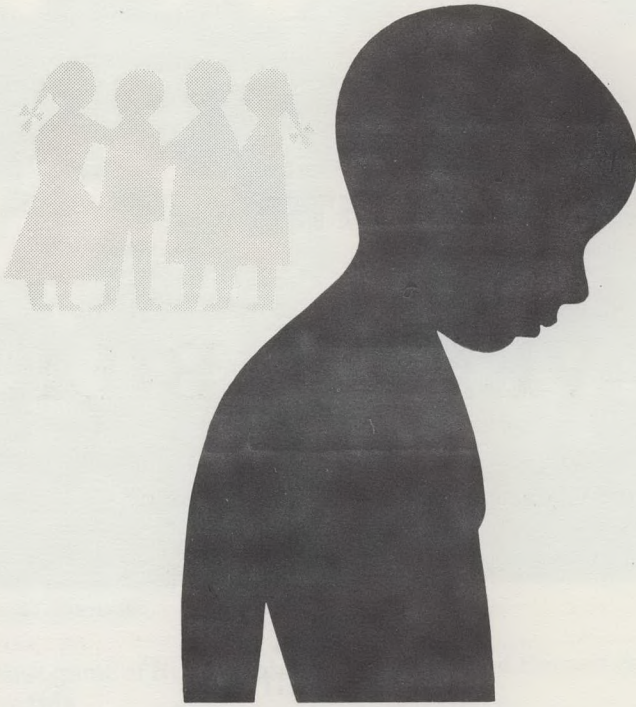


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## THE VENERABLE 1986

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The Editors welcome correspondence on all aspects of the College's life and history, but please address enquiries about subscriptions, change of address, back copies, etc., to the administration. For both the address is:

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# Editorial

*When one becomes editor of 'The Venerabile' (it is thrust upon one) a huge pile of past editions, stationery, packages and loose papers appears at one's door borne by the last editor. Those past editions catch one's eye and, leafing through them, names which will appear on lists of Jubilarians, new Bishops and others who appear in 'The Universe', suddenly take on character and personality. Then one searches with inquisitive zeal to discover which venerable alumni played "Three little ladies all unwary, come from a ladies' seminary, freed from its genius tutelary". One quickly realises that, although these words have many times rung around the cortile at Palazzola, 'seminary' was the only note of similarity between singers and song. One wonders whether, in today's seminary, it is possible to maintain such an erudite tradition.*

*This has been the inspiration behind this year's edition of 'The Venerabile'. We hope, in "this polished organ" as one article has it, to display the continuing patterns of life in the College, religious, academic and recreational, and at least hint at the reasons for our continuing affection for the College and its traditions.*

*'The Venerabile', however, needs readers to survive and so our more constant subscribers may well notice a number of changes in style and content which, we hope, will attract readers who have not had the same intimate contact with the College which we have enjoyed and yet are interested to know about this place and the men who inhabit it. We have attempted to make the material more personal and so reflect the characteristics of today's students, their life and interests.*

*These changes are supported by very practical aspects of innovation in the production of the magazine and its management and in this regard I would like to thank especially, for their great help and advice as well as for their contribution towards the survival of the magazine, Mr. and Mrs. Barratt and Mr. and Mrs. Ruscillo. With their help we have dared to produce a thousand copies of this edition.*

*Yet to return to those back copies, on reading them one wonders how the students before us ever found the time to produce such learned editions of the magazine. I must thank this year's contributors for their efforts, despite pressure of work, etc., to support the continuation of 'The Venerabile'.*

**Peter Harvey**

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*On the left Suor Pia, and on the right Suor Renata.*

## **Suore Renata and Pia Celestina**

When the College returned to Rome in October we discovered that Suor Renata, the Superior of the Elisabettine Sisters and 'Madre' of the College, had moved to Florence and was working in a home for the elderly. We had expected her to be going but were disappointed to be unable to thank her directly for her generous, tireless, selfless example of charity and Religious life which she gave to the College over a period of nine years. All knew that she would be hard to follow.

In Suor Renata's place we were given Suor Pia Celestina and we were soon to discover how generous to the College Mother Provincial had been. It was soon found that Suor Pia was a Sister of great experience. She entered the Institute of the Elisabettine Franciscan Tertiary Sisters in 1957 and after a period of postulancy and two years of Novitiate she was professed in 1960.

She had come, as many of our Sisters have, from the Province of Padua but was sent first, immediately after taking her vows, to work in Rome. Her first house was on the Via Aurelia, to the west of St. Peter's, where she had general duties to perform but began especially to devote herself to the many young victims of drugs who now abound in Rome. She carried on this work, seeing these young people both in hospital and in prison, for fifteen years.

Suor Pia then moved to Rovigo to work in the Major Seminary there for nine years. No doubt this experience made her move to an English Seminary so much easier. After those nine years, she had a year at Catanzaro and was moved, last year, back to Rome. During last year she in fact visited the College for the celebration of Suor Norma's Silver Jubilee but of course never supposed that she would return as Superior in September.

Even in this short time we have found out how fortunate we are to have Suor Pia in the College and we hope that she has many happy years among us.

**Peter Harvey**

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# Bernard's Story

This year the College has been very fortunate to offer hospitality to a Vietnamese student, whose history seems to me like an Asian version of the tales of persecution and faithfulness to God's call which are so familiar to us in the accounts of our own College Martyrs. Judge for yourselves. . . .

Bernard Pham-Huu Quang was born on September 9th 1957 at Quang-tri, just south of a border established three years before to divide Southern Vietnam from the Communist North. When he was 11 years old he entered the Cistercian minor seminary of Bhuoc-son which had been re-founded near Saigon after the 1954 takeover of its original site. There Bernard stayed until 1975 when Saigon fell to the North Vietnamese and the monastery was dissolved. He was then sent to the generalate in Saigon itself, but in 1978 it was suppressed and its 80 members were imprisoned. Bernard was released after three months and allowed to live with a nearby sub-community at Baria, on condition that he reported weekly to present his papers to the local militia.

