17th century English society. Admittedly the picture is limited, owing partly to the students' irritating tendency not to answer questions fully, and sometimes not at all. However, the answers that they gave do allow for a critical reappraisal of the opinions put forward by the leading historians of modern family life.

A preliminary survey of the "Responsa" reveals that the students had a much broader notion of the family than we do today. Out of two hundred and twenty-nine forms, only twenty-three respondents made no mention of their kin. The remainder display an intimate knowledge of uncles, aunts, and cousins, and often more distantly related kin; being able to describe the religious beliefs and the social status of these relations. (John Armstrong (515)³ for example, has six hundred kinsmen within sixty miles, all except one "heretics or atheists"). Their answers are significant, in that they seem to run directly contrary to the conclusions of many leading historians of this field. For historians tend to identify two types of family in England during the period when the respondents were growing up: these family types are both based on the image of the tight-knit nuclear family, and are either father-dominated or of a close mother-father-child triad; and the influence of collateral ties is weak.

The "Responsa" give quite a different impression, however. Apart from a quite intimate knowledge of collateral relations, the respondents are keen to state their lineage too. Take, for example, the statement of William Alabaster (341) that his father is descended from the ancient and noble Alabasters who came to England with the Normans, and who were called "Arbalastarii Regii" in the Norman lists; and that his mother is descended from the ancient and renowned family of Winthrop; with

kinsmen who are rich citizens and merchants of London; and other kinsmen who live the life of noblemen. In fact, lineage seems to gain a large percentage of the very few emotive adjectives in the "Responsa." Another example is that of Richard Tole (399) whose father was the son of the ancient and once rich family of Tole and who is descended through his mother from the "resplendent and ancient Langwiths, with many kinsfolk, some Londoners, others in the country." The "Responsa" do suggest therefore, that kinship ties were very strong in the sixteenth and seventeenth centuries.

The respondents' knowledge of kin beyond the close family is particularly noticeable when they attempt to state their Catholic connections. Antony Greenway (427), for example, tells us he is related to the Lee family, including Father Lee, and to the Ingoldsbys, both knightly families - though there are no Catholics in the latter and few in the former. But he is also first cousin through his mother to Sir Walter Harcourt whose eldest son Robert like his wife Frances, the sister of Sir Francis de Vere, is a Catholic. The respondents tend also to mention only distinguished Catholic members of their families; and this suggests that status was judged on one's kin-group. The reason Francis Young (343) gives no details about his kin is that none are of great consequence - "non magni nominis vel autoritatis". In short, the argument that kinship was now regarded more as a potential burden than a potential opportunity is contradicted by the "Responsa".

It is false to argue, moreover, that such a sense of kinship pertained only to Catholic families in this period. For the "Responsa" show that a large proportion of the respondents were, in fact, of non-Catholic parentage and were converts to the faith. Many received the faith from kinsfolk outside the close-knit nuclear family. Thomas Durnford (591), for example, was converted through a Jesuit uncle, unknown to his father and family. This uncle, learning from a schismatic friend ("schismaticus amicus") that the respondent was living among heretics ("inter haereticos"), asked the respondent's father to let him take the respondent to live with him and learn letters, promising to find him a place with a noble youth to cross to France and live there. The most striking example is that of poor Thomas Coke (447) who lived first with his grandmother, then with his uncle, then with an heretical parson whom he describes as a kinsman. He then returned to his uncle, only to be taken off once more, this time by an aunt, who conveyed him to Belgium, where he lived with her husband until he went to St Omers. In fact, only three of a total of two hundred and fifty nine respondents had all Catholic kinsfolk. Very few came from what one might describe as a close-knit Catholic nuclear family.

The "Responsa" indicate that when the parents are not of the same religion, it is almost invariably the mother who is the Catholic; and who raises the children in the Catholic faith. John Smith (363) writes that he

was drawn to Catholicism probably by his mother's life and teaching ("maternis institutis et vita commotus"). He describes how, while at home from Oxford for a vacation, he was taken by his mother to meet a priest named Mush. Smith was already "afraid of death because of not being a Catholic"; and was brought to tears by Mush's severe words. But Mush told him not to lose heart but to learn all that was necessary for the faith; and, accordingly, Smith was, indeed, reconciled to the Church before the end of the vacation.

The "Responsa" also contain examples of Catholic mothers who, if contributing little directly to the Catholic education of their children, did allow their offspring to be instructed by Catholic relatives or god-parents. John Rudgley (455), for example, the son of a schismatic jurisconsult and a Catholic mother, was a heretic until fifteen; but learnt the sign of the Cross from his god-mother, and used to make it while going to bed or if he met women on the road who might be witches or enchantresses ("veneficas... et incantatrices"). He was instructed and sent to St. Omers by his godfather, and after four and a half years was sent to Rome to complete his studies. Similarly, Robert Griffith (385), a heretic until nine, was converted by his mother and a Father Gerard ("amore tamen matris, patrisque Gareti navitate in Ecclesiam receptus"); and sent overseas at eleven. Ralph Greene (451) was attracted to Catholicism by the devoutness of his mother and sister ("pia earum colloquia animadvertens"). And Richard Pearson (569), a heretic until twelve, was converted after his mother's conversion ("post conversionem matris... catholicus sum factus").

The "Responsa" serve also to highlight the contemporary growth of interest in the child. The rise of Humanism brought with it an increased awareness of the difference between children and adults - an awareness reflected on the one hand, by the proliferation of representations of children in art, and, on the other, by the growth of interest in child psychology, and the rise of school education. This latter trend in particular is corroborated by the "Responsa." Only fourteen of the respondents make no mention of any formal education at all. A few studied under private tutors for a while. But the vast majority went to school or university at some stage in their early lives. Indeed, education seems to have been a priority in the view of the respondents and their parents. Humphrey Leech (470) writes with pride that he is the son of "plebeian parents who strove to educate their children well in the fear of God." John Faulkner (346) reports that when his brother inherited the family estate, with one hundred and thirty pounds *per annum*, he immediately sold it, and lived and educated his children on the proceeds.

The growth of interest in the child meant that parents tended not to foster out their offspring to the same extent as before. The evidence of the "Responsa" here is hardly conclusive but it is significant that the majority do not mention living anywhere other than where they were

born. The few that were placed in care were, on the whole, children of parents who, either preferred a relative or guardian to give their children a Catholic education, or had themselves been exiled on religious grounds. Edmund Neville (438), for example, was brought up with his kinsman Sir Thomas Hesketh, because his parents had had their wealth confiscated by Elizabeth, and had been forced into exile (“*bonis... pro fide omnibus iis Elizabethae nuper Reginae confiscatis, iisque ipsis a patria quasi in exilium pulsis, infantibus octo sine ope nulla in curam cognatorum relictis*”). As well as demonstrating that fostering had become a matter of necessity rather than choice, the case of the children with exiled parents also emphasises the strength of kinship ties in these families.

Historians differ as to the importance of “degree” or rank in the society of the sixteenth and seventeenth centuries. But there can be no doubt, in the light of Gregory King’s ‘scheme of the annual income and expense of the several families of England calculated for the year 1688’, that all the respondents came within the top three quarters of the population, none of them being labouring people or out-servants, cottagers, paupers or vagrants. In fact, the largest proportion belong to the top quarter of the population. Fifty respondents do not specify social status at all; but one hundred state that they are either knights, equires, gentlemen or ‘nobility’. However, within this top strata, there were wide variations of wealth. One Esquire (616) is said to receive one thousand seven hundred pounds *per annum*, while another (582) has only one hundred and sixty pounds. The “*Responsa*” here corroborate King’s assertion that there is no correlation between rank and wealth. Indeed, in the early 17th century, low prices and low demand for land led many landlords to sell off their estates to the richer townsmen.

The result was a greater social mobility. And we see this exemplified in the family of William Alabaster: though descended from an “ancient and noble family”, his father now lives on a “*fortuna parca*” (a “small income”), while some of his kinsmen, who are merchants, “live the life of noblemen.” Indeed, it appears that the families of most of the respondents were declining in social status. Peter Curtis (623) is the son of a nobleman forced by indigence to become a fuller. This downward trend was due, most likely, to religious persecution. Of this, the “*Responsa*” provide a long list. These include George Holtby (507) whose father, because he refused the oath, was sentenced to life imprisonment and lost all his property, so that his wife and four children had to live on alms; and Ralph Babthorpe (497), the son of “respectable parents of sufficient means who would have been rich except for their losses for religion.”

The lack of any easy definition of status in the early 17th century is further emphasised by the fact that very few of the remaining respondents describe themselves as middle class. In fact, only 32 describe their parents as middle class; and, of these, only 3 state their father’s profession. The respondents tended rather, to describe their

families in terms of how they were regarded in society. Thomas Sherwood (454), for example, describes his uncle, Joseph Lond, as a man of ignoble birth but who is looked upon as noble because of his ill-gotten riches. John Fowler (406) says that the twenty pounds *per annum* he received from his father's estate was enough to enable him to live as a gentleman for the rest of his life. In short, the "Responsa" confirm that class was a very fluid concept in the 17th century; and that the only real criterion for status was social acceptance.

It is interesting to examine the English College intake in the light of figures for entrants to Oxford and Cambridge around 1600. One historian suggests that, at Oxford and Cambridge, sons of Esquires made up twenty per cent of the intake, those of gentry thirty per cent, and forty-two per cent were from plebeian families. This constituted a rise in the intake of students from the upper classes. The "Responsa" demonstrate a similar trend at the English College. As we have seen, the large majority of respondents who declare their social status say they are sons of knights, esquires, gentlemen or unspecified nobility. It would not be unreasonable to categorise these general nobility with the gentry. For, in the first place, it is unlikely that, if he were the son of an esquire, or otherwise titled father, the respondent would not have mentioned this status. Secondly, many younger sons of titled nobility probably descended into the ranks of the gentry: Thomas Bacon (488) states that he is the son of a noble father, "a private gentleman of average fortune." In short, it appears that the greater part of the English College intake was derived from the gentry, therefore. Thus, the intake of the English College was almost identical to that of Oxford and Cambridge at the turn of the 16th century. They differed only insofar as the English College attracted the gentry to enter the Church from as early as 1600, whereas it was not until 1630 that Oxford and Cambridge began to attract ordinands from this class. If there emerges from the social history of the 17th century in England one outstanding characteristic, it is surely the marked increase in the desire for education among the gentry. To this the "Responsa" bear significant testimony.

Lisa Théfaut

¹ English College Archives, Scr. 24 & 25.

² 'The Responsa Scholarum of the English College, Rome. Part One: 1598-1621' (Catholic Record Society, 1962).

³ The numbers in brackets following a respondent's name are those used in the CRS volume (given in footnote 2). The volume begins with William Alabaster (341), he being the 341st student to enter the College.

THE 6TH WORLD SYNOD OF BISHOPS, ROME, 1983. A PERSONAL VIEW

I spent the whole of October 1983 in Rome, plus a few days of September and November, covering the 6th International Synod of Bishops. Its theme was Reconciliation and Penance in the Mission of the Church. At the time I was National Coordinator of Catholic Information Services (C.I.S.), and my purpose was to gather and send on to our press office in London as immediately as possible the news of the Synod and texts of speeches or statements.

Since reporters, and indeed even the expert advisers to the Synodal fathers, were banned from the sessions, gathering information was not an easy task. Cardinal Hume, Archbishop Worlock and Bishop Conti (of Aberdeen) gave us interim reports, but they were in session for most of the day, and very busy otherwise.¹ Contacting other bishops between sessions was even more difficult, as they were staying in innumerable different colleges and religious houses all round Rome, and traffic jams were prolific. The traffic was worse than usual, because this was Holy Year, and October is the most popular month for pilgrimages.

The number of pilgrims in the City made accommodation a headache. Declining to spend £ 40 each per day for a moderate hotel, we stayed for the first ten days at a Convent on Via Merulana, which had been arranged by a good friend in London. But from there we spent many hours trying to cross the snarling and swirling heart of the City to make daily or twice daily visits to the Vatican Press Office and to the English College, where our bishops were based and where we had our recording equipment. Fortunately, a room became available in the Franciscan Convent attached to the College, and we moved there for the rest of the time. This improved matters greatly, what with less travelling and the College's warm hospitality, as well as its straightforward international telephone link - so much easier than trying to get a reverse charge call from a payphone, especially when your Italian is minimal and unpractised.

The Vatican Press Office was our main source of information. Its staff were obviously working very hard and drew on many assistants who gave of their best. It issued frequent bulletins with brief notes on the Synod sessions and short summaries of speeches and reports given in the assemblies. But the summaries can never do justice to anyone's thinking,

and the English translations usually needed retranslation before they made sense. Also the Press Office shut every afternoon for several hours' siesta, and often did not open again until the following morning.

Each week there was a major press conference on the Synod, given by three senior members from various countries. The simultaneous translation (at least into English) was excellent on these occasions. But very little news emerged. The impression was that Roman theological debate is tedious, unrelated to real life, and overshadowed by fear of displeasure in the curia or elsewhere. By contrast, an unofficial and less formal weekly briefing offered by the bishops from the U.S.A. was frank and informative. I could not help wishing that the Synod assemblies were open to the press, like the U.S. bishops' conference's regular meetings at home. I am convinced that the Church should not fear exposure to the eyes of the world. Secrecy where it is unnecessary breeds suspicion, intrigue and conjecture. Also, if the Church is concerned with real issues it is good for the world to know this, and if not, it is best that that be pointed out. The deeper issues of theological debate will never interest the popular press, of course, but there are very many serious writers and commentators who take a genuine interest in the Church's view and its developments, and a real dialogue with the world, aided by informed public media, can only be good.

A further aggravation was that the last stages of the Synod programme were left vague until the last minute. This was admirable in allowing for the needs of the assembly, but even the closing day was not decided, which made it difficult for us to book a studio and contributors, to record our final tape report.

I have called this article a personal view, well aware that it has so far been concerned with my own role in trying to report the Synod, and must appear as a negative experience. It was obviously different for the 200-plus synodal fathers. (They included 14 representatives of Eastern Rite Catholics, 10 religious superior-generals and 20 presidents of Roman curial departments. 24 were special nominees of Pope John Paul, and the rest were elected by episcopal conferences throughout the world). For them it must have been an enriching experience. They too suffered communication problems, both with the traffic and with the Synod organisation; and they must have found it tiring and often frustrating. But they managed to exchange experiences of widely varied cultures and customs, with different stories of how the faith is lived or lost, and they applied their minds and prayers to some most critical questions.

By the end they were able to issue a Message addressed "to the human heart", as Cardinal Hume put it - he chaired the drafting committee. In the message, the bishops of the Synod, together with the Holy Father, who had attended all the plenary sessions, said to everyone who would read or hear it, "we are one with you in your pain and in your hope." They deplored and condemned all deprivation of human rights,

discrimination because of powerlessness, religion, or race, warlike aggressiveness, violence and terrorism, building up arsenals, especially nuclear ones, "the scandalous trade in all weapons of war", and the unjust distribution of the world's resources.

The Word of God speaks to mankind about its pain and its hope, said the bishops. The Church for her part, they went on, has to be a sign of God's mercy. They called for harmony in the Church, unity of all Christians and collaboration between all people of good will. They acknowledged that the Church is often helpless before political and economic forces but pledged themselves to voice people's longing for peace, and to work for North-South equality.

Pope John Paul II addressed the Synod at its closing session, on Saturday, October 29. I was in the Synod hall for that, along with many other reporters, photographers and television crews. The presiding Cardinal and the Pope spoke in Latin, and no advance texts were available. The simultaneous translation was of limited use, very slow and missed much of the text. Yet more frustration for any reporter, not to mention the bishops themselves! The Pope's speech was, however, well worth getting hold of afterwards. He took up the theme and many points of the Synod message. He particularly stressed conversion to God and a need for "the dimension of penance" in the Christian life.

The Pope moved on to the broader meaning of 'reconciliation': dialogue with other Christians, dialogue with other religious faiths, and dialogue with 'the world'. He revealed he had just appealed to the Presidents of the U.S.A. and the U.S.S.R. not to turn away from negotiation as the only way to repair differences and end the arms race. Preaching the message of justice and peace, he said, is part of evangelisation, part of the normal activity of the Church.

The Sacrament of Penance took the Holy Father's attention fairly briefly, although he emphasised "its central position in the entire economy of the work of salvation, its particular link with the Paschal mystery of Christ and of the Church." He also promised that the document which he is expected to publish in due course would gather together and deepen the doctrinal and practical questions raised in the Synod about this Sacrament. He referred here to the "Propositions" formulated by the Synod as a summary of their deliberations and concerns, and passed to the Pope as an aid in preparing the Apostolic Exhortation customary after a Synod.

The Propositions

For the first time, an outline of the 63 Propositions was published as the Synod ended. It takes the form of a discursive commentary rather than a factual summary. But it is possible to elucidate that there were

three parts, with contents broadly as follows:

Firstly, 21 propositions headed 'The Church's Mission of Reconciliation.' These speak of the Church's witness to the Gospel of mercy, peace and unity. They refer to the need to overcome internal divisions and divisions in humanity, to denounce sin, to witness to love.

Secondly, 4 propositions entitled 'Awareness and Evaluation of the Present Situation.' The outline explains that there was much time given in Synod discussions to analysis of the contemporary situation, but eventually there emerged these few "criteria for pastoral action."

Thirdly, 41 propositions aimed at "the renewal of the practice of reconciliation and penance." The first sixteen here urge a vigorous and deep study, and a renewed catechesis, on the themes of freedom, the search for truth, and the sense of God. Thus sin and its effects can be better understood. A further thirteen discuss the celebration of the Sacrament of Penance, expressing a "commitment to give renewed significance and depth to the variety of forms", and emphasising the Sacrament's importance in the Church's "wider reconciling action"

The final propositions consider the various ways of ministering reconciliation, including the roles of lay people, families, young people and religious. Then they turn to ecumenism, relations with non-Christians, and peace education.

These themes are clearly the basic ones of the Synod, and will presumably provide the general lines of the Pope's Apostolic Exhortation when it appears. It is notable that he praised the Synod as a valuable, if yet imperfect, instrument of collegiality. Just where he will place his emphasis remains to be seen, but his references to the Sacrament of Penance have been insistent. Hopefully, he will produce a document which further explores the 'dimension of penance' and helps us to reintroduce this meaningfully in the Church, while boldly facing the questions of reconciliation in a world of greed, violence and division.

Patrick Olivier

¹ Archbishop Worlock has written a short account of the Synod's discussions, implications and personalities in a CTS pamphlet "Repent and Believe" (CTS H477).

ROMANESQUE

When I had recovered from a paralysing sense of flattery at being asked in my dotage to write a Romanesque (surely one of the longest-running series in the history of more-or-less-belles lettres) and, more slowly, from a sense of helplessness to live up to the compliment, it suddenly struck me (in bed of course, where most worthwhile things strike you) that successful contributors to the series have relied quite a bit on remembering. Take an example—I disarmingly choose an ancient one of my own—the swimming tank. You go out and look at it. It is not an object of beauty or wonder. You fail to see how it can conjure up a paragraph. But you look a bit longer and memories (or impressions, which with due respect to Monet depend a lot on memory) begin to crowd in, and before you know where you are you have done five pages that you are confident will set the table in a roar.

Why not, then, have a Romanesque on Remembering? One objection will at once occur to your well-drilled Gregorian mind: remembering is an activity as wide as human nature, as broad and general as the casing air; how then can it be the subject of anything so esoteric as a Romanesque? *Respondeo*: eating and drinking are universal human activities, but no one in his senses could question that there are Romanesque ways of eating and drinking.

Well, I may have hit that one for at least a single, but if I don't want to lose my readers quickly I must forestall a few of their anxieties. The first may be expressed bluntly: "this old buffer is going to work off some meandering reminiscences." Well, of course it is an easy trap for old buffers to fall into, but it wouldn't quite do for what I have in mind—a Romanesque on Remembering, which somehow suggests that Romans (our lot) have a special way of remembering. I don't know in advance what the "somehow" will amount to: if it turns out to amount to nothing, I shall tell the editor so with manly candour and you won't have to read any of this. It is better to travel hopefully than to arrive - or, as a philosophy don might put it if he wanted to wake his class up, becoming has a primacy over being.

An eminent old Venerabilino, now gathered to his reward, once wrote (and sang) a parody of the old pub song "When you come to the end of a perfect day", the first verse of which went thus:

When you come to the end of a perfect day
And you sit all alone with your thoughts
And you think of your old Venerabile,
Now filled with scholastic warts:
This scheme, this regime is all wrong, you feel,
For the men who once you knew
In the golden then were much finer men,
Though not half so keen on stew

Though the author became renowned for other deeds and virtues than disinterested scholarship and was not above occasionally baiting the learned, this heavily-loaded bit of philistinism, which was far from being one of his best efforts in the genre, was plainly not intended to have more than a pinch of *fundamentum in re*. In those days it was part of our surviving schoolboy affectation to make fun of the industrious in the common room before retiring to our desks to be reasonably industrious ourselves. What the tone of the doggerel reveals more unambiguously is that it was (and no doubt is) unnecessary to leave the College in order to wallow in nostalgia. The *recherche du temps perdu* begins while you have still quite a bit to lose. It was not surprising that a few months after he had left the College the writer referred to was contributing an article to the *Venerabile* which, though ostensibly concerned wholly with firmly-assured proposals for putting the Church and clergy to rights, had a resonant ground-base of homesickness.

I remember (*there he goes!*) sitting one evening towards the end of my last villa on the bench which then stood under the pines at the bottom of the garden, staring at the unlikely sunset over the papal villa (which has been compared with many things from a Turner to a badly-poached egg). One younger than me came up and asked what I was looking thoughtful about. I said that each one of my seven years in Rome would have to provide pabulum for seven subsequent years. Very portentous. Have they done so, you ask? (It is just the right time to ask, since it is just over 49 years since the remark was made). The answer, the complete answer would call for an autobiography which I have no intention of writing. But from one point of view I am less qualified than most to give the answer since I have had the luck to spend a good half of those subsequent forty-nine years back in Rome. What say those who have spent them in Blaenau Ffestiniog or Oswaldtwistle or whatever?

I think the answer would tell us a lot about the peculiarly Roman way of remembering, which in its turn must tell you something about the peculiar experience of training at the Venerabile as distinct from training at St. Joseph of Cupertino's in Little Snodsbury under the Wold or any other academy you have in mind.

Let us be clear at once that the word peculiar here should not be incautiously misread as a synonym for 'superior'. I am not concerned with comparisons, least of all academic ones. I think the older one

becomes the less starry-eyed and hence the less snobbish one is about formal education. But Remembering - ah, that is another matter.

Living in Rome is a constant exercise in remembering, and eventually it conditions all one's remembering. There is an inescapable fourth dimension to the Roman experience. One aspect of this is of course the way in which the bones of ancient Rome stick out all over the place. I **mean** all over the place—not just in the obvious places where tourists, pilgrims and first year men are ritually taken to be reverent or bored according to disposition and upbringing: Colosseum, Forum, Palatine, catacombs. Far too many people arrive at Rome nowadays by air, so their expectations are bound to be slightly dashed by a preliminary impression that it is much like any other dreary metropolis. Once they have rid themselves of the illusion—not so rare as you might think—that the Fascist church of SS. Peter and Paul in E.U.R. is St Peter's and got over their disappointment at their first glimpse of the Tiber ("Tiber, father Tiber, to whom the Romans pray") at Magliana, they are plunged into miles of shabbiness, noise and traffic jams which they could be excused for comparing unfavourably with Willesden or Wythenshawe. There is much to be said for ignoring the road signs and taking them round by Ostia Antica. Similarly, arriving by train at Termini they might be taken downstairs to where splendid chunks of the so-called Servian wall stick out from the predictable paraphernalia of barbers shops, bars, fashion displays and so on. Once they are out in the street they will be too busy looking for the 64 bus and keeping a grip on their purses to notice the overwhelming remains of the Baths of Diocletian. But the Servian wall in the bowels of the main station should move them.

I shall destroy however the frail thread of my argument if I seem to reduce it to a strategy for tourists, or archeology without tears. The most cunning and sensitive of guides (of whom there aren't many) will not do more than a little for even the most impressionable flying visitor. Archaeology is but a part of history, and the web of history is nearer to being seamless here than anywhere. In any case historical learning is not the kind of remembering I am talking about - the kind that I think most of us achieve here unless we are especially skilled in the Englishman's knack of carrying his native cocoon about with him.

This knack is I think much stimulated by the style of present-day emigré life in Rome. The emigré community is so large and enveloping and the city itself so swollen and suburbanised that much more conscious effort is needed to remember in one's bones, as distinct from just mugging up. An example may illustrate what I mean and at the same time illustrate our good fortune in having the College where it is, so little changed either in itself or its surroundings.

One way of going from the College to the Greg is to pass the Arco della Ciambella: it is not an arch at all but part of a rotunda belonging to the first of Rome's great *Terme*, those of Agrippa (rebuilt at a later

period). The two broken ends stick out into the relatively quiet little street, and tucked within the massive brick and concrete semi-circle are some shabby little houses. A good place to examine a Roman building technique and reflect on the passing of imperial magnificence. But on the left end is one of Rome's most elegant street madonnas, in a fine marble edicule, little tended now but once a place where the local people gathered to say the rosary. On a small marble slab are eight lines of anonymous verse:

T'innalza o vergine
Casti pensieri
Chi pensa e medita
Nei tuoi misteri

E tu nell'anima
Gli accende amore
Allor che ingenuo
Ei t'offre il core

A masterly achievement for a race which so rarely uses one word where ten will do.

A few yards further on is the Piazza della Pigna, so called because hereabouts until the early middle ages stood the great pine-cone which now fills the apse at the end of the Vatican Belvedere. It stood beside a temple of Isis and spouted water from each of its points. They moved it to the atrium of the old St Peter's. Dante saw it there and when he met the giant Nimrod of Genesis (x,8) in the 9th circle of hell the face of the 'mighty hunter' reminded him of the *pigna* (Canto XXXI).

All this belongs to about a minute and a half of one walk to the Greg. It could be repeated in dozens of other equally narrow compasses. They are all part of a very intricate web of historical experience, which is also everyday experience. Something different from the experience of museums, which puts many people off. It is useful to **know** something about it, but if you knew the guide-book by heart it would not reproduce the experience, much less colour all else as the experience does.

There used to be a formidable old Dominican called Peter Paul Mackey who over forty years or more spent all the time he could spare wandering over the Campagna, when it still began almost at once outside the walls of Aurelian. He was allowed by his superiors to carry a pistol to frighten off the Campagna dogs which were very fierce. He was a wonderful example of Roman remembering with your bones. He was a bit of a legend himself - we only encountered him rarely. We wouldn't have met him at cocktail parties, in the unlikely event of our going to any - his habit was hardly clean enough for drawing rooms. But his mind and utterance were incisive and stimulating and though he was deeply rejected by authorities like Ashby it wasn't his erudition that fascinated you but his incarnation of experience.

There is one last point I think worth making. I have hinted that Roman remembering has little to do with mere nostalgia. It has even less to do with the kind of boneheaded conservatism which is still sometimes confused with *Romanità*. There are still people of my generation, and a few survivors of an even earlier one who think that *Romanità*, or even proper Catholicism, died with Pius XII. But they are not the people who really remember in the Roman way. To do that is not to canonise what you recall but to be always aware that Rome has digested many revolutions, and may yet digest, for example, the ecumenical revolution. *Roma patiens quia aeterna* is often quoted, whether by the infuriated or by the complaisant, as sanctifying procrastination - a sad mistake; it speaks rather of a depth which gives immense capacity for absorption. 'Old men ought to be explorers', wrote T.S. Eliot in that masterpiece of remembering in the bones, 'The Four Quartets.' But he also wrote

We are born with the dead

See, they return and bring us with them.

Of course, because their function is to help us to explore, not petrify. Perhaps the spare verses attached to the massive masonry of Trajan's baths give us something more even than Marian piety. It is curious that, in a city so dauntingly gregarious, the best Roman rememberers have a touch both of the hermit and of the child.

W.A. Purdy

CURSUS INTRODUCTIONIS IN NOVUM CODICEM

For some time I have nursed the fantasy of disappearing from English shores during December. Not only would the winter be shortened, but one would escape the frenzied bacchanalia leading up to Christmas. In 1983 I had a credible excuse to leave for less frenzied shores, if not necessarily warmer climes. The Faculty of Canon Law at the Gregorian University was holding a three week course on the new Code of Canon Law from 25 November until 14 December.

Before recalling the canon law, I would like to take this opportunity to thank the staff and students of the College for their kind hospitality during that period. As an outsider it amazes me that after four hundred years the ideal of the hospice is still so vigorous. For a priest living on his own the very community life is a tonic, the conversations, the banter, the new ideas. The liturgy was a particular delight. During my stay there was a Diaconate ordination and the College feast. These were celebrations indeed, impossible to match with the uncertain resources of a small parish. It reminded me how splendid the worship of God can be.

This seemed a good time to follow a course in the new Code of Canon Law. After almost twenty years of preparation the text was promulgated on 25 January 1983 with a *vacatio legis* until 27 November. It would be nice to be in Rome as the new law came into effect. In actual fact the day passed without special mark. Indeed, the Holy Father did not mention this event during his few words at the noontide *Angelus*.

It might be said twenty years is a long time to wait for a new law. This is surely a short-sighted view. The new Code can only be understood against the background of the Second Vatican Council. The law has been described as the last Council document. It was not possible nor wise to draft the law in the immediate aftermath of the Council. It was necessary to assimilate the considerable changes of direction made by the Council Fathers. One wonders what would have been the fate of a law promulgated in the late sixties or early seventies. Would it have been accepted by the Church?

These twenty years have not been without legislation. There has been a constant flow of Constitutions, Decrees, rules of all sorts, based on the decisions of the Council Fathers, most of which has now been

incorporated into the general law of the Church. For instance, the *motu proprio* *Matrimonia Mixta* modified the existing law on the marriage of a Catholic and a non-Catholic. These rules have been in operation for some thirteen years and are now part of the normal ecclesiastical life. This is one reason why the new Code of Canon Law does not seem so new or revolutionary. There are not many items we had not heard about. Basing themselves on the Conciliar teaching on marriage in *Gaudium et Spes*, Marriage Tribunals had been accepting pleas for nullity on the headings of lack of due discretion for marriage or a radical inability to assume and sustain the obligations of marriage. It comes as no surprise to read in canon 1095 that such persons are incapable of contracting marriage. The surprise would have been if this had been excluded.

Throughout the preparation of the new Code, the drafters attempted to remain faithful to the Council and the post-Conciliar documents. An observer, Professor Dunstan, has remarked that Commission meetings reminded him of fundamentalist Protestants whose appeal was always to the text of Scripture, in this case to the text of Conciliar decrees. At times the decision of the Council was a compromise. Tensions and differences remained. Intervening years have blunted some of these tensions, but a number persist. The drafters of the new law have not had an easy task in remaining faithful to the Council.

This conciliar aspect of the new Code was a constant feature of the Gregorian course. Without fail, lecturers began with the relevant Council documents and then briefly traced the evolution of the text. In doing this, they were indicating an interpretation and laying the foundation for the application of the law. For instance, much heat has been generated by the word "iterum" in canon 917. Does it mean a second time, and by implication no more times? Or does it mean even several times, provided the person participates in a eucharistic celebration? The law must be understood according to the proper meaning of the words considered in text and context (canon 17). The experts in latin tell us that "iterum" means strictly a second time. But surely the spirit of the legislation is to codify the thrust of the liturgical insight that the fullest participation in the Eucharist is by the reception of the blessed Eucharist.

In three weeks it was not possible to go through the whole Code in detail. The course was content to indicate important changes and give principles of interpretation. In a sense the three weeks themselves were the most important thing. Three weeks away from the demands of Tribunal and parish. Three weeks to look at the Code in peace and quiet.

Much time was spent on the administrative procedures and the possibility of recourse against administrative decisions. I found myself wondering how the canonical personnel of the Church would cope if such recourse became a constant feature of ecclesiastical life. On a lighter note: mention was made frequently of the final recourse, "ad sectionem alteram Signaturae Apostolicae"; *sectionem alteram* began to sound in my

ears like M15 or *deuxième bureau*, and I pictured, round the corner from the College, Vatican Monsignori with bulging cassocks and slouched soup plate hats.

There were 180 participants attending the Course from all parts of the world. I was amazed at our stamina: hour long lectures on hard wooden benches. For the most part we were Chancellors, teachers, Tribunal officials. One made new friends. One learnt there were places with more intractable canonical problems than Birmingham and was encouraged. When a marriage case is hitting snags I now think of Bishop Willigers of Jinja, Uganda, where the post is less than uncertain and travelling is dangerous. The questions asked, the problems discussed were very similar from all corners of the world.

And to make the whole episode quite authentic, the last days were clouded by the threat of strikes at the airport. The dispute was settled at the very last moment and we flew off to our various homes.

At home one is considered an expert because one has followed the course. It is not true. But I did return convinced of the value of even a short in-service period, a value far beyond the gaining of some canonical knowledge.

Mgr. David Cousins, J.C.L.

“DREAM HOLIDAY”
and other poems by Fr. Rope

DREAM HOLIDAY

My soul: we will wander a-wide through Europe,
Through the lands untouched by enginery,
Each night some thorp beyond the ridges
Shall yield us up its mystery.
Each morn some golden dawn shall shimmer,
On orchards or mild pasture-leas,
To early mass each morn shall call us
The bells that wing the earliest breeze.
Each day some quiet way shall win us,
Through the deep-hearted woodlands far,
Till o'er some little town hill-sheltered
High stands the watchful evening star.
And peasants in their comely garments,
Their immemorial toil shall ply
Through all the changeful ages changeless,
The plainsong of humanity.

JOHN XXIII

By Mammon duped or drugged whole nations lay
In bondage, unaware what bonds they wore,
While others strove to force the iron sway
Of Mars on all men, savage as Timour;
Yet millions at heart were fain some way
Were found to bring in unison once more
All who to Christ our Lord allegiance pay
And build again the Christendom of yore.
To each and all Christ's Vicar gently spoke
Words of entreaty from a father's heart
To put away long-fostered enmity,
And cast far from them barren hatred's yoke
And all that rends the sons of men apart
Whom God ordained to form one family.

HAYSEL

All day the golden weather,
The sweetness of the new-mown hay, eachwhither
Outfloating, overflowing all the land,
Sweeter than frankincense of Araby,
To all made free,
Gift without price from God's own hand.

This even
The wains with hay uploaded, towering high,
One after one go by,
By willing horses led and willing men.
Brief stillness falls, and then,
The gold yet glowing in the western heaven
Beneath the blue, and nigh the gloaming,
With stately progress homing
Like a great prince attended,
Comes the last load,
And like some prelate in procession
Wafts, as it passes by, a benison
Upon the road and all beside the road,
Day's compline ended.

AT PALAZZOLA

All hallowtide. The woods their best array
Have donned of purple, brown, and gold and green,
Crimson and red and russet there between.
All joyant nature keepeth holiday.
Its woodland mantle Monte Cavo flings
In sweeping folds that fall until they meet
The shining mere of Alba at its feet,
Sun-molten silver from unfailing springs.
My autumn deepens: threescore years and ten
Five more have followed? May my sinful soul
By cleansing fire annealed, made bright and whole,
The Light Eternal at the last attain.