He then began to realise that the likelihood of future ordination was but a slim possibility, particularly as he had a prison record and his father had been a long-serving South Vietnamese regular soldier. He discussed the possibility of leaving Vietnam with his superior but fear of recrimination against his house led the prior to dissuade him. Bernard now felt that it was time to go his own way and made several unsuccessful attempts to find a safe passage out of Vietnam by sea. Eventually he and his seminarian uncle Thomas managed to get a place on an 11m long boat with 120 other people, including many small children. After four days at sea the little food and water that they had was running out. Another boat was seen in the distance: Was it a friendly fishing-boat from Singapore? Could it be a dreadful Thai pirate ship? It was, in fact, a Vietnamese patrol boat. The Communists ordered them back to the shore and interned one and all in a strict régime island prison with little drinking-water. Bernard and his uncle kept the details of their religious convictions to themselves and were released after three months. Thomas went back to the shell of what had been a seminary and Bernard returned to his family at Xuan-loc, 80 kilometres from Saigon; his religious community were now too scared to have anything more to do with him.

For three months Bernard worked with his family in the fields. It was a tense period because his family's papers did not include his name and so he had no legal right to stay with them. Though hospitable, his family were frightened that the state of affairs would soon come to the attention of local party officials and so Bernard had to return to a clandestine existence at Baria. The community which had originally numbered 30 had now dwindled to less than ten, largely because the superior now supported the escape plans of his charges. Bernard now put all his effort into getting out. More than ten times he waited by the water's edge for a rendezvous but to no avail; twice he parted with sums of money but the boat left without him. He wonders now what happened to those boats — were they forced back? Were they lost at sea like so many others? Did the pirates get them? He feels sure that the hand of God cared for him, even then when he was so bitterly frustrated.

In April 1980 Thomas decided to attempt to leave Vietnam using the overland route to Thailand. At about the same time, Bernard heard that a Catholic family were willing to give up two places on their boat to religious students. He accepted a seat with gratitude but at the last moment gave it up to another religious, confident of an alternative sailing in a second boat; only then was he cruelly disappointed to hear that now there was no space left. The student to whom Bernard had surrendered his seat hastily bargained with a relative of his own in a third boat and, providentially, a place was found for Bernard. The three fishing boats then departed cautiously, their 10 h.p. engines alone breaking the silence of the night. Reaching the mouth of the delta a coastal patrol boat appeared and turned two of the three boats back to the shore — and back to the island prison mentioned already. By then Bernard and over 100 companions were out on the South China Seas: 'Boat People'.

After three days and four nights at sea, they were rescued by the crew of a German cargo ship called 'Cap Anamur' which had been re-named 'Port de Lumière' when commissioned to play the part of Simon of Cyrene in this latter-day Golgotha scene. The refugees were taken to a camp in Singapore in preparation for their diaspora to the watching world. There Bernard spent six months waiting for word from the Cistercian superiors in Switzerland who had pledged themselves to support their dispossessed Vietnamese brothers. Eventually the U.N. High Commission for Refugees received acceptance of Bernard's application for residence in Switzerland and at the end of November 1980 he arrived at Notre-Dame de Fatime, Orsonnens, in the French-speaking canton which includes the university town of Fribourg. There Bernard shared 18 months with over 20 Vietnamese brothers, all but one of whom had been at the minor seminary together with him at Bhuoc-son and had fled Vietnam via Japan, Singapore or Thailand. In time, too, he was reunited with his uncle Thomas, his mother's youngest brother.

At the time of writing Thomas has been ordained priest for four years and Bernard has just recently received the Diaconate. Both studied at the Urbanianum in Rome and are looking forward to ministering as secular priests in Canada. Thomas begins his ministry very shortly but Bernard must first complete a degree in Sacred Scripture at the Biblical Institute, also in Rome.

There are over 200 other Vietnamese religious presently in Europe, the majority being found in France, Rome and Switzerland. Centres for the pastoral care of Vietnamese exiles in England can be found in Handsworth, Birmingham and Peckham, Kent.

At the recent diaconate ordination in Orsonnens which he shared with four of his old classmates from Bhuoc-son, Bernard had this to say about his time at the English College:

Because of my poor English, I don't know how to express to you, dear Father and friends, my great gratitude for all you have done for me. I hope however that you understand the language of my heart. Before concluding these few words, may I state once more my great thanksgiving to yourselves, and through you, to everybody in the Venerable English College. I promise you that I shall never forget you in my prayers wherever I will be, because the memory of my stay at the English College will be a souvenir too beautiful to forget.

## The Venerable John Lowe — 1586-1986

It is four hundred years since the Venerable John Lowe was put to death for the Catholic Faith in England. John Lowe was the thirteenth martyr of the Venerable English College, Rome.<sup>1</sup> We are fortunate in possessing various sources of evidence for his life.

John Lowe, son of Simon and Margaret Lowe, was born in London about 1553. His father was probably, the Simon Lowe, a merchant tailor of London, mentioned in a private deed of 1544.<sup>2</sup> Of John Lowe's early life and education in England we have no details. According to Bishop Challoner he was 'for some time a protestant minister',<sup>3</sup> but there is no other evidence of this.

John Lowe's stay at the English College of Douai is difficult to trace exactly, as there were two students of this name there, about the same time. It would seem from the Second Douai Diary that he came first to the College about 1575. In February 1576 he went to the nearby College of Anchin, which was under the care of the Jesuit fathers. He then apparently came back to England for a brief visit, after which he returned to the English College at Douai in June 1576.<sup>4</sup>

Lowe was one of the four students particularly recommended to the Rector of the English College, Rome, by Dr. William Allen, President of the English College, Douai, in a letter dated 29th September 1581:

'I must recommend to your reverence this fourth student, John Lowe, a man more advanced in age, prudence and learning . . . to him who many years since was educated with us in the Society's college at Douai, I long ago promised a nomination to Rome; and this he has now earnestly begged for on the plea that he can pay his way on his own account. For my part I think he ought to be sent for this reason alone, because it seems to me that he will be very serviceable to your company of young men, through his steadiness, constancy, obedience and the whole influence of his life.'<sup>5</sup>

The 'Nomina Alumnorum' of the Liber Ruber<sup>6</sup> records Lowe's admission to the College on 19th November 1581 at the age of twenty-eight. On the 15th April 1582 Lowe took the Missionary Oath:

'The aforesaid John Lowe of London has sworn that he will always be prepared to live the ecclesiastical life, while at the command of the Supreme Pontiff, or any other legitimate superior of this College, and that he will take up sacred orders and later set out unto England to the souls in need of care, and has signed this oath, the scriptures in hand, in the precincts of the Collegium Anglorum De Urbe on the 15th April 1582.'

He duly signed his name.

Lowe received the Sub-Diaconate and Diaconate in August 1582, and finally in September 1582 was ordained priest by Bishop Goldwell of St. Asaph, the survivor of the old English hierarchy, having first completed the Spiritual Exercises. He spent a year in Rome after Ordination. Before leaving Rome Lowe, along with Blessed John Cornelius, approached Fr. Claudio Aquaviva, General of the Society of Jesus, with a view to entering the Society. Aquaviva refused their request on the grounds that their admission might cause rumours

and suspicions in England.<sup>7</sup> Lowe finally left Rome for England in September 1583.

The 'Annuae Litterae' in the College Archives record Lowe's departure:

'In September the following students were sent on the English mission: Revv. John Mush, John Cornelius, John Lowe, Christopher Hodgson all in priest's orders; before setting out they kissed the foot of His Holiness who received them most graciously and supplied the funds needed for their journey. He granted them the same faculties as the priests sent out in April had obtained and further gave them permission, in case there should be danger in carrying a Breviary, to recite instead certain Psalms or other prayers they might happen to know by heart.'<sup>8</sup>

On the way back to England from Rome John Lowe again visited the English College of Douai, now transferred to Rheims (since 1578). A letter from Dr. Richard Basset, prefect of studies at Rheims (a student with Lowe in the Venerable English College) to the Rector in Rome states:

'Fr. Lowe eight days ago started on his journey strong in health but stronger in soul to face the dangers.'<sup>9</sup>

From a spy's report of March 1585 we learn that John Lowe used frequently to resort to the house of Mr. Tremayne in Clerkenwell, but he was not captured until 11th May 1586 when he was committed to the Clink Prison by the Archbishop of Canterbury. In a prison list dated September 1586 he is bracketed with four other priests as a 'practiser', that is an exorcist. The exorcisms carried out by Fr. Robert Dibdale in 1585 had resulted in many conversions and had caused the Government alarm.<sup>10</sup>

The prison life of John Lowe is revealed in the narrative of the unhappy priest Anthony Tyrrell, who apostasized and repented for many years. Tyrrell was ordained in Rome about 1580, and returned to England soon afterwards. In April 1581 he was imprisoned for the Faith in London, but soon escaped and went back to the Continent. From 7th September 1584 Tyrrell stayed for twenty-four days in the English College, Rome.<sup>11</sup> He came to England afterwards at the end of 1584 and was imprisoned again in July 1586. He now made many disclosures regarding Catholics and in September he was moved to the Clink Prison, in order that he might have more scope to act as an informer amongst the many Catholics confined there.

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Shortly after Tyrrell was released and then openly announced his conversion to Protestantism. Soon, however, he repented of his behaviour, fled to the Continent once more, and wrote his long confession, cited here, exposing in detail the duplicity of his former life. Tyrrell later adjured the Catholic faith for a second time, but finally died reconciled at Naples in 1615.

The two complete surviving manuscripts of Tyrrell's confession exist in the English College Archives.<sup>12</sup> Fr. Robert Persons, S.J., Rector of the Venerable English College in 1588 and from 1598-1610, intended to publish Tyrrell's confession (Liber 1393 is in Person's own hand), but it never appeared; probably the news of Tyrrell's relapse into Protestantism in 1588 caused him to change his mind. A printed edition of Tyrrell's confession exists in John Morris S.J.'s 'Troubles of our Catholic Forefathers'.<sup>13</sup>

Tyrrell takes the blame for the death of John Lowe. In the first chapter of his confession he writes:

'But loe, the prayers of that holy and blessed marter St. Steaphin how much they prevayled before thee mercie of almyghtie God, it is manyfest in the Acts of the Apostles where Saule beinge a greate and famous persecutor of the flocks of Jesus Christ became notwithstandinge repentent and elect apostle of Jesus Christ. And although his persecution was but of ignorance, and myne of malice, whoe knoweith yt whether the prayers of those most glorious and wothie marters, Mr. Dibdall, Mr. Loe, and Mr. Adams, whose innocent bloodes I think veylye to have bene shedd through my most wicked and malicious menaes, with the bloodes I feare me of many other persons, who knowthe I say whether they have procured me this favour of the omnyotent majestie to bringe me unto the confession of my fault, and to crye with David in the bitterness of harte, Peccavi, and not with Judas miserably to hange my selfe.'<sup>14</sup>

Tyrrell, coming under suspicion from the Catholics in the Counter prison, got himself transferred to the Clink, where he gained the confidence of John Lowe and other Catholics, and then reported back to the authorities on them.

'And this was the holie agrement between Justice Yong and him, for which cause he was sent to be prisoner in the Clinke, where meeting, as he sayeth, with a most blessed man and goodlye preest named Loe, who had heard many great susspitions of Tyrrrel's doings the said Mr Loe began after some howers being to gether to utter them, and to require sattisfaction at his hands, who gave it by swearing and forswearing, andmore then that went to confession hipocritically to the said Mr Loe, the more to deceave him, and in his confession being pressed much by his said ghostlie father upon his salvation and damnation to deale plainly and sincearly, he did the quite contrary, and with the same sacrelige he said Masse the next day within the prison, the more thereby to deceave Catholikes . . .'<sup>15</sup>

In the next chapter of his confession Tyrrell describes how he was asked to get information about Fr. William Weston, S.J., alias Mr. Edwards, and finding that Lowe acted as Weston's secretary he searched Lowe's cell and found two papers in Weston's hand, which he removed and handed over to the authorities.

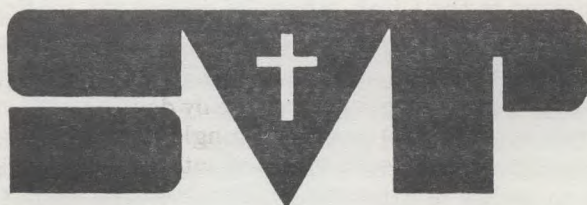
'He (Justice Young) inquired of me yf I could gett no matter against Father Edmonds that was prisoner there . . . I observed that the chief dealer with

Father Edmonds was a good preeste named Mr Loe, and how that Mr Loe did write his many lettres as occasion served, about his necessarie buisness, and received answers, which thinges I perverted allwaies in evell parte to Justice Yong, reporting what (posting of letters) there was to and fro, which no doubt but greatlie imported the state, and so I thinke verilie they did import the state of the wholl house, how the poore prisoners myght finde money to pay for their commons, to gett releife to preserve there selves from famine, honger, and could. Other State matters I knew none to be treated by them. I would besids that be allwaies prying Mr Loe his chamber amonge his papers, to pick out what I could finde that might concerne Father Edmonds overthrow, and with much adoe I found at last but only two writtings of his owne hand. The one concerned the answer that a Catholike might make to the oath of the supremacy yf it weare tendred to him, and the other was of matter that I now remember not . . . The one I sent to my Lord Treasurer, and the other I did give to Justice Yong.’<sup>16</sup>

The climax of Tyrrell’s treachery is recounted in Chapter Ten of the confession, entitled ‘How he brought up to there ends three other godly preests named Mr Loe, Mr Adams, Mr Dibdall.’