MUSIC IN THE ENGLISH COLLEGE DURING THE EARLY BAROQUE ERA

Music receives a mention even in the bull of foundation *Quoniam Divinae bonitati* dated April 1579; in this document Gregory XIII declared that the students were to be trained in ecclesiastical singing. The Constitutions of the College, presumably of the same year, lay down the following direction regarding music, 'On certain solemn feast days, let the students sing the Divine office, Vespers and Mass in choir.' These instructions were speedily obeyed, for in May of the year of foundation a maestro was paid as well as one Giovanni Francesco, a soprano. This could well have been Giovanni Francesco Anerio (1567-1630), one of the foremost Roman composers of the early *seicento*. We know of his subsequent involvement with the Jesuit Colleges: he was maestro at the Seminario Romano in 1611, and celebrated his first Mass in the Chiesa del Gesù after his ordination in 1616. His elder brother, Felice, was maestro at the English College between October 1584 and May 1585. Giovanni Francesco would have been the correct age for an appointment as soprano in the year 1579.

For the first ten years of the College's existence a maestro was employed with two or three singers, generally an alto and bass. When Ruggiero Giovanelli took up the position in March 1587 it had apparently been decided to disband the permanent musical establishment. Giovanelli retained his post as maestro at S. Luigi dei Francesi and was only paid for feastdays at the English College. The visitation of 1596 mentions a non-resident maestro and organist; it seems that the organist was in the regular employ of the church, while the maestro was only brought in to arrange music on festivals.

In its first decade, however, the College attracted people to its services on account of the fine music: in 1583 it was noted that 'strains of devout music, composed for the occasion, added not a little to the impressiveness of the function, which drew an immense concourse'. Two years later (1585) we read that 'They are attracted by the melodious yet grave style of our music, and by the gravity wherewith our students perform the several functions.' The visitation of the same year records that, 'At the end of the lessons... all the students... return home where, for half an hour, those found suitable will be trained in singing by the maestro di cappella.'¹

In the year 1605, where my examination of the documents begins, the archives of the English College record a low level of general musical activity, except on two feasts each year which were celebrated with special solemnity. The only musician in the regular employment of the College was an organist, Guido Saginati, who remained there until August 1610. Although no record laying down his precise duties seems to have survived, his responsibilities included the regular performance of music during the year, as well as assembling large groups of singers for the feasts of St Thomas and the Holy Trinity. During the year any singing would have been undertaken by the alumni themselves; in the 1630s there are a few archival references to the musical instruction of the 'scolari', and one can presume that this practice developed gradually. Music was regarded as part of the education of the students at the German College, and it is unlikely that the traditions in the Jesuit seminaries diverged to any considerable degree.

The English College has been regarded in this period as the poor relation of other Roman institutions, on account of its rather precarious representation of the recusant cause in a Protestant land. Nonetheless its level of musical activity is similar to, and even exceeds that found in many of the minor churches of the city. Two or sometimes three *cappellani* engaged to perform Gregorian chant seems to have been standard in the Pantheon (S. Maria ad Martyres), a poor institution which did not even patronize any regular organ music. It was not alone in this since neither S. Eustachio nor S. Onofrio—to give but two examples—even possessed organs at this time.² One might suppose that the singing of the alumni of the College provided a rather more worthy accompaniment to the liturgical action than the efforts of unskilled *cappellani*. Perhaps our best point of comparison when considering the Venerabile is not the traditions at the German College and Seminario Romano, but the smaller religious institutions of the city.

A succession of organists was employed by the College during the first half of the seventeenth century, but few of them are remembered for other contributions to the musical life of the city:

ORGANISTS:

8/1610 Guido Saginati
11/1610-12/1610 Valentino
1/1611-12/1613 Quintio Solino

Between these dates the system of payment changed so that the names of the organists were omitted from the archives.

12/1619-3/1620 Vincenzo Pace
5/1620-6/1623 Quintio Solino
11/1623-after 1656 Francesco Margarini

Vincenzo Pace, a native of Assisi, was known as a composer of liturgical music and maestro at the cathedral in Rieti before taking up this position

at the College. Margarini, on the other hand, achieved a measure of recognition during his prolonged tenure of the position at the Venerabile. He must have been considered a competent keyboard player for in 1639 he was employed at S. Luigi dei Francesi on the feast of St Louis. On this occasion the music directed by Orazio Benevoli was for five choirs, each of which performed together with its own organ.³ Margarini had to wait until 1650 to see one of his works in print; this was a motet 'Surge aquilo' which appears in an anthology of sacred music by Roman composers.⁴

It was during Margarini's tenure of the post of organist that music in the College began once more to flourish. From 1625 a soprano was employed on a regular basis with a monthly salary: from 1629 there was a steady growth in the number of singers. The engagement of a second soprano in November 1629 coincided with an extra payment to Margarini "per insegnare di cantare all'scolari." Perhaps there was a desire to improve the singing of the choir to match the increased forces for polyphonic music. The list below shows the voices on the pay-roll from 1625 onwards; in compiling this, gaps of a month or two have been discounted where it is clear that a replacement was being sought for a singer who had left:

3/1625 - 6/1629	S
11/1629 - 7/1630	SS
8/1630	SAB
11/1630 - 12/1631	SA
1/1632	AB
2/1632 - 3/1637	SAB
4/1637 - 4/1641	SATB
5/1641 - 12/1641	STBB
1/1642 - 11/1645	SATB
12/1645 - after 1650	SAT

It is indeed probable that the reduction in forces of 1643 was the result not of financial strictures, but of a change in musical taste. As the 1640s progressed the preferred scoring for motets was the three-voiced texture with organ continuo. Margarini's 'Surge aquilo' was composed for two sopranos, bass and continuo; the voice paid as an alto could well have taken the second soprano part when it was performed at the College. This motet comprises a series of solo sections, two simple ones for the bass voice with elaborate writing for the first soprano. Half a century previously musicians in Rome had been drawn towards these light textures with continuo on account of the limited resources which hampered performances of music in the traditional polyphonic style. The addition of organ support meant that fewer voices were required to produce a cohesive musical texture: it is this development in musical style at the close of the *cinquecento* which allowed less wealthy churches to develop a small *cappella* whose repertory matched the resources available however limited these were.

Among the regular payments for music are those to Girolamo Borghese who received an annual sum for organ tuning; these appear in the archives in 1625, and regularly from 1631. A certain Girolamo Algiati tuned the organ at least in 1626. The identity of the organ tuners in the second decade of the century can be ascertained from a legal document, a copy of which is preserved in the archives. In 1612 some difference about payment had clearly arisen between the Rector and Paolo Giralantio, who was responsible for maintenance of the organ. In the document Giralantio receives eight scudi, both parties renounce their respective positions in the litigation and declare the matter resolved.

While the organist with (from 1626) a few singers was responsible for the regular music, there were two major feast-days when the music would have been as grand as that heard in most churches. On the feasts of the Holy Trinity and St Thomas of Canterbury extras were employed from other institutions, including on occasion papal singers and the maestro of St Peter's. It seems that on most of these festivals the resident organist was prepared to accept a secondary role, and a maestro from outside was engaged to direct the music. Thus while Saginati was organist, Orazio Barsotti, a papal singer, was employed for the feast of St Thomas in 1610, and was given a sum with which to employ singers. For the Holy Trinity in 1619 and St Thomas in 1621 Cesare Zoilo acted as maestro; these events occurred during Solino's two spells as organist. Zoilo was maestro at S. Spirito in Sassia, a church with a regular *cappella* of eight voices throughout the period; some type of friendly agreement seems to have existed between Zoilo and the College, for on the feast of the Trinity in 1622 he came without payment. This is the only archive of a religious institution (out of the fifteen or so I have examined) where I have found references to musicians offering their services gratis. When Zoilo came gratis, players of the theorbo and cornett did so as well, and in the following year (1623) for the feast of the Holy Trinity a number of singers gave their services without seeking payment: an alto and a bass came from S. Girolamo della Carità (just opposite the College), a tenor from S. Maria Maggiore and another bass from S. Maria in Trastevere.

From the feast of the Holy Trinity in 1624 until the same feast in 1626 Domenico Massenzio directed music on feasts. Massenzio was an obvious choice of musician to assist at the College on account of his long standing association with the Roman Jesuits. From at least 1616 he was maestro of the Sodality of the Assumption at the Chiesa del Gesù, and at least in 1623 he held the post of maestro at the church itself, a position which also made him responsible for the Seminario Romano. The surviving lists of singers for feasts during this period are dominated by the names of the members of the Cappella Sistina. This is the natural outcome of Massenzio's involvement, since the nucleus of the *cappella* at the Gesù was formed of these singers. They are easily distinguished in pay-lists of the period because their 'going rate' for a feast-day was higher than that paid to singers from the churches. There were other

connections with the Chiesa del Gesù: Massenzio had made what seems to be an isolated appearance for the feast of St Thomas in 1619, during Pace's time as organist. On this occasion, in addition to a number of the papal singers, the organist of the Gesù was present; it has been impossible to identify the organist there in 1619. In 1621 on the feast of the Holy Trinity a violinist 'di Monsig.ri di Nobili' played; this could well be an instrumentalist associated with the aristocratic Collegio de' Nobili held at the Chiesa del Gesù. Between 1622 and 1624 the violinist named 'Leonardo' appears in the archives on feasts; interestingly enough a violinist of the same name occurs regularly in the records of the Chiesa del Gesù in the same period.⁵ At around this time a lutenist from S. Apollinare (the church of the German College) made a number of appearances.

It was not only musicians associated with the other Jesuit Colleges which constituted the *ad hoc* groups of singers at the Venerabile on festivals. Singers from most of the churches which maintained *cappelle* are mentioned during the period under consideration. In addition to these a number of singers from noble households participated in the celebrations. These included musicians in the employ of the Altemps, the Montalto, the Principe Savelli, Cardinals Roberto Ubaldini, and Francesco Trivulzio.

From the beginning of the 1630s a particular relationship developed between the maestro of St Peter's and the College. Virgilio Mazzocchi was employed for virtually every festival between 1632 and 1646, the year of his death. Mazzocchi may well have come into contact with the English College during his time at the Chiesa del Gesù and Seminario Romano in about 1628. His successor at St Peter's, the famous exponent of polychoral music, Orazio Benevoli, came to the College in 1649 on the feast of St Thomas. Margarini the resident organist, must have been competent enough to direct the large forces involved in festival music, for he was generally responsible for it after Mazzocchi's death. He had also taken charge of performance during the period 1626 to 1632; but the cession of control to Mazzocchi in the latter year could have been motivated by thoughts of the prestige that the maestro of St Peter's could lend to the College. The presence of another maestro in the College records confirms the connection we have established between it, the Gesù and the Seminario Romano. Bonifazio Graziani, maestro at the latter institutions from 1648, was called to the English College to direct music for the Forty Hours' Devotion in April 1650.

The pattern of minimal activity with lavish celebrations on feasts peculiar to the institution is a common one in Roman churches. It is important to note that this emphasis on patronal feastdays was the result not only of the desire to flaunt dedications but also factors governing the employment conditions of singers. On universally important feasts singers would have been required to attend those institutions which had a

prior claim on their services; thus minor churches which maintained no regular *cappella* would simply have been unable to assemble an *ad hoc* group.

At the English College and elsewhere musicians engaged for a festival were expected to attend on these occasions, for first and second Vespers and the Mass of the day. The lists of musicians at the College are one of the major sources of information about scoring in Roman sacred music of this period. They serve to banish the myth that liturgical music was simply unaccompanied polyphony in the style of Palestrina. Below is the list of singers from the feast of St Thomas in 1619; payments are in scudi:

Sig. Massenzio [maestro]:	2-
Two basses, one from the papal choir the other from S. Spirito (in Sassia):	3-50
Three tenors from St Peter's and S. Luigi:	4-50
Three altos: one from the papal choir (Sig. Marobino), one from S. Giovanni [in Laterano]; the other from S. Luigi:	5-
Three soprani from S. Luigi:	3-60
Sig. Domenico of [Cardinal] Montalto, two attendances:	1-30
The eunuch of Principe Savelli:	1-50
Organist of the Chiesa del Gesù:	2-
A violin, three attendances	1-50
A cornett, two attendances	1-
A theorbo, three attendances	1-50
A spinet, two attendances	1-
Organ [hire of]	1-
	<hr/>
	29-40

The reference to the hire of an extra organ signifies that the music was for two choirs on this occasion; Pace, the resident organist, would have played one organ, and the visitor from the Gesù the other. The number of singers employed varies from a peak of seventeen for St Thomas's Day in 1620, a period of particular importance for the church in Rome. There was a rising tide of optimism as the 'battles' of the Counter-Reformation seemed to have been won, and protestantism was, at least, held at bay. The year 1622 saw the canonization of the five great saints of the period of reform—including St Ignatius—and within a few years the new basilica of St Peters was ready to be consecrated. It is not fanciful to claim that this spirit of triumphalism found expression in the music of the period.

On all but a handful of occasions the singers were joined by instrumentalists on the two feastdays. The English College pay-lists are an interesting guide to the change in taste as the century progressed. In 1607 eleven singers performed together with cornett, trombone, lute and theorbo on the feast of the Holy Trinity. This is the only 17th-century mention of a trombone in the archives; the cornett too fails to appear

after the same feast in 1626. The growing preference for stringed instruments is reflected in the regular appearance of violins after 1620; from that date they were never absent except between 1627 and 1629. This may well have been because the extra expenditure in starting a regular group of musicians took financial resources away from special events. In the early 1630s the regular group of instrumentalists on festivals comprised violin, lute and spinet; occasionally two violins were employed, a practice which anticipates the preferred scoring of music published during the 1640s. Unfortunately no lists of performers for festivals survive in the English College from that decade.

Following the tradition of other Jesuit Colleges throughout Europe, music was an essential part of ceremonies at which academic awards were presented. In 1606 the success of Edward Knott (*vere* Matthew Wilson)—later Provincial of the English Jesuits—in his academic disputation was greeted with music at a cost of six scudi—half the amount generally spent on either of the feastdays. On September 7, 1634 Francis Starkey (*vere* Humphrey Whittaker) defended his thesis in the church before Cardinal Agostino Oreggi; on this occasion the music was directed by Virgilio Mazzocchi at a cost of ten scudi. Other disputations took place with music in 1646 and 1649; the protagonists on these occasions are not recorded, except that the 1646 event took place in the presence of Cardinal Lelio Falconieri. Mazzocchi was responsible for the music on this occasion, as was Benevoli in 1649 when philosophy was the subject of the disputation.

Another reception of an important personage called for musical participation: in March 1646 and at the age of 18, the Second Duke of Buckingham, George Villiers, visited the College. As part of the entertainment to welcome him during this period of Carnevale a *tragedia* was produced with parts for at least two *putti*. Soon after the outbreak of the Civil War both Buckingham and his brother were placed in the care of the Earl of Northumberland, sent abroad and spent some time in both Florence and Rome.

A rather less formal function of music is encountered in the archives on the feast of the Conversion of St Paul in 1643. Three singers, and players of the violin, lute and spinet came to the College 'per la ricreazione'; one can only suggest that this was some type of spiritual drama such as was familiar in other Jesuit colleges. The music was directed by Mazzocchi who received payment for this event along with money for distribution to the singers who performed music at the opening and conclusion of the Forty Hours' Devotion in April of the same year. Each church in Rome conducted the devotion successively, and a special genre of Jesuit-directed motets evolved for the ceremony. Their subjective, almost cloying texts were matched by a rather mannered musical style with considerable harmonic experimentation. In 1626 the memory of Cardinal Odoardo Farnese was honoured through the

celebration of a requiem mass in the College chapel. The Farnese were generous patrons of the Jesuit order in the period: Alessandro, the first Farnese cardinal, built the Chiesa del Gesù, while Odoardo was responsible for constructing the sacristy. Connections with the Farnese may well have been strengthened by the proximity of the Palazzo Farnese.

The archives of the English College are an important source of material not only for the history of the College but also for a study of musical practice in that period. The lists of musicians for festivals are the most complete so far examined, with the exception of St Peter's where a rather different scale of activity emerges. Far from being devoid of interest in this difficult period, the College archives show that the music there was on a par with that at most Roman churches—apart from the fifteen or so which were able to maintain established *cappelle*. Clearly the scale of activity at the Venerabile could not have compared with that of the other Jesuit seminaries. On at least two occasions each year, however, the standard of performance there must have been as good as any heard in most Roman churches. Indeed, the names of some of the most competent musicians in the city are found in the archives.

Graham Dixon

List of documents consulted in the English College Archives

Libro 99	Giornale Ab Anno 1604 usq 1607
Libro 100	Giornale Ab Anno 1608 usq 1612
Libro 101	Giornale 1612 - 1618
Libro 102	Giornale 1619 - 1624
Libro 103	Giornale 1625 - 1629
Libro 104	Giornale 1630 - 1634
Libro 105	Giornale 1635 - 1637
Busta 994	Ricevute 1606 - 10
Busta 995	Ricevute 1611 - 18
Busta 996	Ricevute 1619 - 24
Busta 997	Ricevute 1625 - 28
Busta 998	Ricevute 1629 - 32
Busta 999	Ricevute 1633 - 36
Busta 1000	Ricevute 1637 - 41
Busta 1001	Ricevute 1642 - 46
Busta 1002	Ricevute 1647 - 50

¹ This information is found in T.D. Culley, 'Musical Activity in some Sixteenth Century Jesuit Colleges, with special reference to the Venerable English College in Rome from 1579 to 1589', *Analecta musicologica*, xix (1979), 1-29. The conjecture about the identity of 'Giovanni Francesco soprano' is however not found in Culley's article and is my own.

² On music in smaller Roman churches see G. Dixon, 'The Pantheon and Music in Minor Churches in Seventeenth-Century Rome', *Studi musicali*, x (1981), 265-79.

³ Festal music in S. Luigi dei Francesi is described in J. Lionnet, 'Quelques aspects de la vie musicale à Saint-Louis-des-Français de Giovanni Bernardino Nanino à Alessandro Melani (1591-1698)' in *Les Fondations nationales dans la Rome pontificale*, Collection de l'École Française de Rome, 52 (Rome, 1981), 333-75.