‘But to turn againe to thes three most glorious matyres, Mr Loe, Mr Adams, Mr Dibdall, how unjustlie they were condemned to death, the one for conjurationes, the other two for pressthood, which now in this unhappie age by the new laws of this realme is made treason. But if to be a preest betoke traitor, as also to reconcile a mans selfe, confess his synnes, and to be absolved, then there can be none but traitors get to heaven . . . Happie, and

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thrice happie are you, Blessed Dibnall, Loe and Adams, what so ever you are accounted of in this world, you are no doubt most blessed martyres in heaven. I beseech you pray for me, that am indeed a most miserable and wrteched traytor to God and man, for I am the traytor which have betrayed my master, injured his annoynted, forsaken my faith, abandoned my religion, dishonored my order, and betaken me unto rotten and humane helps that have not power nor might to help me.

You, alas, what treasons have you commyted, but only for serving God according to your functions, for saying of Masses, for offering up that unbloodie sacrifice, that immaculate lamb that taketh away the sinnes of the world, for reconciling of sinners to almightie God, for absolving by your preestlie powers there sinnes and offences, and by doing other like actiones most laudable and necessary for salvation, which all other holy preestes and bishops have done and practised in England from her first conversion to Christian religion unto this age. And as well might all they have been hanged for thes treasons by Justice Yong and his fellows as you. Wherefore of your charitie I pray you pray for me; since now you tryumph in heaven, since noe humane nor infernall power can any way hurt or harme you, I pray you pray for me, and pardon me my greevous faults that I have done you . . .<sup>17</sup>

Thus Tyrrell claimed to have been largely responsible for the indictment of John Lowe:

'I accuse myself of impeaching Mr Lowe especially, and as I think Mr Adams, as two of the greatest meddlers . . . what resolute Papists they both were, how full of lewd practices, for disturbers of the commonwealth in gaining of her Majesty's subjects unto the See of Rome, with such other invectives as were likely to speed them (to their execution).'<sup>18</sup>

The records of Lowe's trial have not survived. From a number of sources, however, it is clear that he was charged under the statute of 1585 with the martyrs Venerable John Adams and Venerable Robert Dibdale. The statute was directed against 'Jesuits, seminary priests and other such like disobedient persons'<sup>1</sup>, which made it high treason, punishable by death, for an Englishmen ordained priest abroad to come into or remain in England. The sentence of death by hanging, drawing and quartering was carried out at Tyburn on 8th October 1586.

A letter from St. Robert Southwell (a contemporary of John Lowe at the Venerable English College, Rome) to Claudio Aquaviva, of 21st December 1586, states:

'Such a crown has happily been won by Father John Lowe, and the priests Dibdale and Adams, who here at London have with constancy suffered martyrdom.'

A second letter dated 22nd Decmeber 1586, from Southwell to the Rector of the Venerable English College, Father Agazzario S.J., states:

'Your College now has a new martyr in Lowe.'<sup>20</sup>

John Lowe is included in all the principle catalogues of martyrs from the time of his death onwards.<sup>21</sup>

No relics are preserved, and no portraits or other likenesses are known.

His cause of Beatification and Canonisation with the Venerable George Haydock, priest, and companions, has been presented to the Sacred Congregation for the Causes of Saints in 1981. No objection has been raised for the Beatification of John Lowe.<sup>22</sup>

This year marks the four hundredth anniversary of the Venerable John Lowe's inclusion in the list of martyrs of the English College, Rome, and his veneration as such.

**Brendan Whelan**

*Footnotes:*

- <sup>1</sup> Hereafter referred to as 'V.E.C.' in the footnotes.
- <sup>2</sup> Muniment Room, Guildford, Surrey; Loseley Mss. Ref. Liber 1694 Archives V.E.C.
- <sup>3</sup> 'Memoirs of Missionary Priests'.
- <sup>4</sup> 'Lives of the English Martyrs' (L.E.M.), Burton and Pollen.
- <sup>5</sup> 'Catholic Record Society' (C.R.S.), Vol. 9, p.37.
- <sup>6</sup> Liber Ruber Archives V.E.C. Liber 303; C.R.S. Vol. 37, p.32.
- <sup>7</sup> Archives V.E.C. Liber 1694.
- <sup>8</sup> Archives V.E.C. Liber 303; 'Records of the English Province of the Society of Jesus', Foley, Vol. 6, p.100.
- <sup>9</sup> C.R.S. Vol. 58, p.60.
- <sup>10</sup> L.E.M. p.232ff.
- <sup>11</sup> As recorded in the Pilgrim Book, Archives V.E.C. Liber 282.
- <sup>12</sup> Archives V.E.C. Libri 1392 and 1393.
- <sup>13</sup> Volume II.
- <sup>14</sup> Archives V.E.C. Liber 1392, p.9; 'Troubles', Vol. II, pp.322-323.
- <sup>15</sup> Ibid, p.50; Ibid, p.399.
- <sup>16</sup> Ibid, p.54; Ibid, p.409.
- <sup>17</sup> Ibid, p.56; Ibid, pp.416-417.
- <sup>18</sup> Ibid, p.56; Ibid, p.411.
- <sup>19</sup> 27 Eliz. I., Cap. 2.
- <sup>20</sup> C.R.S. Vol. 5, p.314, p.317.
- <sup>21</sup> ib. p.8.
- <sup>22</sup> Archives V.E.C. Liber 1694.



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# Vatican Radio

Since starting work at Vatican Radio in January, 1981, a popular idea (not to use the word 'misconception') I have come across is that Vatican Radio is second in propaganda only to Radio Moscow. Perhaps the nature of the "Pope's Radio" makes this somewhat inevitable, although what it does goes under the name of "evangelization".