⁴ R. *Floridas cononicus de Sylvestris a Barbarano, has altras sacras cantiones ab excellentissimis musices auctoribus suavissimis modulis binis, ternis, quaternisque vocibus concinnates, in lucem edendas curavit* (Rome, 1650).

⁵ On music in the Chiesa del Gesù see G. Dixon, 'Musical Activity in the Church of Gesù in Rome during the Early Baroque', *Archivium Historicum Societatis Iesu*, xlix (1980), 323-37.

MEMORY RAMBLES ON

The time was the late summer of 1936. Mgr. Hawkswell was anxious to see me as soon as possible. He was Vicar Capitular of my diocese, Leeds, until Mgr. Poskitt, nominated to succeed Bishop Cowgill, had presented his bull of appointment to the Chapter. We met at Bishop's House. "The Bishop wants you to teach at the seminary." It was the small theological seminary Bishop Cornthwaite had established while Bishop of Beverley. Mgr. Poskitt was its rector at the time of his nomination as Bishop of Leeds and professor of various subjects. He wanted me to take on his professorial duties: Dr. John Dinn, the other professor at the seminary, was to be its new rector.

I was at the time on holiday from Lisbon where I was expected back for the end of September. Mgr. Cullen, the president of the college in Lisbon, and I too, ought to have foreseen it would be a holiday without return there. Bishop Cowgill, in the year of my ordination, had reluctantly yielded to the pleadings from the college and to Mgr. Hawkswell's prompting, that the diocese needed a canonist, and had given me permission for two years study in Rome and four years of teaching in Lisbon: the college to meet all expenses. In 1935 and with less reluctance, he extended my leave from the diocese by another year. My time was up: but my recall created a vacancy on the staff of the college. Mgr. Cullen would have to run around in search of a willing though unqualified man whose bishop would be willing to release him. I explained this to Mgr. Hawkswell who passed me over to Mgr. Poskitt who insisted on my remaining in England. My belongings? I could collect them during the Christmas holidays.

The new scholastic year which began early in September, cut short my holiday. Settling down and feeling at home took time and had to wait till after Mgr. Poskitt's episcopal consecration on the feast of St. Matthew. Meanwhile, he continued taking his meals and using his sitting room in the seminary. According to custom, Dr. Dinn and I accompanied him to his room for a coffee and a smoke on Saturday, September 19th, after lunch. It had been a serious lunch. We stood around. The Bishop was ill at ease. The silence was heavy and awkward. Interjections were brief and few:—the Lord Mayor has said he will be present: tomorrow's Sunday, we won't be able to do anything then: there's nobody at the

Venerable to go to the Congregation: they are all at the Villa: Smith is 'phoning around, but nobody knows where the Cardinal is. We'd drunk our coffees, smoked our cigarettes. What next? The 'phone rang. Mgr. Poskitt dived for it, hung over it, stood up with a sigh of relief: get the glasses; everything's all right; the Cardinal was at Frascati (or some other suburbican town) doing a baptism. The Bishop drew the cork and we thanked the Lord—and others—in a very good wine. The mystery was later unlocked for me.

Archbishop Downey was unwilling to consecrate Mgr. Poskitt until the Cardinal Prefect of the Congregation for Bishops had dispensed him from the impediment incurred when as a priest he lost in a motor bike accident the first joint of the index finger of his right hand and thenceforth had to give Holy Communion with his left index finger and thumb.

After his consecration, the Bishop dined, lived and worked in, as it then was, Bishop's House: a Georgian house which now stands on University grounds in, when I last saw it, isolation. A corridor bridged the space between it and the four storied red brick seminary building. The corridor and seminary no longer exist: they were demolished with much else in that part of Leeds. Entrance to the seminary and to its small section of the bishop's gardens was through 'the hole-in-the-wall' in Seminary Street. The said wall skirted one side of the gardens and concealed both them and Bishop's House from public view.

Of the interior of the seminary I remember the wide stone-flagged corridor of the ground floor, the rector's spacious sitting room, the class room, the rather dim and undistinguished refectory with stairs at the far end leading to the basement with kitchen, wash-house etc. Above the refectory was a cosy gothicky style of chapel and on the corridor leading to and from it was my long narrow bed-sitter with a large window overlooking Bishop's House and gardens. The furniture was plain: bookshelves were shelves for books, just that: the sliding doors of the cupboards supporting the shelves were visual aids to nothing beyond themselves. The fireplace and the warm flickering flames through the colder months of the year were a comfort and delight after the years of English College, Lisbon, winters. The seminary was well heated. Fr. Poskitt's first care and achievement on becoming rector was to have central heating installed. Previously, so it was said, students on wintry days smothered themselves with overcoats and newspapers or got under the bed-clothes to do their studies.

During my three years at the seminary, it housed between a dozen and eighteen students: some from and for the dioceses of Middlesbrough, Nottingham, Leeds: others from Ireland for the diocese of Leeds. The timetable of religious exercises, lessons, study, meals, comprised all the rules and regulations. It was a relaxed community. Students and staff breakfasted and dined and heard the readings together: supped more

sparingly at different times. A maid brought afternoon tea including cake to the rooms of the staff. Students' recreation depended on their own initiative: tennis, hurley, swimming in one of the public parks, a game of football against a parish team, walking. The day was studded with the religious exercises customary in pre-Vatican II seminaries. There were opportunities of knitting into the liturgical life of the city. On Sundays, the seminary supplied deacon and subdeacon at the Cathedral and, as required, at other churches; deacon and subdeacon for evening Benediction at the Cathedral stayed on for supper. All students attended a parish church for Sunday evening devotions, walked in local processions, joined various pilgrimages, heard visiting national preachers or speakers of the day.

Dr. Dinn, the rector, administered the affairs of the seminary, was responsible for discipline and reported on the suitability of students for orders. The Bishop valued his advice and opinions. He was an able man, held in high esteem by the priests and people of the diocese. His memory for names, for people and places, his overall knowledge of the diocese and his ability to outline the needs or possibilities of small and even remote parishes seemed to me phenomenal. He was generous in his outlook, friendly towards everybody. He desired an end to polemics or fruitless arguments against non-catholics and was in favour of an attempt to understand them and, where possible, to cooperate with them. He wanted the laity to be given a hearing. He was keen on Catholic Action; on action rather than on its structural regimentation. He gave his time and encouragement to such movements as the C.E.G., C.S.G., the Newman Association, C.W.L., etc. He was willing to allow for people with the unusual gift or talent, at odds though it might be with traditional ways of doing things. He would half-smile at Fr. John O'Connor's revolutionary notions on liturgy and church architecture and furnishing: he never brushed them aside: he thought the questions they set us deserved consideration.

Memory faintly tells me Fr. O'Connor was made a privy chamberlain to the Pope because Dr. Dinn put it to the Bishop some honour should be given to him. More sharply etched on the memory is his first public appearance as a monsignor, robed in the seeming and ill-fitting cast-offs of a domestic prelate. He contemplatively gazed with all the innocence of Chesterton's Fr. Brown into the distance while others discoursed on the future of catholic education. A slightly annoyed Bishop instructed Dr. Dinn to correct him. His sermons refreshed the spirit: his words sank deep.

We became a staff of three when Fr. Joseph McShane took up residence in the seminary shortly after the Bishop's consecration. The Bishop's first major decision was to employ a Glasgow firm to bring order into the finances of the diocese. For a number of months, a chartered accountant worked daily at the seminary with Fr. McShane, the newly

appointed financial secretary, as his aide and apprentice. Fr. McShane gave a weekly conference to the students on spiritual matters and a talk on sacred eloquence. He was a tireless worker, zealous, unsparing of himself, deeply emotional, warm hearted, - but within the confines of the Church, abounding in superlatives, fascinated by cars, cameras, gadgets of all kinds: a practical and pastoral priest.

On the second day of Mgr. Godfrey's apostolic visitation of the seminary in the Spring of 1938, Dr. Dinn, as an aside, spoke thus to me: - Oh, if Godfrey enquires what your position is, tell him you are the vice-rector. Well he didn't; so perhaps I wasn't. Life was as easy going as that. But I did some teaching: the subjects Bishop Poskitt had taught: - moral theology, canon law, the Old Testament. Dr. Dinn lectured on dogma, the New Testament, church history, and took third and fourth year students for sermon practice. Formidable tasks, one might exclaim.

In those bygone years, theology for the general run of priests meant *fides quaerens the intellectum* of Van Noort, Tanquerey, Genicot, or some other popular current author. Dr. Dinn and I gained our doctorates before *Deus Scientiarum Dominus* had begun to produce the new breed of scholarly theologians Pius XI judged the Church must have before the Vatican Council could be reopened or another Ecumenical Council convoked. Neither of us was a theologian or well up in scripture or any other scholastic subject: nor was the Bishop whose place I had taken. Perhaps each of us added a personal touch to our lectures, threw out stray remarks that gave direction to our students' thoughts: as did Fr. Crowley for me at Lisbon in the 1920s when he turned our attention to the history of the Church's liturgy and so led to my putting liturgy and the history of theology onto the Lisbon College timetable in 1950: or again as did Fr. Noval O.P. at the Angelicum (1929-31) musing whether the canonization of Joan of Arc in 1920 began a new era in the Church's attempts to keep the balance between the claims of authority and the rights of a person's conscience: would there be in the future, he asked, an increasing emphasis on human freedoms? He prepared the soil for Vatican II's declaration on religious liberty.

The seminary library consisted of a few dozen books, none of them recent publications. Some retained their value:- J.M. Lagrange, Duchesne, Bremond, and Rabelais. There was a good SPCK shop in the city. Leeds City Public Library was well stocked with books on theological subjects. Students at Mirfield Hostel, so Dr. Dinn informed me, kept it alive and up to date. Staff and students at the seminary used it to advantage.

By chance, I discovered a library with thousands of books attached to Bishop's House: the corridor from the seminary passed through it. Later I explored its silence and wealth, but on two occasions only, and for less than twenty minutes on each occasion. I lingered over one or two books, took down and looked at others, and spotted or glanced passingly at

various editions of Greek and Latin Fathers, Migne, scholastic theologians of various centuries, bound volumes of the *Tablet*, *Dublin Review*, etc. and English books of the last and early present century. I seemed to be the first person for many years to disturb the accumulated black dust that topped every book and more thinly clung to the bindings. Black hands, clogged nostrils made me flee from further exploration.

In the early 1950s while on a short visit to Leeds, I fell in with Fr. Michael Thorpe. He was entrusted with the disposal of the library and, if I cared to see them, a few books remained for whoever might want them. Off we went to former Bishop's House: scattered over the floors of three or four rooms were a hundred or more books. Within the ten minutes I could spare, I picked up and sent later to Lisbon a few volumes of Suarez, Foley's "Records of the English Province...", three volumes of Gillow, Gairdner's "Lollardy and the Reformation..." and a fine printing of, I think, Traherne's "Centuries." I returned on the following day to search for more: there was no Michael Thorpe to give me admittance and the door was closed to me. I sometimes regret I let the dust and the dirt daunt me: and perhaps had World War II not closed the seminary, I might have dared to explore further.

There were two morning lectures of fifty minutes each on every weekday: Dr. Dinn took the first, I took the second. We and Fr. McShane would then meet for a chat —tea or coffee break in those days being non-existent. Until the Bishop moved to Weetwood Lane, Fr. John Oram, his secretary, would also join us on his way to post replies to the Bishop's morning post. His work as bishop's secretary was child's play to his well-ordered, tidy, quick, alert mind, though one must grant that diocesan curias were at the time in their infancy. Still, he was an unusual man. Maths was his *forte*, but he could discourse on most subjects under or over the sun, quote with ease from a wide range of writers. At one period of his life he was Big Brother of some esoteric religion: his was the voice of cryptic utterances and inescapable commands devotees must submit to. He learned to submit to another Voice. He requested entrance into the Church, received instruction in the penny catechism from an elderly hard-working priest whose theology lay entombed in his student text books. They respected one another. In the late afternoon, except on Tuesdays and Thursdays when students might be out till six and on Saturdays when they had to be in by four, there was a late afternoon lecture. A student went to whatever priest he wished for confession and spiritual direction. There were two retreats a year.

The Bishop's own experience had acquainted him with the inadequacies of the training the seminary could offer and any strengthening of the teaching staff seemed impossible. While in Rome in 1937 he proposed to the authorities the closing down of the seminary. He received the reply: it was a mortal sin to close a seminary.

At a later date, Bishops Marshall and Poskitt toyed with the idea of a

joint junior seminary for Salford and Leeds: even considered possible sites for it. The matter never got further than talk.

At the end of August 1939, Dr. Dinn and I returned to the seminary to make ready for the coming scholastic year. War was in the air. Carefree and excited children with their bits of luggage and boxed gas masks were gathering at various school centres in Leeds to depart for places of safety. Adults were anxious and could only wait for the seeming inevitable. Late on the morning of September 1st.—or it might have been 2nd., the Bishop called at the seminary after doing some business at the Cathedral. He spoke as though he was communicating a difficult decision. Dr. Dinn had to write to all the students: he was to arrange for all those resident in Ireland to complete their course in an Irish seminary, for those in England to go to an English seminary. It was too early to enquire what was to happen to him and me. Less than half-an-hour after the Bishop had left us, Dr. Dinn was called from dinner to the 'phone. He came back looking haggard, his countenance drained of all colour:- he (the Bishop) wants me to be administrator of the Cathedral, Bentley (the actual one) to go to Harrogate, and you are to go as assistant to the very ill parish priest at Pudsey. We separated on Saturday afternoon, September 2nd., and ended our three years of working together in friendship, harmony and contentment.

James Sullivan

«CENTRO ITALIANO DI SOLIDARIETÀ»

Rome, like other great cities of the Western world, is marked by a tragic and growing problem, that of drug addiction, especially among young people. Many agencies, both official and private are trying to combat the evil. The «*Centro Italiano di Solidarietà*» is the most prominent among the private agencies in Rome.

For the last twelve months two students of the College, as part of a pastoral element in their training have been working with the C.I.S. The *Centro* was founded in 1976 by a dynamic priest, Don Mario Picchi, who still acts as principal director. Its headquarters are in part of the presbytery of San Carlo ai Catinari close to the College, space which is given by the Barnabite fathers who serve the church. Although the work is not overtly Catholic or Christian, almost all the workers are committed Christians, and the theoretical basis is firmly in the Christian tradition. It is described as "therapeutic community", that is, the drug addiction is not seen as a medical problem, but as a personal and social one. The medical model is seen as one which enables the addict to escape responsibility by seeing himself as "ill." Thus, no drug substitutes of any sort are used, unlike the standard treatment centres of hospitals.

The addict is encouraged to re-integrate himself into family, society and Church by life in a disciplined loving community with others, and resident staff who are themselves mostly former drug-addicts. The whole process can take two years, and is divided into several segments according to progress. After an initial "Reception" period at San Carlo and the beginning of self-knowledge and commitment to change, the addict moves to a residential community at the *Centro's* house at Castelgandolfo, across Lake Albano from Palazzola. This is the crucial stage, where addicts make the decision to change their lives, or not. Castelgandolfo is followed by a period of "reintegration" at the *Centro's* other house in Rome, in Trastevere. From here the former addict moves out, hopefully to family and work.

The help given to the addict is paralleled by the "family assistance" scheme, which is an integral part of the rehabilitation process. The parents, or other close relatives of the addicts are encouraged to participate fully in the process, especially in the initial reception period. They attend the *Centro* for weekly discussion and seminar to understand

why the situation arose and what they can do to retrieve it. Perhaps the most moving aspect of work with the *Centro* is to attend its Masses, where ex-addicts and their families joyfully share their triumph over a past of pain and shame. For these families it is like having a child restored from death. All the main events of the year are marked by these Masses, which are normally celebrated by Cardinal Poletti, the Holy Father's Vicar General for Rome, who has been closely involved with the work from the beginning.

To work with the *Centro* is to gain insight into a crucial social problem, especially for the inner city. It is a general assumption that drug addiction is a problem of the poor and unemployed teenagers from the slums around Rome's centre, and certainly they are well represented. One of the most surprising things, however, is the number of addicts who come from "good" backgrounds. One of the most striking people we met was a young man in his twenties, who speaks excellent English. After a good degree in architecture, he did post-graduate work at Harvard and returned to a flat and good practice in Rome. One of the other addicts is a member of one of the oldest and best known Roman princely families and enjoyed everything which Western society can offer to the young, healthy and rich.

This is another moving aspect of the *Centro's* work; the solidarity suggested by its name. Young men and women of all backgrounds are united in a single aim of rescuing themselves and each other from a painful and degrading suicide, and they in turn are helped by a community of those who have with God's help succeeded in doing so. It is difficult after working at the *Centro* to look in the same light at picturesque tourist spots - the steps up the Janiculum Hill, littered with used syringes, and the Piazza Navona and Campo dei Fiori where one sees the pathetic pushers, who are often themselves victims, financing their own addiction. One does not see, of course, the wealthy and powerful men who are the organisers and beneficiaries of the traffic. To work with the *Centro* is very much a pastoral work, in which one learns not so much about others' weakness as one's own.

B.J. Morris & A. Sherbrooke

COLLEGE DIARY 1983-84

April

29th This diary of shared experience starts with the passage of your previous *diarista*, Tim Finigan, to the exalted office of Senior Student. Three days later, Phil Egan joins him in exaltation when elected Deputy Senior Student.

May

4th Today is changeover-of-house-jobs day. The public meeting in which the change is effected raises the question of the desirability of more frequent public meetings, of the provision of a statue of Our Lady and of the necessity of sport and exercise for seminarians. On the latter point, Dermot Power makes a characteristic intervention in which he introduces himself as "a well known sportsman."

In the evening, Fr. Christopher Pemberton moves us between laughter and tears as he gives a very personal spiritual conference full of vivid images and phrases. There remain in the mind the image of Christopher cleaning the neglected grave of his father and (less seriously) the puckish earnestness with which he declared: "I so like a good breakfast - when you can get it!"

7th We wish Anthony McCarthy well as he leaves us towards the end of his first year.