Vatican Radio is quite blatant about its aims: to put the Pope in contact with the world, and the world in contact with the Pope. And without doubt, its means for doing this are powerful.

It is difficult to say where the 'centre' of Vatican Radio is. The administration offices, technical centre, and laboratories are to be found within the Vatican Gardens, in the Palazzina of Leo III, a 9th century fortress built to withstand the attacks of the Saracens. It had been the Vatican Observatory, but when that moved to Castelgandolfo in 1939, Pope Pius XII handed over the fortress to the Jesuits (!) who were in control of the Radio.

The Jesuit link with the Radio dates back to its founding in 1931. Two years earlier, Pope Pius XI had entrusted Guglielmo Marconi with the task of setting up a radio station, and, in September 1930, the Pope appointed Father Giuseppe Gianfranceschi, S.J., as its first Director. To this day, the Director General and all heads of various departments within the Radio are Jesuits, appointed by the Society of Jesus to work at the Radio in the service of the Holy See.

It was on February 12, 1931, that Pope Pius XI broadcast the first radio-message to the world, '*Omni Creaturae*'. A week later, came Vatican Radio's first news broadcast . . . in Latin, entitled '*Scientiarum Nuntius Radiophonicus*'!

By the end of the war, Vatican Radio was broadcasting in 19 different languages; by 1954, this had risen to 29, and today the figure stands at 35. This mammoth linguistic effort requires the employment of almost 400 full-time personnel, 75 of whom are religious or diocesan priests. Obviously, though, to broadcast, you need not only personnel, but technical apparatus. Vatican Radio's "technical" centre is neither in the Vatican City nor in Rome, but some distance north of the City, at a little-known spot named Santa Maria di Galeria.

The technical power of the "Pope's Radio" is quite astonishing. The 'Intercontinental Transmitting Centre', as it is officially known, is larger in area than the Vatican City itself, and among its many elements it possesses the largest rotating antenna in the world. Rotating, so that a programme in a certain language can be 'beamed' to that language area, simply by the flick of a switch . . . and the rotation of an antenna!

Much of the equipment at Santa Maria di Galeria has been given to the Holy See in the form of 'presents from the faithful'! In 1957, the Catholics of Holland presented Vatican Radio with a Philips 100 kW short-wave transmitter; Cardinal Spellman and the Knights of Saint Columba gave two 100 kW transmitters in 1966. And so the 'transmitting power' builds up.

The centre at Santa Maria di Galeria was built in 1957, and blessed by Pope Pius XII on 27 October the same year. A year later, Pius XII was dead, and at

17.08 on 28 October 1958, Vatican Radio announced to the world the election of Angelo Giuseppe Roncalli, who took the name of John XXIII. It was now 30 years since Vatican Radio's inauguration, and Pope John XXIII is recorded as saying: "Surpassing the boundaries of nations, the voice which comes from the centre of Catholicism brings about a greater awareness of the brotherhood of believers within the bond of the common faith. . . ."

But enough of history! What do we actually do?

I said earlier that Vatican Radio had the task of putting the Pope in contact with the world. It is the "Pope's Radio". As far as the English language is concerned, this means that a 'live' 14-minute news broadcast each day has to be divided into: primarily, Papal activities; secondly, 'Curial' events, in the sense of the Roman Curia; thirdly, the Church in the world, which means religious news items from around the world; and lastly, in Vatican Radio, international news. Of course, this format is flexible, and will always include a brief, usually two-minute interview with a personality connected with one of the news items, and, if possible, a recorded insert of the Pope himself, speaking to whatever group he is meeting with that particular day!

That is all very well, I can hear you say, but if the Pope is as busy as everybody says he is how do you fit all *his* activities, and more, into 14 minutes? The chief source of information in the Vatican City is the Secretariat of State. Every day, they will send a sheet of paper to Vatican Radio with a list of Papal audiences for that day, and, if they exist, the texts of Papal speeches for that day. Many audiences are of a private nature, and therefore no official speech will

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accompany the announcement of that audience. For the English-speaking world, reduced to a 14-minute news broadcast, we have to be selective! A seven-page speech to the Bishops of the Tuscany region of Italy on their 'ad limina' visit is not going to be given a detailed, page-by-page theological exposition.

Perhaps Vatican Radio really comes into its own on the occasion of a Papal visit abroad, a concrete example of putting the Pope in contact with the rest of the world, and the rest of the world in contact with the Pope. It is perhaps significant, for the Radio, that these visits are no longer arranged by Archbishop Paul Marcinkus (who had to relinquish the task due to pressure of work), but by Father Roberto Tucci, S.J., the Director General of Vatican Radio.

For Father Tucci, a Papal visit begins sometimes almost a year before the actual event. Already, the Papal visit to Australia due to begin on 18 November this year is well arranged, and next year's visits are being worked out. The visit is 'covered' by a team of what could only be called 'our men on the spot' (although for the Papal visit to Columbia, Vatican Radio sent two women reporters to cover a Papal visit abroad for the first time ever!). The 'team' of technicians, newsmen, etc., leaves about a week before the Pope.

However, all is not holiday-time in an exotic location soon to be visited by the Pope. Two, three times a day, our 'men and women on the spot' have to send back to Vatican Radio, via telex, background reports on the country and cities that the Pope is to visit, the welcome being prepared, interviews with the people involved, the people not involved, and so on. And the visit is yet to begin.

With the arrival of the Pope himself, work really begins. A Papal visit abroad is an occasion not only for the Pope to be in contact with that people, but to speak to that people . . . which means, on average, five or six speeches a day. In India, for example, the Papal visit lasted from 31 January until 10 February, and included 32 speeches (fortunately, they were in English, and didn't need translating!). For Vatican Radio's correspondents on the spot, this doesn't mean a front row seat at every Papal event. It usually means watching the event on a small t.v. screen in a local t.v. studio with the rest of the Vatican Press entourage, relying on the pictures provided by the local cameramen. It can prove difficult. How do you describe to people all over the world what the Pope is doing at a Mass for peace in the Andes when the cameraman is interested in the Andes and not in the Pope?

Or it can prove politically dangerous. Vatican Radio, as the official 'sound' for papal visits, provides and controls microphones, voice levels, loud-speakers, etc. In Nicaragua, in March 1983, Pope John Paul II was celebrating an open-air Mass in the main square in the capital of Managua. The Pope stood at the microphone to read his sermon, with his now-familiar crosier-cum-cross in hand. A strange, but perhaps deliberate gesture . . . there were no crosses *anywhere* in the Plaza, but plenty of posters, including one behind the altar, proclaiming the victory of the revolution. At a certain point, the microphone was closed, switched off, but not by Vatican technicians. Perhaps there was a technical fault?

During the Eucharist prayer of the Mass, the microphone on the altar itself was turned off, and a hidden microphone, on a hidden platform, switched on. From here, a revolutionary group began chanting their popular slogans, soon joined in by many of the people at the Mass. John Paul II carried on. Vatican

Radio's technician attempted to switch back on the 'Papal' microphone on the altar — the assistant technicians provided by the Nicaraguan Government 'encouraged' him not to. And so the Mass continued.

Sadly, in this case, the 'official' recording of Papal events is provided from a sound point of view by Vatican Radio. What began as a Mass, broadcast live by Vatican Radio during John Paul II's 17th pastoral visit outside Italy, degenerated into a shouting match. Vatican Radio didn't have the microphones . . . anymore. Someone else did, knowing that Vatican Radio were broadcasting the event live all over the world.

This is, I suppose, one of the 'risks' of being the official Papal news source. It does have a lighter side: people who ring up asking if we could get the Pope to sign a birthday card for their nephew, with a brief message perhaps! Or people who ring up asking to speak to the Pope — that's a little difficult — well, could you just leave a message on his door! Or, "I'm ringing from Kentucky, and we've no electricity, and I'd like to speak to the Pope". A difficult one to solve!

But Vatican Radio is not just another radio station providing news (even if it is in a different order to everybody else's!). As a religious radio station, it also provides a number of Masses, which are very popular with listeners all over the world. From the cards and letters that are sent to the English programme, it is clear that the early-morning Latin Mass broadcast by the Radio from the Chapel in the Vatican Gardens is very popular with people all over the world. For many, it is a means of being in touch with the Vatican City. One listener wrote to say that she was sure she could even hear the wine being poured into the chalice!

Almost certainly it is a means of being in contact with the Church for many Eastern-block countries. Vatican Radio broadcasts in many Eastern European languages: Albanian, Byelorussian, Bulgarian, Czech, Croatian, Latvian, Lithuanian, Rumanian, Polish, Ukrainian, and Russian itself. At an 'internal seminar' given by Radio staff some years ago, it was revealed that Vatican Radio's broadcasts in Bulgarian were not being received in Bulgaria at all — 'jamming' of the air-waves. From the reception reports received by Vatican Radio, it seems that 'official' jamming of the Papal broadcasts is not widely practised (jamming is a very expensive and complicated technical process). What is perhaps more widespread is simultaneous broadcasting, where a local radio station broadcasts on the same frequency as Vatican Radio, and thereby

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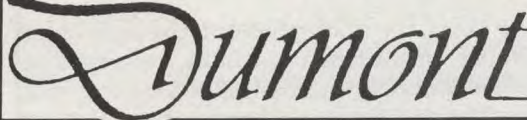
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succeeds in blocking the transmission from the Vatican. Logically, this should be illegal — unfortunately, it isn't. For many countries, therefore, it's cheaper than but as effective as 'jamming'.

But to return to the subject of liturgy. As regards English-language programmes, one of the most popular 'feature' programmes is in fact prepared by seminarians from the English-speaking seminaries in Rome: the English College, the Scots College, the Irish College, the North American College, and the Beda College. The programme is 'With Heart and Mind', broadcast at 21.50 Rome time on a Saturday night (and then 'beamed', in the early hours of Sunday morning, to America, Australasia, and finally to the Philippines). Two students prepare liturgical reflections for the Sunday readings, and come into the Vatican Radio studios to record these reflections. They choose their own music to accompany the reflections, which last 10-12 minutes. The rest of the 19-minute programme is perhaps more frightening for the students . . . since they have to be interviewed . . . by me!

In order to make the programme a bit more personal, it was decided to interview the students on various issues: their image of the priesthood, their views on seminary life, studies, etc. It must be difficult for them, since they don't get the questions beforehand. Yet throughout the last year it has proved quite enlightening! People interviewed included a former ice-cream salesman who used to work with eskimos. Perhaps some of the comments made by the seminarians are best left on the tapes. One of the students with an eye for history was quick to point out, in the midst of the 'euphoria' over the papal visit to the synagogue, that John Paul II was not the first Pope to go to a synagogue . . . Peter went before him!

Since the time of Peter, technology has brought to the See of Peter one of the most powerful Radio stations in the world. For seminarians in Rome, it offers the chance to practice being put on the spot, and to prepare reflections which, literally, are appreciated all over the world. For the Church, in the modern age, the message is quite simple:

"Each of you at Vatican Radio knows that the work of evangelization via radio calls for an untiring search for cultural mediation, effective language, creative expressions. But each of you has the certainty, supported by the testimony of many listeners, that the first and fundamental task of Vatican Radio, its precious and undeniable service to the Church, is that of spreading the teaching and voice of the Vicar of Christ, of allowing him, as Pius XI once said, 'to extend his conversation to the whole world'"

In fulfilling this essential mission, Vatican Radio contributes to the strengthening of the Church's unity, allowing the faithful from all parts of the world to gather almost physically around the Pope, particularly in linking with the See of Peter and among themselves those local Churches whose religious freedom is in a precarious condition".

(From the homily delivered by Pope John Paul II during a special Mass celebrated in the Sistine Chapel to mark the 50th anniversary of Vatican Radio, 12 February 1981.)

**Liam Kelly**

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## A Visit to El Salvador

The idea of spending last year's holiday in El Salvador came neither from Thomas Cook nor from my mother, and I am not sure even now how to evaluate the impulse which drove me there. I know that two powerful forces had come together in my life: a growing awareness of the Church in Latin America (I had been particularly impressed by the evangelical simplicity of Oscar Romero, the murdered Archbishop of San Salvador); and an uncomfortable feeling of challenge left by two visits from Sr. Anselma. Once of Wales, she had spent years in the war-zone to the east of tiny Salvador; she spoke of people she loved, of intense suffering, and of a living faith which contrasted sharply with the deadness she sensed in the Church of her own native land.