11th A happy annual event as we welcome members of the Anglican Seminar to supper. Afterwards there is a chance for conversation and a glass of wine in the *Salone*.

14th General Election Fever nearly hits the College. A money motion is launched to buy "The Guardian" during the campaign. It is defeated.

19th The Nuns' Gita, planned by the two Tims, (Senior Student and Theology Tutor) takes us to a beautiful (but not entirely clean) romanesque church at Castel Sant'Elia and then to the Lago di Vico for lunch. Lunch is excellent and concludes with what is to prove one of the main features of the year - gargantuan and toothsome *dolce* masterminded by Russell Wright.

22nd Pentecost Sunday and, at Community Mass, Bishop Agnellus administers the Sacrament of Confirmation to 11 pupils of St. George's School.

27th Bishop Agnellus' 75th birthday. At a drink before lunch in his honour, his health is proposed by the *Vice* (in the Rector's absence) and by the Senior Student. In his characteristically courteous and gentle reply, Bishop Agnellus expresses his deep affection for the College and all its members. We display the depth of our affection for him in the rousing *Ad multos* which follows.

29th Trinity Sunday and, at Mass, the *Vice* sets us thinking by referring to God as "she." At lunch, our celebration is graced by the presence of the customary sprinkling of Vice-Rectors from other colleges and, among other guests, it is a particular pleasure to welcome Lord and Lady Bridges on their first visit to the College. Lord Bridges has lately been appointed H.M. Ambassador to the Quirinal. George discovers that he and Lord Bridges share the same *alma mater* (viz. New Coll., Oxon.) and much (metaphorical) back slapping follows. Before lunch, Chris Brooks Photographic Enterprises springs into action and with smoothness and great calm that temporally irregular tradition, the College photograph, is achieved.

June

And so to June, a month distinguished (as usual) by the sudden realisation that exams. have crept upon us, and a contemporaneous increase in the temperature, conducive only to general inactivity. There are, however, happy diversions.

5th Our annual and joyful visit to the house of the Little Sisters of the Poor for the feast of Corpus Christi on a perfect but hot day. We receive a tremendous welcome and are happy to share in the atmosphere of the house and to enjoy the familiar details of the Procession—the flash of gold vestments in the sunlight, the open-air altar, paths strewn with rose petals, lusty singing on the stairs and the convoluted wailing of the Maronites.

Later in the day, the College cricket team beats the British Leyland team. On the way back from this triumph, the green Fiat *pulmino* breaks down.

10th In the evening, some electrical trips fail to operate and part of the College is immersed in darkness. The *Monserà* is strangely quiet, and music-less souls wander aimlessly along the candlelit corridor. On *St. Joe's* roof, all is vivacity at the General Election party. One is given a choice as to what to celebrate - either (positively) Mrs. T's victory, or (more cautiously), the non-election of the Opposition.

15th Nature invades the College. At evening Mass and Vespers, a

swift is detected flying around the Church; happily, there are no untoward consequences. After supper, the Rector, Spiritual Director and Senior Student are to be observed coursing around the *cortile*, armed with water, in an attempt to repel a noisy band of marauding cats.

23rd The continuing hot and sunny weather allows Eugène Harkness to throw his farewell D.B.L. outside on the *Montserrat/St. Joe's* terrace. After three years in Rome, Eugène is going to Canada to be ordained deacon and will study Canon Law at Ottawa. *Ad multos annos* echoes around the *cortile*.

24th For many people, misery is now officially at an end, for today is the start of the *villeggiatura*, although the Greg. computer has so spread out the timing of exams. that more than one-third of the House remains in Rome for exams. on the following day (and, for an unhappy few, even later). Lucky escapers to the Villa find the kitchen gleaming with new equipment, and, in the Old Wing, new bathrooms and a new hot water system. We know that the *villeggiatura* is really under way when Cyril, Bishop Ordinary of Plymouth and Titular of Palazzola, arrives.

26th We welcome Fr. Reginaldus Foster (by now a regular Villa visitor) for the day. In the evening, George gives a talk to the House on the question of the stage in formation at which diaconate ordination is to occur. George tells us that no plans have yet been formulated.

27th The weather has become more changeable. Today is a day of general greeting: to Don Augusto, our parish priest, to Fr. Bernie O'Connor and to the poor wretches who limp up to the Villa having only just finished exams.

28th In the morning the weather is cloudy and threatening. There is a staff meeting. In the evening, the threatened storm breaks with ferocity and the Villa is struck by lightning several times (George being a witness to this in Alfredo's house as lightning suddenly appears down the chimney). Not surprisingly, the power fails and Vespers and supper are conducted by candlelight. People going down to Rome for the evening are forced back by flooded roads.

29th A further effect of the storm is discovered - there is no hot water in the Old Wing due to the failure of the new water system. Gloom is relieved by the clearer weather which has ensued - hopes begin to rise that the Lake Gita (planned for tomorrow) will take place after all. Later in the day, Guy Nicholls and Patrick Coleman have to descend to Rome - Guy to sing the Gospel at the Papal Mass; Patrick to act as chaplain to Archbishop Ward of Cardiff on his reception of the pallium.

Supper is enlivened by the gift of a fine *dolce* from Bernie O'Connor. The night is enlivened by an Evening of Words and Music inimitably concocted by Chris Pemberton. There are ensemble musical interludes and a wide range of words from the elegance of Miss Austen (Anthony Barratt) to the expletives of John Cooper Clarke (Mark Woods)

interspersed by several pieces of nonsense - Edward Lear (Robert LeTellier), Hilaire Belloc (Tim Galligan), genuine Lewis Carroll (Russell Wright) and spoof Carroll (Tim Finigan). An ingredient of nostalgia - an excerpt from "Forty Years On" (Mark Wardil), a Fred Astaire song "I'm Confessing" (Mike O'Connor) and the inevitable Betjeman - helps complete what Christopher calls "A rich Christmas pudding, full of sultanas and plums."

30th Lake Gita Day dawns bright and fair and six boatfuls of hardies set out across the lake to enjoy food and bathing. Bishop Restieaux and Bob Moloney are seen heading off to Rocca di Papa for lunch with the air of enjoyment of truant schoolboys.

July

1st Today the true hearties of the College are discovered for it is the day of the Castelli walk. Successful participants stagger back just before Vespers. During the day we welcome Lord and Lady Bridges and also Fr. Phil Rosato who is to lead one of the diaconate retreat groups.

3rd More guests today as Bishop Agnellus and *i monsignori* Chestle, Coughlan and Stewart spend part of the day with us. To lunch, Sir Mark and Lady Heath.

4th The North v South cricket match (postponed from 28th June) takes place and tradition is followed in that the North wins (by 5 wickets). A new tradition is (hopefully) established by the serving of baked beans during the interval.

5th The early morning calm of the cloister is broken by the resolute tread of mountaineering boots and sensible walking shoes as a goodly number of hikers sets off for Tusculum. A cloudy start gives way to a fine day and all present soon feel Tusculum exercise its old fascination. The tasty breakfast is an added incentive.

6th A *gita* day during which Suor Renata and team clean the Queen Mary which is newly converted into a well appointed tea-room and general sitting area.

7th In the morning, Msgr. Cecchi presides at College Mass and afterwards leads groups off to Castel Gandolfo where he has arranged a tour of the papal gardens.

In the evening, we start a day of recollection given by Fr. Peter Cross on the theme of "ministry."

8th The day of recollection continues in fine weather and we are able to have the conferences on the terrace.

In the evening Chris Pemberton returns with his diaconate retreat group from Fano.

9th Lectorate Day. The noise of breakfast is stilled by George. Looking shaken and ashen, he announces that Fr. Chris Pemberton died in his sleep during the night. An unforced silence descends and the house remains subdued throughout the day. Lectorate Mass is postponed and, in its place, we celebrate a first Requiem Mass which, for most people, is just a blur. Throughout the day one sees people in twos and threes dotted around the cloister and on the terrace spontaneously and quietly reminiscing about Christopher, and slowly the numbness we feel seems to recede. The weather is heavy and breaks into a storm in the afternoon.

The Rector and the *Vice* find themselves handling unexpected bureaucratic problems arising from Chris's death, and do so with a much admired calmness and skill. Late in the day, the Rector returns from the city and is able confirm that Christopher expressed a wish to be buried in Rome should he die there, and that his body will therefore be interred in the College vault in the Campo Verano.

10th Institutions by the score! The conferring of Lectorate and Acolytate takes place during Mass today, and so we celebrate the institution of Charles Briggs, Raglan Hay-Will, Nicholas Hudson, Liam Kelly, John Kenny, Denis Nowlan, Michael Speight, Andrew Summersgill and Anthony Towey as Lectors and of Anthony Barratt, Joseph Callaghan, Ian Farrell, Robert LeTellier, David Long, Peter McGrail, David Manson, Geoffrey Marlor, Michael Raiswell, Paul Robbins and Brian Smith as Acolytes. A joyful occasion suffused by Christopher's presence as we remember that the conferring of Lectorate was the day he especially looked forward to, and the very words and music of the liturgy serve to remind us of him.

Shortly before Vespers, we receive Christopher's body into the Chapel.

11th Christopher's funeral. As Christopher's spiritual conference evoked both happiness and sorrow, so does his funeral. Christopher's relatives are, unfortunately, unable to be with us, but there is still very much the feeling of a great family day for all the College is present together with the relations and friends who have arrived for the diaconate ordination. This sense of family is enhanced by the presence of Mgr. John Coghlan, Rector of Christopher's other "home", Allen Hall. The Mass is serene and prayerful, George presiding and preaching simply and movingly. Perhaps for many people, however, the most unforgettable part of the Mass is after Communion, when, in fulfilment of Christopher's own wish, the sound of Edith Piaf singing "Je ne regrette rien" fills the Chapel. Mass is followed by the peaceful dignity of the Commendation with music specially composed by our choirmaster, Peter McGrail. And then we go down to Rome, to the Campo Verano. Here, in blazing sunlight, Mgr. Coghlan officiates at the interment. Our quiet English solemnity contrasts wonderfully with our Italian surroundings and *admiratio* is excited by the Italian workman who descends by rope into

the vault through a narrow aperture, single-handedly manoeuvres the coffin into its place below and then re-emerges with a matter-of-fact nonchalance.

As today is a *gita* day, no lunch is provided at the Villa, so we all make for "La Foresta", a short distance further along the Via dei Laghi, and, at College expense, enjoy a lavish lunch. As we move away in the late afternoon, the phrase to be found on everyone's lips is "How Christopher would have enjoyed it all."

12th Diaconate Day. The weather is perfect and the sense of quiet joy that lingers from the previous day is strengthened, first by the more ebullient joy of the Ordination Mass with the usual magnificent singing, and then by the celebratory atmosphere of the *pranzone* which follows. The nuns, as always, produce an excellent spread. So, in bright sunlight, speeches are made, *spumante* corks pop and we sing *Ad multos annos* to a bumper crop of deacons: John Clarke, Harry Curtis, Philip Egan, Timothy Finigan, Michael Gilmore, Paul Hendricks, Paul McPartlan, Francis Marsden, John Nelson, John O'Brien and Mervin Smith. After lunch, there is a quiet sense of well-being, and thus the *villeggiatura* ends, but not without the weather having its final say, for sudden storms in the evening wash out the prospect of a "camp fire", and the customary sing-song and mulled wine are administered in the ref.

Over the succeeding days, people slowly drift away, but College life does not altogether cease. On 31st July we celebrate the ordination to the diaconate of Michael Burke at Rhyl. Later in the summer, for this Holy Year summer only, a tradition is revived - the opening of the *Pensione Collegio Inglese* for pilgrims, the "staff" comprising stalwart volunteers from the College. Then, towards the end of the summer, there is news of great interest to every *Venerabilino* - our new Rector is to be Fr. Jack Kennedy from Liverpool.

October

7th The official day for returning to the College. There is the usual double excitement of exchanging news of summer events and of getting to know the First Year. For the record, the new men are: Patrick Broun, David Bulmer, Andrew Clark, Paul Daly, Kevan Grady, Peter Harvey, Stephen Langridge, Mark O'Donnell, Timothy O'Donnell, Luiz Ruscillo, Marcus Stock, Thomas Whelan and Christopher Wood. To Second Cycle studies we welcome Fr. Terence McGuckin (Westminster) and Fr. Anthony Meehan (Birmingham). Our Anglican guests are John Corbyn and John Davies.

With the Synod of Bishops in full swing, we also find Cardinal Hume and Archbishop Worlock in residence and discover that the Third Library has been turned into a makeshift recording studio for Catholic

Information Services. It is also a great pleasure to see Mgr. Leo Alston in the College again, this time in the guise of *peritus linguae* to the Bishops' Delegation.

8th The College moves to the Villa for the retreat. An old tradition is revived when one of the Ialungo coaches is three-quarters of an hour late in arriving. At the Villa itself, we are intrigued to discover that our retreat giver, Fr. Jim Brand, has requested the presence of a piano and a record-player. What are we in for? We soon learn - we are in for a unique programme of conferences with very deep content, delivered in a quiet, humorous manner and reinforced by amazingly appropriate music. At first the music is simply from records and we wait two days before Fr. Jim opens up what he calls his "body." When he does so, he offers us Beethoven's Fourth Piano Concerto and creates the most exciting rapport between himself and his listeners.

12th Time is passing quickly for the retreat is so enjoyable. Mass is slightly different today, for, at Fr. Jim's prompting, the Chapel is decorated as for a Harvest Festival. Following a rectoral tradition, Tim O'Donnell injures himself while playing volleyball.

13th Final day of the retreat. At lunch we have an appropriate opportunity to thank Jim Brand for a memorable few days. After lunch, the Old Wing is evacuated of beds and mattresses to enable extensive refurbishing works to begin.

We return to the College to find new (but as yet non-functional) fire alarms being installed. There are also rumours that a particularly virulent strain of 'flu is sweeping the city.

14th Bishop Mario Conti of Aberdeen (complete with red braces) becomes a welcome and regular guest to lunch during his stay in Rome for the Synod.

15th The Academic Mass at *S. Ignazio* officially starts the new Greg. semester. Fr Stephen Porter appears in the College as a harbinger of the East Anglia diocesan pilgrimage, and, indeed, this is the first of many diocesan pilgrimages which, during the coming weeks, will take in the College as part of a visit to Rome during this Extraordinary Holy Year.

18th Cardinal Hume gives a reception for a small number of fellow members of the Synod including Cardinal Cordeiro of Karachi (who is celebrating his episcopal silver jubilee), Cardinal O'Fiaich, Cardinal Baum, Archbishop Ryan and Bishop Conti. We enjoy a festival supper with red wine as befits the feast of St. Luke.

19th The traditional party for First Year provides first rate food and matching entertainment. An unexpected bonus is a musical interlude by the "Pilgrims Blues" group comprising George, Mary Jo and the other members of the College who looked after the pilgrims in the summer.

22nd During this past week, pilgrim groups from Brompton Oratory, Birmingham and Salford have visited the College.

23rd A large-scale reception is given by Cardinal Hume and Archbishop Worlock and occupies the *Salone* and Cardinals' Corridor. There are many prelates of all ranks too many to name, of Cardinals alone there being their Eminences of Los Angeles, Marseilles, Paris, Cracow, Manila and Chicago, and student devotees of ring-kissing emerge stunned from the *embarras de richesses*. Among the prelates, there is a variety of clerical gear to be observed (and commented upon). Among the students there is a sudden outbreak of bow-ties.

26th The Synod is soon to close and Archbishop Worlock gives us a spiritual conference on differing aspects of the theme "Reconciliation", and on how differing viewpoints affected the workings of the Synod.

29th By the end of this week, nearly one thousand pilgrims in more than twenty-five groups have visited the College. There are particularly large groups from Arundel & Brighton (led by Bishop Cormac) and Northampton, and at the Northampton Mass "Dad" Hulme gives a marathon sermon on the Forty Martyrs. Indeed many of the groups celebrate their own Mass and, as our resident columnist in "The Universe" (viz. Peter Coughlan) puts it, "Our hard-working sacristans deserve a medal." No medal is forthcoming, so let these heroes be named before the world. They are: Raglan Hay-Will, Michael Speight, Brian Morris and Alexander Sherbrooke.

30th In the evening, we repair to our parish church, *S. Lorenzo*, to take part in the closing of the *Quarant'Ore*. The ceremony unfolds with its customary grandeur, even though Don Augusto manages to break his own Sanctus chimes.

November

2nd An auspicious event - the first, regular College public meeting (other than change-over meetings) for at least ten years. Chief on the agenda is discussion about the provision of a statue of Our Lady of Walsingham in the College Church.

Earlier in the day, being All Souls Day, there are "cams" to the Campo Verano to pray at the College vault.

4th "Mega" notices announcing the imminent hatching of CUCU appear. Even the lift and the lavatory are not safe from the advertising menace.

5th We welcome the Plymouth 'Across' pilgrimage accompanied by Fr. Robert Draper.

6th George goes to attend the final Appeal reception and also to visit John Nelson and Mervin Smith who are at Cambridge (Ridley Hall and Westcott House respectively) on the Anglican exchange.

10th A *gita* day; but for our three *diaconandi* Frank Harris, David Long and Geoffrey Marlor there is no rest for they are invited to the Vicariate to be vexed with such questions as: "Is a deacon an ordinary or extraordinary minister of marriage?"

14th Today is George's 53rd birthday. We know that this must be correct for it is so announced in "The Times."

17th Feast of St. Elizabeth of Hungary. The *Suore* celebrate their *fiesta* with Mass and, afterwards, a magnificent spread in the *guardaroba* to which all are invited. Earlier in the day Pat and Brian Godfrey arrive, heralds of a visitation by representatives of the Bishops' Committee, viz. Archbishop Bowen and Bishop Brewer.

19th We greet a special guest - Bishop Tickle, together with his sister Mrs. Clarke. The Bishop's arrival completes an historic event for within the period of the last month all the living former Rectors of the College have visited the House. (For the record they are: Bishop Tickle, Mgr. Leo Alston and Bishop Cormac Murphy O'Connor).

20th Bishop Tickle celebrates Community Mass. At lunch George formally welcomes him to the College. The bishop replies in semi-inaudible tones, but has no difficulty in conveying that he maintains strong views on points connected with the vernacular liturgy. The Bishop's Mass inaugurates a week replete with liturgy and other traditional activities.

22nd Candidacy Mass. Archbishop Bowen appears in baroque, bejewelled, top-heavy episcopal headgear which gladdens the heart of some students, causes others to furrow the brow and gives the M.C. palpitations; but all passes without mishap and Charles Briggs is duly and happily admitted among the Candidates for Holy Orders.

23rd is CUCU day. Before the auction begins, George announces that two Presentation Sisters have been found to undertake the running of the revamped Villa. He introduces Sr. Mary Albert and Sr. Mary Sebastian, who turn out to be Patrick Coleman and Robin Hawes and they are our auctioneers for the evening. CUCU contracts galore and saleable (and not so saleable) items evoke unparalleled generosity from a highly appreciative audience and a total in excess of 4 million *lire* is raised.

25th The feast of St. Catherine and behind the scenes drama at the church on the other side of the *piazza*. George, who was to have been chief celebrant, is suddenly replaced and concelebration is forbidden. Despite this, the College turns up in force to try to impose a little decorum on a traditionally wayward ceremony.

26th The culmination and high point of the week as Frank Harris, David Long and Geoffrey Marlor are ordained to the diaconate. Bishop Brewer adds his special presence to a joyful Mass and the singing of "Jerusalem" can surely be heard in the *Piazza Farnese!* Many relatives

and friends are here to join in with the celebration and in wishing the new deacons *ad multos annos*.

27th First Sunday of Advent. The three new deacons exercise their ministry at Mass and Vespers.

Edward Koroway presides at Mass and achieves the feat of incorporating reference to the new Codex, the time and competence ratio, the readings of the day and "Playboy" magazine in the same homily.

December

1st Martyrs' Day is celebrated in a manner befitting such a major College feast - George presides at Mass; the Cardinal Vaughan hangings are affixed to the wall outside the Martyrs' Chapel; for lunch, the *Vice* and Suor Renata compose an excellent menu. Among the guests at lunch, George has a special word of welcome for Eileen Gregory, the new British Consul, who has been a great help to us in obtaining the European Community Health Insurance form known as E111. In the evening we assemble in the Church to sing *Te Deum*.

3rd A free weekend, and there being no official College recollection groups this year, voluntary groups go away to Monte Porzio, Grottaferrata and even Cavaletti. A happy remnant stays in Rome to enjoy the quiet and the good food to be had in the College.

6th An evening in which we are pleased to entertain several Greg. profs. to supper. At Mass beforehand, John Clarke preaches and utters the immortal phrase "One day last week I was at the Greg." At supper, George formally welcomes Frs. Beyer, O'Collins, O'Farrell, Rosato, Chappin and Nowlan and, on behalf of the College, thanks them for all their work. Afterwards, there are biscuits and wine in the Common Room and while other profs. are happy to discourse gently on matters theological and secular, Fr. Beyer goes on a recruiting drive for the Faculty of Canon Law.

11th Gaudete Sunday and, at Vespers, the organ voluntary is, appropriately, "Moonlight and Roses." George gives a talk to the House in which he discusses in detail the consequences of the new Codex for the date of future diaconate ordinations. George himself will take no definite decision, but will forward his proposals to the bishops.

After supper there is an hilarious read-through of the pantomime script.

14th To the Greg. to sing carols after lectures I and III. Many traditional items are offered, including "Gaudete", which is favourably compared to the Scots College rendition of the same song some two days before, the Caledonian effort being accorded the dubious epithet "ethnic" by one impartial Hibernian observer.

17th For the second time in six years Robin Hawes leaves the College, but this time it is, happily, as a priest and for the mission. His departure is accompanied by overcast weather and the sound of Brünnhilde's immolation emanating from Patrick's room, and is accomplished in grand style, for he drives out of the *cortile* in *carrozza* to loud applause.

18th We receive a letter from our Cambridge brethren Mervin and John, and it is posted on the main notice-board for general examination.

19th New beds and mattresses have been ordered for every room in the College, and today they arrive, having been delayed in Milan.

20th Today is ordained as changeover-of-beds day. An uninformed observer would no doubt be perplexed by the sight of seventy seminarians and priests carrying, first, an old bed-frame, and then an old mattress down two or three flights of stairs, and some minutes later retracing their steps with a new bed-frame and then a new mattress. Fortunately however, this apparently odd behaviour passes unremarked by external gaze and, to the participants' considerable relief, there ensues less general chaos than expected.

During the operation George is to be seen sitting in the faldstool by the main notice-board smiling benignly and seemingly heedless of all the activity around him.

24th-28th Christmas is upon us and contains all the usual and very enjoyable items - Office of Readings and Midnight Mass, and then refreshment in the Common Room; the Pope's blessing on Christmas Day; a quick dash back to the College to a superb lunch of turkey and Christmas puddings prepared by students; a quick shave, then swift change into costume to be made up for the panto; after supper, a very welcome party in the *Salone*.

Following on their success of last year, the team of Paul Hendricks and Geoffrey Marlor as writers, producers and directors of the pantomime remains unchanged. Their offering this year is

DICK WHITTINGTON

The cast is as follows:

"The Guv'nor", a rogue
"Sonny Jim", " "
Village Men:

Denis Nowlan
Ian Farrell
Guy Nicholls
Peter McGrail
Michael Gilmore
John Hynd
Patrick Coleman

Village Girls:

Mr. Barleyman, the innkeeper
Dick Whittington, a poet
Jennifer Johnson-Smith
Mr. Johnson-Smith
Mrs. Beaton, the cook
Tom, a servant
Harry, " "

Dotty, the mad maid
Ygor, the footman
Cyril, the cat
Khan Mustafa-Khan
Citizens of London:

*John Kenny
Michael McCoy
Brian Smith
John Corbyn
Russell Wright
Paul McPartlan
Terry Phipps
Billy Steele
Andrew Clark
Luiz Ruscillo
Philip Gillespie
Liam Kelly
Paul Robbins
Anthony Towey
Christopher Wood
Tony Meehan
David Long
Andrew Hulse
Kevan Grady
Chris Beirne
Thomas Whelan
Timothy O'Donnell
David Manson
Charles Briggs
John Davies
David Bulmer
Raglan Hay-Will
Stephen Langridge
Peter Fleetwood
Geoffrey Marlor
Joseph Callaghan
Patrick Broun
Philip Egan
Tim Finigan
Paul Hendricks
Michael O'Connor
Simon Peat*

P.C. Pumpernickle
Capt. Sir Ernest Fitzwarren, Bart.
Merchants:

Old Iacobo, the boatman
A Prisoner
El Shallal IV, King of Barbary
Gaolers:

Nigerian Princes:

Lamplighter
Our resident pianist is Michael Burke

The invaluable teams off-stage are:

Sets designed and built by: *Frank Harris*
Assisted by: *Peter Harvey and Simon Peat, plus
John Arnold, Chris Brooks,
Andrew Clark, Stephen Langridge,
Tim O'Donnell and Marcus Stock*

Stage Manager: *Simon Peat*
Stage Crew: *Frank Harris, Mark O'Donnell,
Michael Raiswell and Michael
Selway*

Costumes: *Denis Nowlan and Mark O'Donnell*
Make-up: *Brian Smith and Gerry Anders,
Anthony Barratt, Michael Burke,
David Long, Denis Nowlan and
Mark Wardil*

Props: *Michael Burke and Harry Curtis*
Choreography: *Terry Phipps and Mark Wardil*
Lighting: *Peter Harvey*
Guestmaster: *Nicholas Hudson*
Catering: *Frank Marsden and Paul Daly,
Michael Speight, Mrs. Speight and
Andrew Summersgill*

Cameraman: *Andrew Summersgill*

The offering is a roaring success, the only slight disappointment being among some of the children when, after the performance, they discover that the cat is not real.

After Christmas Day, the routine becomes slightly less hectic, the two daily points of reference being Mass and the Pantomime; and so we continue to:

29th St. Thomas' Day. Our Principal guest to lunch is Archbishop Edward Cassidy, Apostolic Delegate to South Africa, and he speaks briefly of the Church in South Africa and its need for support and prayers.

Soon after lunch the various *gite* begin - to Siena, Florence, Assisi, Calabria and, more exotically, to Corfu and even to England.

Today we bid farewell to Christopher Wood after a few months with us.

January

8th We return to discover that, during our absence, one of our tenants, universally known as "The cat lady", had died.

18th A quiet beginning to the usual rush of activity which marks Christian Unity Week. We commemorate the Dedication of the College Church and it is very much a family feast. In his homily, George compares the grace of God to the oil which flowed over the altar on the day of consecration. Bishop Agnellus is much in our thoughts today.

19th We welcome Louis King and his wife Elisabeth who are to stay with us for a few days.

23rd Today we are able to express our gratitude to Louis King for all that he has done for the College through his organising of the College Appeal. In the morning Louis and Elisabeth attend Mass with the Pope, and afterwards meet Cardinal Baum of the Congregation for Education. Before lunch we gather in the Common Room and there are College DBLs and a presentation of gifts of crested leather luggage and a piece of Capodimonte. Before the presentation, George pays tribute to Louis' selfless devotion in seeking the success of the Appeal. The importance of that occasion is emphasised by the presence of all the Rome patrons of the Appeal: Sir Mark and Lady Heath, Donna Orieta Doria Pamphilj and Don Franco, and Canon and Mrs. Root.

24th Cardinal Willebrands honours us with his presence at Mass and supper, and then also agrees to stay after supper for a question and answer session on Ecumenism.

The weather (which has been a mixed bag of extremes for some days) achieves new heights of eccentricity by combining sun and rain, heat and coldness and snow and thunder in the space of about three hours.

February

Exam angst rules again; a *tramontana* blows fiercely; the supply of hot water becomes (even more) erratic. Four residents of the *Monserrà* start to grow beards. Other members of the house divert themselves by playing with the newly installed photocopier.

4th Under the skilful guidance of the Senior Student, Common Room men and electricians, the ref. is transformed into a suitable venue for George's farewell party. Groups of small tables and potted plants betoken intimacy, and a piano betokens entertainment. *Ah*, say the old hands, *how suggestive of the fourth centenary celebrations*. The *Suore* provide the usual excellent festive fare and the *Vice* and the *Decano* provide speeches aptly testifying to George's gentle style of leadership, and to the love that has been the inspiration of his actions. After each speech there is a presentation - prints of Rome and of the Villa from the staff; from the students, a DBL kit; i.e. silver-rimmed crystal ice-bucket and cocktail shaker, a tray and some coasters, together with a promise for the delivery of College Cocktail ingredients to George's presbytery. In

reply George thanks every member of the College past and present for giving him such an easy time as Rector.

The entertainment which follows is wide-ranging in its scope, but there is obvious emphasis on George's leaving, typified by a song of farewell composed by John Kenny. George's reign is neatly encapsulated by Patrick Coleman first singing the song he wrote for George's arrival, and, later, a song he has specially composed for his departure. One of George's favourite songs, "Bloomfield Square" is 'definitively' revived by Mike O'Connor. The Bard of the *Via della Scrofa*, otherwise known as Dick Stewart, declaims a valedictory ode which contains the near-compulsory reference to Dartmoor and not Dartmouth as being George's true destination. As the party breaks up, the general consensus is that the evening is a gr--t success.

15th Our new Rector, Fr. Jack Kennedy, arrives in the car which George will drive back. Our new boss appears at supper and is subjected to inquisitive, but not unfriendly, gaze.

16th The new Greg. semester begins.

18th The day of George's departure. He leaves from the *Cortile* at 9.00a.m. and there are a good many students to see him off - by coincidence, not many people seem to have first lecture today. After the car is loaded, George sits in the driving seat for some time without anything happening, and we begin to wonder whether he is having difficulty adjusting again to English controls. But soon the car is moving and George leaves, waving, to the sound of hearty applause.

20th-29th Now follows a series of "firsts" for the new Rector - first house meeting, first rectoral notice (announcing that the Rector's study is to be re-decorated), first talk to the House, first Community Mass - and at every event he attends he finds himself "welcomed." On 22nd February he presides at Community Mass and has his revenge by welcoming the community to the celebration.

March

4th At Rugby practice today, an unplanned manoeuvre - Ian Farrell loses his track-suit trousers when tackled by Patrick Broun. At this point Frank Harris also collapses to the ground, incapacitated by mirth. Local *ragazzi* do not seem to be impressed.

5th For two consecutive nights the Common Room echoes to the sound of laconic epigrams and appreciative laughter. No, it is not an extended public meeting, but rather a trivial play for serious people, viz.

THE IMPORTANCE OF BEING EARNEST

The Cast:

John Worthing J.P.	<i>Terry Phipps</i>
Algernon Moncrieff	<i>Denis Nowlan</i>
Rev. Canon Chasuble D.D.	<i>Guy Nicholls</i>
Merriman	<i>Raglan Hay-Will</i>
Lane	<i>Geoffrey Marlor</i>
Lady Bracknell	<i>David Manson</i>
Hon. Gwendolen Fairfax	<i>Paul McPartlan</i>
Cecil Cardew	<i>Timothy Finigan</i>
Miss Prism	<i>Brian Morris</i>

The play is produced and directed by John Hynd, and those helping behind the scenes are:

Stage Manager	<i>Simon Peat</i>
Stage Designer	<i>Marcus Stock</i>
Stage Builder	<i>Tim O'Donnell</i>
Properties	<i>Paul Hendricks</i>
Costumes	<i>Mike O'Connor</i>
Lighting	<i>Peter Harvey</i>
Curtain	<i>Philip Gillespie</i>
Prompter	<i>Mark O'Donnell</i>
Make-up	<i>Brian Smith</i>
Pianist	<i>Michael Burke</i>
Guestmaster	<i>Nicholas Hudson</i>
Catering	<i>Russell Wright</i>
Cameraman	<i>Andrew Summersgill</i>
Assistants	<i>Paul Daly, Luiz Ruscillo, Simon O' Connor, David Long and Gerald Anders</i>

The House is obviously grateful for this diversion during the "tunnel" months. The Rector returns from the Seminary Rectors' meeting in Malta to enjoy the second night of the play, and to make the customary Rector's speech at the end.

8th Professor John Zizioulas, Professor of Systematic Theology at Glasgow University, arrives to stay at the College while giving his lecture course "Pneumatology in relation to Christology and Ecclesiology" at the Greg. His lightly worn learning and obvious gentleness quickly establish his popularity.

24th The weather becomes warm and sunny and it is hoped that Spring has at last arrived.

28th Russell Wright, Ant Towey and Frank Marsden go to a prayer meeting at which the organiser asks if overnight accommodation could be

offered to one of the visitors - the Bishop of Alaska. After consultation with the College authorities, they invite the bishop back to the College and he is housed in the Rector's temporary quarters (i.e. the Cardinal's room in the *Salone*). However, reference to the *Annuario Pontificio* raises suspicions that our prelate is bogus, and these suspicions are confirmed the following morning when Peter Coughlan and Mike Speight tax him with detailed questions on the Church in Alaska and find him wanting. Without fuss, and after breakfast, he is gently escorted to the nearest bus stop.

30th The continuing fine weather enables this to be tank cleaning day. Andrew Hulse and his gallant band of volunteers set about ridding the tank of insect larvae and general sludge. True to his energetic reputation, one member of the first year manages to break a broom within five seconds of entering the pool.

31st "Spring" degenerates into cold, showery weather.

April

1st Our last big pilgrimage group of this Holy Year. Lancaster pilgrims, led by Bishops Foley and Brewer, celebrate a penance service in the Church. With them, we also welcome "Flash" Taylor.

2nd After supper, a general meeting is held to discuss the proposal that windows be fitted around the cloister at Palazzola. Arguments pro and con are advanced, and, after the meeting, a questionnaire is produced.

5th A famous victory for the V.E.C. Rugby VII, for, in a three-way competition against French, American and combined Scots and Irish teams, they beat all comers with not a point being recorded against them. *Floreat!*

8th At lunch we say our official farewell to Professor Zizioulas and he presents wine for the meal. The Rector is able to announce two items of good news: that Paul Gallagher has been awarded a doctorate in Canon Law *summa cum laude* and that Bryan Chestle has been appointed a Prelate of Honour.

9th A familiar figure is seen in the corridors as Bishop Agnellus takes up residence again for a few weeks.

11th After supper, a Words and Music Evening in the Third Library, presided over by Bishop Agnellus, who makes an original contribution with his modern *Fioretti*. The blend of music and words is as effective as ever and modern authors such as Orwell, Robert Graves and Dylan Thomas are well represented. The musical highlight is surely Nick Hudson's 'cello and fruit solo, "Swan à l'orange".

13th Rome has been invaded by thousands of young people who are here for a three day Youth Jubilee as part of the Holy Year celebrations. Organised by Paul McPartlan, a large number of volunteers from the College agree to act as confessors, liturgy assistants, musicians and "minglers", and we spend a hugely enjoyable morning at *S. Sabina* helping out with the liturgy, "mingling" and generally imbibing the unashamedly American atmosphere of the proceedings.

Celebration continues in the evening as Bishop Agnellus admits Chris Beirne, John Hynd, Simon Peat, Michael Selway, Alexander Sherbrooke, Thomas Wood and Russell Wright as Candidates for Holy Orders. After a festal supper, the new Candidates throw a party in the Snug.

14th A roof day as the weather seems to settle fair. The *Monserrà* tower sees its usual quota of sun-worshippers. *St. Joe's* roof is more dignified, and is the scene of a diaconal rehearsal of the Passion for tomorrow's Mass. Even the clock tower is occupied as Frank Marsden strains to get a glimpse of the youth Jubilee March winding its way along the *Corso*.