At least I was not entirely ignorant, as the plane swung low over Guatemala's hills — vast and battle-dress green — of the kind of place I was going to see. El Salvador is no bigger than Wales, but its population is some 5,500,000. There are few old people and few jobs for a large eager workforce. Everywhere are signs of human life and activity. Men and women, of predominantly Indian appearance, contrive a special dignity; the men, outside the city, carrying long machetes, the women, in brightly coloured clothes, balancing impossible loads upon their heads. (From this, I was told in all seriousness, comes the unnaturally low singing voice of Salvadorean women!) Children, beautiful and sometimes sickly, teem in the profusion of another hemisphere.

I arrived on a Sunday morning into the enveloping heat and noise of San Salvador airport, and Sr. Juana, also of Wales, was there to meet me. Identifying me by my priestly collar, she pointed out what I had in any case suspected that I would be unlikely to wear it again for the next three weeks. As we drove from the airport to the capital, where I was to begin my stay with her community, she did not try to allay my misgivings. Yes — it was a dangerous place to be that was the toll-station where the four American missionaries were kidnapped just before their murder; yes — the frequent truckloads of heavily armed and variously uniformed soldiers were every bit as vicious as they looked; no — the civil war was anything but dormant, in fact it was all around us.

We drove into the city, to an area of obvious dusty poverty, just below the volcano. A makeshift fair had been erected on a patch of dry wasteland, overshadowed by the most enormous and most spindly Ferris Wheel I had ever seen; rockets crashed above; a smell of gunpowder and frying food hung everywhere. As we pushed through the crowd into what I took to be a big concrete shed I realised that we were actually entering a Church full of people where Mass was in progress. All the windows were unglazed, and throughout the Mass rockets continued to burst with deafening force. The priest, a tall Basque Jesuit, faltered but persevered. This was the fiesta of Our Lady's Assumption.

Inside, squeezed onto a bench with several large-eyed children, I found myself trying to acknowledge a welcome which was to become familiar as I moved from one parish to another. The applause and embraces, I knew, were absolutely genuine; they were also strangely unembarrassing. This Church, I learned, had not been long re-opened. Due to its ability to produce lay readers it had been 'warned' by the security forces: a mutilated corpse would be left outside

each morning, then suddenly, thirty-one such reminders lay waiting for the congregation. For the sake of its parishoners the church could not remain open.

Now some years later, it was full again. A fresh start was being made, and amidst atrocious religious art young people in tee-shirts and jeans led the singing, read, and introduced parts of the Mass with unselfconscious enthusiasm. That afternoon fifty or so of these young people gathered in a 'wealthy' parishoner's backyard for a Bible discussion group which lasted three hours. The same enthusiasm, good humour and unobtrusive courage, marked this second gathering, among the scrawny chickens and pigs. As they sang more songs and discussed specially chosen scripture themes they showed great mutual respect and flashes of what appeared to be profound insight. I was to become increasingly aware of how much they sought to see their lives in the light of the Gospel.

That night I lay in bed thinking and listening to a new sound behind the intermittent chatter of helicopters: it was a sporadic bursting of bombs, very like the noise of that morning's fireworks.

During that first week, when a ban on traffic imposed by the guerrillas made travel outside the capital impossible, Sr. Juana, Sr. Maria and a group of Irish Franciscans showed me something of the problem of Latin America. Suburbs of dramatic opulence, their houses walled islands of barbed wire and machine-gun posts, gave way to an indeterminate clutter of shacks. Here a plastic hose precariously stretched across a row of tiny plots proved to be the water main. Rubbish steamed underfoot after the night's heavy rain. There was no sewage or refuse disposal system, and any attempt at self-help schemes had quickly involved the Church in fatal accusations of "Communism".

Visits here became triumphal processions. In these dark, simple homes, seated on rough chairs and hammocks and watched from the doorway by curious children, I saw that these priests actually respected their people, and for their part the people gave their priests the gift of total trust. Often this trust took the form of confidences, which were truly terrible. I silently absorbed permutations of atrocities which began to numb the mind. One day we spent in a refugee centre another in an orphanage (a girl of eight, her leg blown away by a landmine skipped breathtakingly on tiny crutches; a small boy, traumatised by the recent butchery of his parents before his eyes, stood still, hugging a box of new shoes to



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his chest). Everywhere I saw signs of suffering, but never an absence of hope.

In the second week it became possible to travel again, and we drove through clouds of dust along the uncompleted 'Pan-American Highway' to the east. Sr. Juana's heart, was in these mountains of Morazan, where she had worked before coming to the capital. She wanted me to experience with Padre Miguel, another Irish Franciscan, the great warmth of these people and also something of the reality of their war. We found a town dominated by the military barracks and surrounded by refugee camps. Alcohol was strictly forbidden, I looked at the young, scared soldiers and understood. Accidental shootings have occurred here in both the cinema and the street.

Life was lived virtually by natural light. Electricity and water finished early each day (all the installations were repeatedly destroyed by the guerrillas around us. In any case, each morning began with the guttural sounds of military drill and the Salvadorean national anthem in the main square directly outside the Church. Here too the sound of bombs was more threatening, it was notorious that this phase of the army's war consisted largely of the bombardment of villages followed by the raising of crops. Eventually the villagers would lose heart and drift down to the already overgrown and inadequate refugee camps. The guerrillas support base was weakened and a frightened population made more insecure.

We drove one day at first light in a Toyota Landcruiser under the shelling of a mortar; two priests and a motley band of catechists, market-goers and children on their way to school. It was Miguel's monthly visit to the volcano for Mass, Confessions and on this occasion Baptism, an expedition of three and a half hours each way. We eventually left our vehicle in a small village, its church bedaubed with guerrilla slogans. At first we climbed perspiring profusely and then when horses were brought rode swaying to the top. Our companions made conversation all the way, and the little party grew at each turn in the road. It was impossible not to warm to these people; not to be moved in the little mud Church which was our goal, as the queue for confession lengthened, and men with names like "Agostin" and "Purificacion" gave their own fervent exhortations to the waiting crowd.

I never failed to be struck by two things, the serious attention given to the Word of God in Scripture, and in cold-terms, the 'participation of the laity'. It was summed up for me when, visiting an outlying village with Moncho, our driver, I came unexpectedly upon a gathering in the Church. A very beautiful young woman, surrounded by her children, was leading a service of hymns and prayers. Individuals would step forward to choose each particular hymn with the reason for their choice, and we would all join in the singing. Then, a young man stood up to read the Sunday's Gospel. He sat down when he had finished and another stood up to read it again. A girl did the same, and then the woman asked, 'had we heard it enough or should we listen to it again?' 'Again!', they said — and at that point I had to take my leave. My prayer is that they, and we continue to listen.