15th Palm Sunday. At the house meeting tonight the Rector is able to announce the welcome news that the Sisters of Mercy have agreed in principle to supply nuns to undertake the running of Palazzola in its rebuilt state as a retreat house.

After supper we start a day of recollection led by Fr. John Futrell S.J. and in his conferences he takes the rôle of priest as apostle and as president of the Eucharist and views this in the light of Holy Week themes.

18th Families of students begin to arrive to spend Easter with us.

19th Maundy Thursday. Several deacons have been helping Msgr. Cecchi with the usual heavy demand for house blessing. In a neighbouring apartment, Mickie Burke manages both to break an expensive light fitting and to discomfort a raucous parrot by means of his trusty *aspergillum*.

We learn at lunchtime that our Rector has been appointed a Prelate of Honour by the Holy Father and the announcement is greeted with enthusiastic applause. *Prosit!*

As always there are many outside visitors to the College for the various ceremonies of the Easter Triduum and, as always, much effort goes into the liturgy and music as we attempt to celebrate these days worthily. This year Easter has been a long time in coming and, at the Easter Vigil, we seem to sing Alleluia with more than usual feeling and with a real sense of joy.

22nd Easter Sunday. Visitors to the Papal Mass have the bonus of seeing the Holy Door closed at the end of this Jubilee Year. Back at the College, we settle down to an excellent lunch and there is a marked air of

relaxation. After coffee and liqs. in the garden, people move away to prepare for *gita*, or perhaps to take an extended *siesta* (or perhaps both!).

Today we say farewell to Brian Smith, our head organist, who, for four years, has enriched our company with his gracious presence and elegant musicianship. Our heartiest best wishes go with him.

29th The end of Easter week reveals that, in the main hallway, recesses have been prepared to receive the commemorative stone plaques recording the Pope's visit for the fourth centenary celebration and the consecration of the Church. During the next week the plaques are put in place to the right of the Church door and over the Church door respectively.

30th The fine weather peters out and we are back to cold rain.

May

4th Election day for the Senior Student. A dubious tradition is established - for the second year running, the current *Venerabile* diarist is elected Senior Student.

5th Election day for the Deputy Senior Student. Ian Farrell is elected to this distinguished office, and with this joyful news your humble servant and scribe surrenders his pen to another chronicler for the future recording of happenings in this venerable institution.

David Manson

OLD ROMANS NOTEBOOK

The most recent list available to us makes the total of Old Romans, retired or on active service, three hundred and sixty-five, one for each day of the year! In these Notes we hope to keep readers of *The Venerable* up to date on news about this calendar of Romans. Please help us to do so by writing to the magazine with any news or items you think will be of general interest.

Most notable of Old Roman news in the last year is closely connected with Lancaster. Bishop Bernard Pearson's retirement and celebration of his Golden Jubilee were followed by news of Bishop Brian Foley's forthcoming retirement. That most gentle and gentlemanly of Romans should now have leisure to pursue further his beloved historical reading and research. The College library has benefited recently from a gift of his books on Rome and Italy. Best wishes to them both. Congratulations to Bishop Jack Brewer the new Coadjutor who has moved to Lancaster after twelve years as Auxiliary in Shrewsbury. More episcopal news is also linked indirectly to Lancaster since the new Bishop of Salford, Patrick Kelly was a Lancaster priest before being incardinated in Birmingham during his time at Oscott. He becomes the second successive Rector of Oscott and professor of dogmatic theology to join the episcopal ranks. Warm wishes and prayers to Bishops Brewer and Kelly for their new ministry. (It has been noted with appreciation that Bishop Kelly's motto, *Spe Gaudentes*, is the same as a Manchester-born Old Roman's, Archbishop George Dwyer).

Congratulations also to this year's Golden Jubilarians: Bernard Grady, "Jock" Tickle, James Johnston, Francis Ellison, Bill Purdy and Vincent Marsh;

and to those half their age on their Silver Jubilee: George Hay, Bill Steele, Petroc Howell, Ronan Magner and Tom Walsh.

One is not sure whether to congratulate or to commiserate with those who take on one of the most demanding jobs around, the Rectorship of a seminary. Michael Kirkham will be moving from Ushaw to Oscott in that capacity soon, and of course it will not have escaped the notice of our readers that young Jack Kennedy has arrived in Rome as Rector of a well-known ecclesiastical institution.

There is a strong representation of Old Romans at work in University Chaplaincies at the moment. Our latest count has Tom Athill at Bristol, Tony Battle at Newcastle, Jeremy Bertram and David Barnes at London, Bruce Harbert at Sussex, Gerard Murray at Coventry Polytechnic, John Osman at Bradford, Dominic Round at Warwick, Rod Strange at Oxford and Dave Watson at Hull. Apologies for anyone we have missed from this list. In the light of recent controversy about lapsation levels among young Catholics going up to University, it might be interesting to hear from some of these brethren about their experience in this kind of work for next year's edition.

News we have received from around the Dioceses included the appointment of Tim Rice as a Vicar General in A. and B., and Chris Lightbound in Shrewsbury; Harry Martindale in Blackpool has been made a Canon of Lourdes; Peter Storey is now a Provost of the Chapter in Middlesbrough - "preposterous to be praepositus" is said to have been his comment.

Parish priests for the first time are Peter Burke and Bill Mellor in Shrewsbury and Michael Cooley in Southwark. Meanwhile Peter Morgan is leaving the parish to do a year's study in Catechetics before working full-time on catechetical ministry in the diocese of Shrewsbury. From Birmingham we hear that Brian Purfield will fulfil a desire that has been maturing in recent years when he goes to join the Franciscans later this year.

The reorganisation of the Commissions that advise the Bishops' Conference has brought new responsibilities to some Old Romans. Vincent Nichols has left Upholland Northern Institute to become the first General Secretary of the new Secretariat of the Conference. Tony Churchill moves from being secretary of the National Liturgical Commission to the Catholic Information Services as Press Officer. Also with Catholic Information Services is George Leonard after several years of sterling service as Cardinal Hume's assistant for non-Diocesan Affairs.

Congratulations too to Peter Bourne on his appointment as the new Director of the Catholic Radio and Television Centre, Hatch End.

Paul Gallagher has completed his course at the Accademia Ecclesiastica in Rome to become the first English priest for some time to enter the Papal Diplomatic service. After successfully defending his Doctoral Thesis in the Canon Law faculty at the Greg., he has heard he is to exchange the busy Roman circuit of all a trainee diplomat is meant to do in the Eternal City for his first taste of life in a Papal Nunciature in the heat of Dar-es-Salaam.

As well as news about moves and appointments Peter Tierney writes to tell us about the continuing follow-up in Nottingham to the Papal Visit. Adrian Chatterton and Brian Dazeley have been much involved in a programme for renewal of life in the Diocese that culminated recently in

an assembly of over three hundred parish representatives at Nottingham University. Many people have also remarked on the excellent work being done in many parts of the country with young people as follow-up to the youth event at Ninian Park. We would welcome more news about developments that show how dioceses are bulding long term programmes out of the experience of the Papal Visit.

A letter from Terry McSweeney in January also keeps us up to date about his work in Ecuador. Severe floods last summer left a trail of devastation that only gradually is being overcome by the resilience and determination of the local people. If some of us might feel relief that the kind of problems to be faced in Keighley or Taunton are more manageable than those Terry writes about, we can reflect that there could be none better than "Mac" to find himself relishing the challenge.

an Old Roman

COLLEGE NOTES

Schola Notes

Recent issues of *The Venerabile* have informed us that the Schola has been flourishing over the years, under the guidance of musicians who combine musicianship with vision and expert co-ordinating abilities. Well, it's true; but this year's *schola-ing* has not really matched up to that, in that it has not provided concerts or memorable Schola events. However, I have continued the efforts of my immediate predecessors to integrate the Schola's contribution suitably into the rest of the College liturgy. This has had the effect that, with the usual exceptions of Christmas and Holy Week, the Schola has sung less frequently than before in College liturgies.

This didn't, however, stop the number of Schola members from swelling to over twenty men - quite an alarming sight for someone who only learnt to conduct (and badly at that!) the day before his first rehearsal! Fortunately, their patience and efforts, and the invaluable advice and help of my assistant, Michael O'Connor, made the year less alarming than it might otherwise have been.

The Schola assisted at all the liturgical functions outside the house which have become customary over the years - the Little Sisters of the Poor (at Corpus Christi), St. Philip Neri, Santa Maria in Campitelli. The last-mentioned is worth a further note. The function occurs during the Week of Prayer for Christian Unity. The connection with England is that this was the titular church of Cardinal Henry Stuart, Duke of York, who established there the custom of prayer for the conversion of England. Thus it is particularly fitting that the English College has once more become involved in this noble tradition.

The rest of the year passed by happily - the only surprise was that our normal annual "ego-trip" to St. Peter's Square for the Easter Sunday Papal Mass was overshadowed by a large choir and orchestra from Bremen, performing various choruses from "The Messiah." Still, the inimitable Sistine Chapel Choir also looked very envious!

Behold, that was another year in the life of the Schola Cantorum of the Venerabile Collegium Anglorum de Urbe!

Joseph Callaghan

Library Notes

Over the past year there has been a great deal of activity in the library. We have continued to re-catalogue a number of the pre-1920 books, a large number of which were removed from Palazzola following a break-in there, in which a number of the older books were stolen including the old Catholic Encyclopedia. The number of books which the library has bought has been increased (in spite of the recent phenomenal price rises). This has been achieved both by additional help from the College and also by donations, for which we are very grateful.

The library, and indeed the whole College, would like to thank His Lordship Bishop Foley for his generous donation of his collection of books, largely on the subject of Italy. Of particular note are the large number of books that refer to Rome, covering every aspect of Roman life and history. There are also books on all the main Italian towns, which are becoming indispensable for *gita* planning. As Bishop Foley requested, these books have been catalogued separately so as to form a distinct collection. We are most grateful for this valuable addition to the library.

We would also like to thank Father Paschal Ryan for his collection of books and as always, Mgr Bryan Chestle for papal documents. Finally, the library would like to thank Mgr James Sullivan for both his generous donations and his continuing interest and advice.

Charles Briggs
Librarian

Soccer

This year's football was made up of heroic moments of triumph (usually as we ran out onto the pitch) and occasional troughs of calamity.

Who could forget, for example, the glorious goal scored by Liam Kelly from thirty yards out, left foot on the volley, while running sideways? Or the marvellous roasting dished out to the Scots in their own backyard while bewildered "Jocks" could only gape in shock at the dazzling display by the V.E.C. "boys in blue."

The team did, in fact, have a decent season except for a terrible last game against the Croatians, who caught us after a long liquid lunch! The team scored over 40 goals—30 of them netted by three Maltfriscan 'stars'—Simon O'Connor, Joseph Callaghan and Anthony Towey.

Others in the team this year were Frank Harris in goal - but for whom the Mexicans would have repeated the Alamo Massacre on us. In defence, we had Michael Raiswell, in between injuries, and Thomas Whelan. Utility men were Simon Peat and Andrew Hulse. Other

stalwarts were Peter Harvey, who has the most cultured right foot in the College, and a large turning circle; and Michael Gilmore.

In the middle, alternating decent games with not-so-decent, we had Liam Kelly, Luiz Ruscillo and Anthony Towey, of the suspect knee. Up front, Simon O'Connor managed to score 14 goals. Joseph Callaghan "used his head" and became a fearsome force at corners with his headers. Andrew Clark acted as our token intimidator of the opposition! *Lest we forget* Anthony Meehan after two successful games against the French and the Americans, was forced back to his typewriter by pressure of work. Kevan Grady "shook a leg" too. On a sadder note, we say goodbye to Pat McKinney—a fine right back in his time—and Terry Phipps, who played in our "finest hour" when we beat the Swiss Guard team. A dependable V.E.C. football stalwart for years. To him and to everyone - thanks.

Rugby

Before beginning the report, I would like to take this opportunity to thank some of the people who have made possible such a good season. Firstly, I would like to thank all those who trained, played or supported this year. Especially I would like to thank Terry Phipps who has been one of the bulwarks of the team for so long. As he leaves for England and his ministry we wish him well.

Secondly, I would like to thank the American College for the use of their pitch and their heart warming hospitality. Finally I would like to thank the French College who once again organised the seven-a-side tournament.

15-a-side Score VEC 16 v Scots 16.

This year it was possible to have a fifteen-a-side against the Scots College. The game was well supported by members of the College many of whom came in clerical dress, a Cardinal was noted present!

In this mood the team arrived dressed formally in jacket and tie (as befits a national side!) and carefully inspected the pitch, which was knowingly passed fit to play on.

Perhaps the next thing of note to take place was the sight of eighteen seminarians on their backs with their legs waving in the air (we looked more like dying flies than rugby players!). This could be seen during the warm up period before the match and after it many players were shaking their heads and talking of not going on. It was touch and go whether we could field a team!

The game itself was on the whole played cleanly and it was with high hearts that the College left the field at half time leading 10 points to nil.

At half time the players were greeted by a white coated figure dispensing gin and tonics. Orange juice and oranges were also available.

The second half saw a change of fortune although the College scored another try. Having lost two players through injury the College was then subjected to heavy pressure which saw the Scots draw level a few minutes before the end. Thanks to them for a good game.

Thanks also to Gerry Anders and John Hynd who organised the refreshments.

THE TEAM: P. Harvey; L. Ruscillo; A. Clark; T. Whelan; T. Phipps; S. Peat; A. Hulse; F. Harris; T. Finigan; S. O'Connor (capt); M. Raiswell; J. Finnie; A. Towey; M. Selway; C. Beirne; T. O'Donnell; R. Wright; S. Langridge.

<i>Seven-a-side</i>	UK v V.E.C.	0 : 36
	N.A.C. v V.E.C.	0 : 18
	FRENCH v V.E.C.	0 : 26

As will be seen from the score sheet the College came home victors by a goodly margin. This victory is the first tournament that the College has won for 8 years certainly. We think it may be even longer.

Four teams took part. The French College; The American College; The English College and the United Kingdom team (Scots, Irish and English players played for this team).

The College first took the field against the U.K. After the final whistle it was 36 pts to nil in favour of the College. A. Towey deserves a mention for the feat of scoring four tries in this game.

In the second game the College was pitted against the American College. Last year we were deservedly beaten by a good American team. This year we were out to balance the account. Again it was a good game, but with our forwards dominating the scrums and line outs the Americans got no ball.

The final game saw the College beat an injury-weakened French team by 26 pts to nil (5 tries were scored including one by Ian Farrell playing his first game of rugby-congratulations to Ian).

THE TEAM: P. Harvey; A. Hulse; A. Clark; L. Ruscillo; S. O'Connor (capt); J. Finnie; A. Towey; T. Finigan; I. Farrell.

Special thanks also to M. Selway and K. Grady who came along as reserves and played for the U.K. Team. Also to S. Peat who was the College Referee (and who also played for the French!)

Simon O'Connor

Cricket

Our first game of the season found the neighbourhood in a state of unprecedented excitement. Everyone was talking about it; cars and front windows displayed a variety of colourful banners; and in the evening they took to the streets in an explosion of popular celebration.

Actually, this was because *Roma* football team won the Italian championship that afternoon. Meanwhile the College cricket team fielded for two weary hours against the Sri Lankans, who made 204 for 3 declared, including 120 not out from U. Liyanage. Chasing this awesome target, Anthony O'Rourke made a brave 14 runs, and only beginning-of-season respect for his captain prevented Simon Peat from advancing beyond the same score. The rest of us, however, were generally too polite even to "trouble the scorers" and we gracefully accepted defeat at 37 all out.

A week later we gave Capanelle Club a much closer game. Simon Peat led the batting attack with 48, including two sixes, and we made 148. Anthony Towey followed his second-top score of 37 with some superb fielding which led to two run-outs, and the latter stages of Capanelle's innings brought a climax worthy of Lords. With their last pair at the crease, and the allotted overs running out, they struggled through a torrid spell and two jubilant appeals for LBW. High above us, however, the Fates had clearly decided otherwise, and our opponents gained victory by just 1 wicket.

Perseverance was rewarded, however, when we beat British Leyland on the Feast of Corpus Christi, notwithstanding (or possibly as a result of) the long service and procession in the morning. Andrew Hulse's bowling brought him a 'hat-trick' for just 2 runs conceded, and he was closely followed by John Hynd's crafty slow deliveries which repeated the results of the year before: 2 wickets for 9 runs. Needing 65 to win, the VEC knocked off the runs with 5 wickets to spare. Although he failed this time to find a baby's pram, Joe Callaghan did manage to lose a ball over the far wall, in a top-score of 28.

Lest pride utterly consume us, we were bowled out for just 26 the following week, by Spes Travel. But, whether it was heat-mirage, or the effect of John Arnold's generous pre-lunch drinks - we had a distinct suspicion that several Sri Lankans had re-incarnated themselves in our opposition. Still, Simon Peat gained us some consolation by trapping Spes' opening batsman LBW before they moved on to a 9-wicket victory.

Highlight of the season was undoubtedly the 'North versus South' match at the Villa on the 4th July. The South batted first and struggled to 56 all out (Anthony O'Rourke 18, Raglan Hay-will 14), pinned down by Billy Steele's nagging bowling. With eventual figures of 4 wickets for 10 runs, he was deservedly acclaimed Man of the Match. However, the *Wisden-Country Life* award for Style went to John Parsons, qualifying as a

southerner as a native of Melbourne. He made a nonchalant Nought Not Out, and almost took a catch in the field, had that not required more violent effort than was consistent with equipoise. Unimpressed by such cultural considerations, however, the North made 57 for the loss of only 4 wickets; but not before a few tremors at the intelligent bowling of Geoff Marlor (1 for 19) and Harry Curtis (1 for 17). Anthony Towey was top-scorer once again with 29 not out. To be fair, the South were missing Tim Finigan away on Diaconate retreat. A more material cause might have been Mike Speight's alluring tea-time refreshments of baked-beans on toast - a clear Northern plot if ever there was one.

Simon Peat led the batting with an overall average of 17.75, and Andrew Hulse the bowling with 7 wickets for 29 runs.

The full VEC representative 'squad' comprised: Anthony O'Rourke, Philip Holroyd, Simon Peat, Anthony Towey, Simon O'Connor, Billy Steele, Mike Selway, John Kenny, Philip Gillespie, Joe Callaghan, Andrew Hulse, Tim Finigan, John Hynd, Denis Nowlan, Raglan Hay-will, Paul McPartlan, Mike O'Connor and Guy Nicholls.

Raglan Hay-will

PERSONAL

Priests leaving the College in 1984

Gerald Anders (Liverpool) ordained deacon 13th July 1982 and priest 17th July 1983 has studied for the Licence in Spiritual Theology, presenting a *tesina* on "Friendship and Personal Maturity: a contemporary reappraisal of the role of friendship in the life of the diocesan priest."

Patrick Coleman (Cardiff) ordained deacon 13th July 1982 and priest 16th July 1983 has studied for the Licence in Dogmatic Theology, presenting a *tesina* on "An Empiricist Approach to the 'Vestigia Trinitatis' tradition."

Edward Koroway (Westminster) was ordained deacon 14th July 1981 and priest 3rd April 1982. He has obtained a Licence in Canon Law at the Gregorian University, and is completing his studies for a Doctorate on "The relation between the internal and the external forum in the new canonical penal law."

Guy Nicholls (Birmingham) ordained deacon 13th July 1982 and priest 15th August 1983 has studied for the Licence in Dogmatic Theology, presenting a *tesina* on "St. Augustine's Doctrine of God's Inhabitation of his Temple."

Terence Phipps (Westminster) ordained deacon 13th July 1982 and priest 21st August 1983 has studied for the Licence in Moral Theology, presenting a *tesina* on "The humanum and in-vitro fertilisation; technological and theological considerations."

Fr. Patrick McKinney (Birmingham) returns to his diocese after two years at the College, having obtained a Licence in Fundamental Theology. The subject of his *tesina* was "Revelation as Symbolic Communication (A Critical Evaluation of Avery Dulles)."

Anglican Students at the College

John Corbyn (Wycliff Hall)

John Davies (Westcott House)

The College lost a resident and friend with the return to England of *Bishop Agnellus Andrew*, on the Holy Father's acceptance of his resignation from the Pontifical Commission for Social Communication.

Fr. Terence McGuckin (Westminster) arrived in October 1983 to study for a Licence in Dogmatic Theology at the Gregorian University.

Fr. Anthony Meehan (Birmingham) arrived in October 1983 to study for a Licence in Moral Theology at the Gregorian University.

OBITUARIES

Rt. Rev. William Grasar, Bishop of Shrewsbury

William Eric Grasar was born in May 1913 at Scunthorpe, Lincolnshire. Catholic schools, and indeed Catholics too, were few and far between in those days in Lincolnshire and so, unusually for a future priest, he was educated at non-Catholic schools until he entered Panton College, which then acted as a Junior Seminary for the Diocese of Nottingham.

Upon completion of his course, he came to the English College, Rome in 1930, in what was to prove the beginning of a long connection. His life and studies followed a quiet but methodical course to his priestly ordination at the Basilica of St. John Lateran on 18 December 1937. His theological studies completed, he returned to his diocese the following year, but his stay was not a long one. After a year's curacy at the Cathedral, he was sent back to the College for study in Canon Law. The Second World War had already broken out, and Italy's precarious neutrality ended in June 1940, when the staff and students of the English College hastily departed for home.

Father Grasar returned to the Cathedral in Nottingham for further parish work, and remained there until 1942, when Mgr. Macmillan, the then Rector, asked for him as Vice-Rector. The College was by now settled at St. Mary's Hall, Stonyhurst, and Fr. Grasar acted as Vice-Rector during the difficult period of 1942-1946, difficult in terms of practicalities like rationing, and the mental unsettlement of wartime exile. When the College returned to Rome, Fr. Grasar was replaced as Vice-Rector, and assumed the status of a student priest in the College, one which required humility and tact. On the award of his Doctorate in Canon Law in 1948 he again returned to England, where he became Chancellor of the diocese and close assistant to the Bishop.

In 1952 Bishop Ellis appointed him Rector of St. Hugh's Tollerton, the diocesan junior seminary, and in 1956 he was made Vicar General of the diocese.

On 26 April 1962 he was nominated to the See of Shrewsbury, which he was to hold for 18 years. They were agitated and difficult years, the

years of the Second Vatican Council and its aftermath, and Bishop Grasar steered his diocese successfully through them. He was not by nature an administrator, but was sustained by a deep and simple piety in carrying out whatever he saw as his duty. His health began to fail in the 1970s, to the point where he felt impelled to resign the See in October 1980.

On his retirement, Bishop Grasar went to live at St. Vincent's, Altrincham where he effectively became once again a curate. Unfortunately, he was not to enjoy this congenial position. In March 1981 he suffered a severe stroke, followed by a heart attack and several severe falls, so that the record of his final years is largely one of suffering patiently borne. He was at the Lourdes Hospital in Liverpool when he died suddenly after having received Holy Communion that morning. At the Requiem, at which the Cardinal and most of the Hierarchy were present, Bishop Brewer preached the homily, paying a moving tribute to "our beloved bishop." He was, said Bishop Brewer "a man of deep compassion, and sensitive to the needs of those who approached him. People came to him for solutions, but they usually departed, not with a solution, but with the promise of his prayers." He also pointed to the trials which Bishop Grasar bore: - "He lived his life among us in fear of the office he bore. It was this dread, perhaps, which endeared him to us so much." Bishop Brewer concluded "So we bid him farewell - who for some of us was the bishop who shared his priesthood with us at Ordination and for many of us, has been the one whom we have known so long and come to love. May the Lord whom he served so conscientiously reward him with the eternal rest he longed for."

Taken by kind permission from the Diocesan Yearbook

Father Christopher Pemberton

During the night of July 8th 1983, Christopher Pemberton died of a heart attack at Palazzola. How much he meant to people at the Venerable in recent years was clear from the deep unity we felt as we mourned his death and celebrated his funeral in the last days of the *villeggiatura*.

His death was quite unexpected though he himself might have had some intimation of it. When he went early to bed, tired and with a few pains, he had asked me to call the following morning to see that he was all right. It was certainly a death which, maybe unknowingly, he had been preparing for. That afternoon he had returned with three students after a week giving them their pre-diaconate retreat. He talked of the happiness of those few days during which he had reflected on his priesthood and shared himself with them in a very particular way. That week, preceded by his last confession, had been a last summing-up. It is particularly for



his sharing of his priesthood that so many of us thank God for his life and continue to miss a very dear friend. The size and variety of the congregation for the Requiem Mass at Westminster Cathedral on July 18th showed how widely he was going to be missed beyond the College, by those who had shared other stages of his life and by many whom he had drawn to the Church.

Christopher taught us so much about priesthood that it was sometimes difficult to imagine a time when he had not been a priest. In fact he first qualified as a solicitor, but in 1941 joined the BBC as an announcer. Only in 1955 did he become a Catholic, and with that came not only a lasting conviction that he had found his real home in the Church but also the desire to become a priest. After training for Westminster diocese at the Beda between 1958 and 1962, he worked for a short while at Bushey before serving at the Cathedral, eventually as Sub-Administrator. From 1970 until the spring of 1977, when after ill-health he came to the Venerable, he was assistant to Canon de Zulueta at Holy Redeemer in Chelsea. His last five years, in some ways his happiest, were divided between Allen Hall, in the Chelsea he loved, and the College in Rome.

The beauty and power of the spoken word always moved him deeply. Throughout his life he awakened that love in others: reading poetry and prose on the radio (which he was occasionally asked to do to the end), encouraging priests and laity to discover the effect of the word sensitively proclaimed in the liturgy, or simply sharing some favourite passages with a few friends. This was what the students in Rome and Chelsea received when Christopher was asked to look after their speech training; and he brought to the task all the qualities which had made him so respected at the BBC, and made his the voice which was chosen to launch the Third Programme in 1946. He was a professional and passionately felt the need for clergy to take the word seriously, especially the Liturgy of the Word and the homily. But he never looked at the voice in isolation. He tried to draw out all that each one's personality could uniquely bring to reading God's Word and prayerfully celebrating the sacraments. There were no stereotypes for Christopher.

With these strengths his weaknesses went hand in hand and were evident to many. He could doubt himself and sometimes needed a great deal of reassurance about what he was doing; and emotional involvement with people could become too much and lay him low. Yet his greatness as a priest was in this very vulnerability: he knew his weaknesses but accepted them, relying on God's love and mercy for him. People turned to him because he would accept them and love them before offering challenge or criticism. This Christ-like sympathy was the heart of a ministry which embraced a variety of ages and temperaments, from old ladies to young seminarians, and many whose lives brought them difficulty with or estrangement from the institutional Church. We learned about priesthood from what he was rather than what he had achieved, from the strengths of a weak man, from someone who might not have been thought to have 'got on' as a priest. After 20 years of priesthood, and aged 67, he was not a Canon or Monsignor; he had not even been a Parish Priest. And he was still leading a nomadic existence with no real home except the Church he served.

I will always associate laughter with Christopher. He enjoyed life. The poetry and music evenings he organised each year at the College and Allen Hall, drawing in the shy as well as the born performer, were full of laughter. He enjoyed being a priest because it was the whole of his life. I like to think he enjoyed his funeral because even then there were tears of laughter as well as tears of sadness. After the coffin had been lowered into the vault and the college stood around singing 'Awake Sleeper, rise from the dead', the sight of a gravedigger being hauled out of the tomb on the end of a rope was too much for most people!

At his funeral Mass, earlier that morning in the Villa Chapel, in a moment of quiet a recording of Edith Piaf was played, singing 'Je ne regrette rien'. It was his request. It says it all.

Timothy P. Galligan

Mgr. Joseph Mullin

Joseph Mullin was born at Bootle in 1910, and received his early education there and at St. Mary's College, Crosby. He came to the College in 1930, and after an uneventful career was ordained at the Basilica of St. John Lateran on December 18, 1937. He returned to Liverpool in Autumn 1938, and after a brief curacy in the city was sent in March 1939 to Douglas, Isle of Man where he stayed for three years under difficult wartime conditions. The small Catholic population was enormously swollen by urban evacuees and, from June 1940, by the thousands of "enemy aliens" interned in camps on the island. His knowledge of Italian enabled him to be of help to many of these unfortunate people.

In 1942 he was moved to the mainland at Sacred Heart, St. Helens where he remained until 1949 and was much loved. A parishioner describes him as "a very devoted priest."

In 1949 his ministry took a completely different and unexpected direction, when he was appointed Director of the Holy Childhood Society, which raises money for the missions among primary school children. This entailed a move to London, a city for which he never cared. To the work, however, he became passionately devoted. His travels gave him a burning love for the young churches growing up, especially in Africa. He was made a Domestic Prelate to the Holy Father in 1957 in recognition of his work. When his time with the Society ended two years later, he moved not back to Liverpool but to his beloved Africa, where he served for five years.

He returned to the diocese in 1964, and worked in several parishes before becoming parish priest at St. James', Orrell, in 1967. By now his health, never very strong and further weakened by his overseas work, was giving way, and he was forced to resign at the end of 1973. For some time he acted as a supply priest, but eventually had to retire to Ince Blundell Hall in 1975. He lived contentedly for some years, moving in 1982 to the care of the Alexian Brothers at Moston, Manchester, where he died peacefully. The Requiem Mass was said by Bishop O'Connor among a large congregation of his friends and fellow priests. R.I.P.

B.J. Morris

Mgr. Sidney Lescher

Sidney Lescher came to the Venerable English College, Rome in 1931, straight from a triumphant career at Stonyhurst where he was a distinguished athlete and musician. These talents made him a popular

and respected student also at Rome, where he was ordained in 1938. On his return to Liverpool he served a curacy at St. Helens for about a year. This was destined to be his only "ordinary" parochial work. A man of deep patriotism, he applied amid gathering war clouds to join the Army Chaplain's Department, for which he was accepted just before the war broke out.

The next 8 years were in many ways the happiest of his life. He fully shared the life and hardships of his soldiers, even revelling in the tough Commando training which they had to undergo. In 1947 the Army granted him a Regular Commission with the rank of Lieutenant-Colonel, and he was appointed to be the first Catholic chaplain at the new Royal Military Academy, Sandhurst. This "pioneering" role suited him well, and he threw himself into the task of building up the Church, human and physical; the chapel was his special love and he greatly embellished it.

His duties in the Chaplain's department involved him in much travel, both to the British forces in West Germany and the Far East, where he served two brief terms as chaplain. In 1961 he was appointed Senior Chaplain, Southern Command and awarded the O.B.E. His life, however, was to be totally changed for in the same year he was involved in a major car accident, which left him paralysed from the waist down.

What to others would have been the end of a life was to Sidney a beginning. After recovery, although invalided out of the Army, he got himself appointed as Resident Priest at the Army Retreat House in Germany, where he spent 15 years, giving example of joyful piety to the hundreds of young men who passed through. Pope Paul VI appointed him in 1972 a Papal Chamberlain of Honour, and his work was further recognised on his retirement in 1977 when he was granted the M.B.E.

When he returned to England, Sidney went to live at St. John's Convent at Kiln Green in Berkshire. Even now, however, he continued to work, even travelling as far as Lourdes on pilgrimage. He had a deep love for the Mother of God. His strength was visibly ebbing, but he rallied briefly after the Pope's laying on of hands at Southwark Cathedral during his visit in 1982, a visit much looked forward to by Sidney. He continued his work to the end, receiving a convert only two days before his death, which took place suddenly and quietly. His Requiem Mass was said among his beloved nuns at St. John's, followed by a splendid Memorial Mass at Aldershot a month later.

(The Editor of "The Venerable" gratefully acknowledges permission to make use of part of the obituary notice of Mgr. Lescher printed in the "Stonyhurst Magazine.")

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Fr. Montague John Pledger

John Pledger, who was often known by the College as Joe and the diocese as Jack, died in Guy's Hospital on August 30th 1983. He was 66 and had suffered ill health for several years.

He was one of the generation which knew the College in Rome and the College 'in exile'. He came to Rome from Mark Cross in the autumn of 1936 but finished his training at St. Mary's Hall and was ordained priest for Southwark at Whitstable on St. Valentine's Day, 1943.

The whole of his priestly ministry was carried out in the diocese, beginning with five years at St. John's Seminary, Wonersh, where he taught Philosophy and also helped teach at St. Peter's School, Guildford. In 1948 he became an assistant priest, first at Tunbridge Wells and then in 1955 at Tolworth and in 1956 at Richmond. He became Parish Priest of Newington in South London in 1962 and moved to Cliftonville in 1965. In 1973, after another two years at Wonersh, this time as Spiritual Director, he became the Parish Priest of St. William of York, Forest Hill in South London. This was his home until he died, although in recent years he had to hand over day-to-day running of the parish to his assistant.

He was known as a popular speaker on late-night television in the early 1960s, and retained to the end of his life a sharp wit combined with great kindness. I only got to know him latterly when I worked in a neighbouring parish. I found somebody who was immediately friendly and had the ability to cross the difference in years, who offered support and understanding. Perhaps it was an abiding youthfulness of spirit on his part which enabled him to enjoy the company of younger people and to communicate easily with them. I also met a priest who, despite increasing pain and discomfort, and at times virtual immobility, retained a great sense of humour and the ability to make light of his own disabilities as he welcomed you and reached for the Chablis.

His frequent visits to the College and the Villa ceased in the early 1970s. His love for it remained undimmed and he eagerly sought after news about its recent history. Others could add more about his earlier years as a priest but it is right that he, who valued his time at the College right up to his death, should be remembered in this issue of its magazine. May he rest in peace.

Timothy P. Galligan

Fr. Gerald Hiscoe

The Revd. Gerald Hiscoe, died on Friday, 5th August 1983 in Sancta Maria Nursing Home, Swansea at the age of 65. Born in Tonypany in

the Rhondda, Gerald Hiscoe was accepted as a junior seminarian for the Diocese of Cardiff at the age of 13 and studied at St. Illtyd's College, Cardiff. At 18 he went on to the English College, Rome. He was ordained at Stonyhurst in 1941. Fr. Hiscoe began his ministry as a chaplain to the Forces for the duration of the war. After demob he was appointed to St. Joseph's, Aberdare, and subsequently served as a curate in Pontypool, Maesteg, Mountain Ash and Barry. In 1954 he again joined the Army as a chaplain for three years. At the request of his Archbishop he refused the Army's offer to extend his commission and returned to his Diocese in 1957. On his return he was appointed parish priest of Gorseinon, where he built up a small parish and at the same time raised funds, through various public appeals in the Catholic press, to build a fine modern Church, the pride of the local Catholic community. A year ago Fr. Hiscoe was diagnosed to have cancer of the jaw, which several operations and a course of treatment failed to cure. Fr. Hiscoe bore his suffering with patience and dignity.

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We regret that we have no obituaries for Mgr. Joseph Healey (Birmingham) and Fr. John D'Arcy (Liverpool) who died recently.

The Venerable

Editing:

Nicholas Hudson
Brian Morris

Business:

Simon Peat
Thomas Whelan

We thank all those students who have done so much to help produce this edition.

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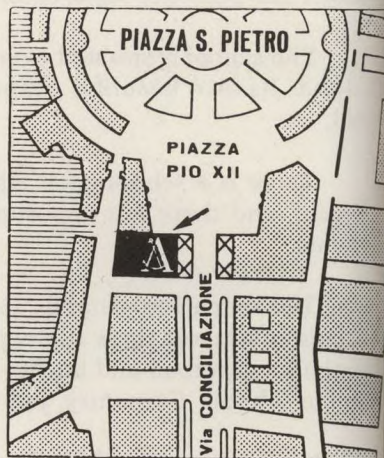
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