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# St. Thomas Aquinas: Liturgist for our Thoughts and Times

Reference, and more so deference, to a liturgical authority in St. Thomas Aquinas might provoke in some an incredulous reaction. This is stated, not as an opening defensive position with regard to St. Thomas, but because of the realisation that with so many exegetical, theological and philosophical Thomasic (rather than thomistic) crowns to recognise, yet another title appears to be a slight extravagance. Neither is this comment proposed as an 'apologia pro titulo', but rather as a positive word of introduction to this reflection on the liturgical theology of Aquinas, as presented by him in various places in his writings, but particularly in his *Summa Theologiae*<sup>1</sup> and Scripture Commentaries. Why bother? Because his theology of liturgy is simply very good, very stimulating and useful to us, even 'within' the contemporary liturgical consciousness.

## Liturgy as Theology

The rich theological content of St. Thomas's liturgical thought is valuable in that it can support and promote an understanding of liturgy as theology, and this, in fact, has been a concern in liturgical thought and writings in recent years. It is also most useful in helping us to realise that in liturgical functions and celebrations, we are, as it were, within the living heart of theology. St. Thomas's approach is further capable of helping us to appreciate the sacredness of the liturgical events and actions, not just as piety and devotion, but as theology. As a result of giving a little thoughtful time to his theology of liturgy we may indeed be gifted with the happy conclusion that theology is truly 'at home' in the liturgy.

St. Thomas's liturgical theology leads into many areas of specific theological emphasis: the Blessed Trinity, Christology, pneumatology, ecclesiology and eschatology. Individual studies of his Christology of liturgy, liturgical pneumatology and ecclesiology would each in themselves be worthwhile and illuminating undertakings.

## Liturgy and Reverence

People assemble for worship always in the name equally of the Father, the Son and the Holy Spirit. This is one of the foundations of the doctrine of liturgy in the work of Aquinas, who says: "since there is but one excellence in the three divine persons, one honour, one reverence, and consequently, one devotion, is due to them" (ST 2a2ae,84,1ad3). In the Encyclical, *Mediator Dei*, Pope Pius XII provides us with a definition of the word 'liturgy' as "the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community renders to its founder, and through him to the heavenly Father. It is, in other words, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members".

We worship as individuals and we worship as community. In considering man before God, St. Thomas attaches great importance to reverence for God. This reverence is associated not only with how we perform the liturgy or liturgical

functions but it is at the very root and in the very soul of our liturgical response. This in turn helps us to see liturgical actions as the public face of the virtue of religion. Reverence and religion combine and become one in their united fruit: liturgy. The Second Vatican Council's *Constitution of the Sacred Liturgy* (7) expressed the sanctifying function of the liturgy. This, together with the Council's recognition of the accomplishment of sanctification through the liturgical signs, already had certain place in the liturgical thought of Thomas Aquinas.

### **The Justice of Liturgy**

St. Thomas considers 'religion' within the context of Justice and we can understand from him that the virtue of religion, which on our part gives rise to liturgy, is our return to God, our offering to God of what is truly and firstly his, and due to him. Perhaps we could compare this actual process in a general way with our response in grace, as our gift to God as Giver, while remembering of course, that the liturgy itself has its source and life in the milieu of grace. And in the continuing story of our worship what matters is not that we should equal God's gift nor that we should ever cease to be indebted to God through giving him what is his due, for such an equalising would be impossible from finite man alongside an infinite God; what is important rather is simply *that* we worship, *that* we celebrate God.

### **Faith, Hope and Love**

The importance of the connection between religion and justice which St. Thomas teaches does not in any way subtract from the essential bond between

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religion and the theological virtues of faith, hope and charity. In several places throughout the *Summa Theologiae*, and in other writings, he stresses that prayer and liturgy (he uses words like 'cultus', 'ritus', 'officium' and 'religio') depend for their very vitality on faith, hope and love.

Strangely, some of the best sources of Aquinas's theological thought are relatively infrequently considered: the Scripture Commentaries. In the *Commentary on I Timothy*, the necessary unity of faith and worship is strongly stated: true worship does not exist without authentic faith. The principle as Aquinas wrote it reads: "cultus Dei, non potest esse, nisi fides sit recta" (In I Tim. 1.3). Moreover, more is required: charity. Commenting on *II Timothy* St. Thomas observes that for its total power, piety depends on charity (In II Tim. 3.5).

The force of faith which is literally crucial to the liturgy according to the thought of Aquinas demonstrates how foreign to true liturgy is any magical view which regards ritual gestures as sufficient in themselves to give rise to an interior transformation in people without the contributed faith of the same participating and benefitting people. There is a presence of the Passion of Christ in the sacraments and the 'Cross' is the centre and source of all worship. The power and liturgy of the Cross is of course 'known' through the Resurrection and Exaltation. The Risen Crucified Lord in whom we believe creates all our sacred hope, in life and in liturgy. St. Thomas writes that the power of the sacraments is derived principally from faith in the Passion of Christ (ST 3a,62,5ad2), indicating therefore that faith is crucial to liturgy.

When man responds with God's gift of faith, his hope is enlivened and this hope from faith gives purpose and destination to the now time-bound movement of the liturgy. Man's hope is for liberation from sin, for salvation and thereby access to life eternal. This hope is fulfilled through Jesus Christ by the saving action of God. However, this gift of hope fulfilled depends on man's free response in love through and with the gift of faith received and truly accepted. This communion of faith, hope and charity is interiorly forged and externally expressed, even celebrated, in the liturgy. Given this interior communion of the theological virtues, the liturgy will be assured of its theological 'virtus' or power before the saving loving celebrated God.

### **Liturgical Anthropology**

Interesting in St. Thomas's approach is what we might nowadays term an anthropological theology of liturgy. Thomas may acknowledge a 'latens Deitas' (Godhead hid), but at the centre of worship there are men and women, being what they must be, human! Thus, our worship is not an experience of solitary and singular interiority; it is both internal and external, involving soul and body, in prayer alone but also in liturgy in communion with fellow believers. Adoration, we are told, consists principally in the interior reverence of God, and secondarily in certain bodily signs of humility (ST 2a2ae, 84, 2ad2). In a sentence to which we could have regular recourse as an inspirational help to our liturgical sensitivity, St. Thomas tells us that even *bodily* adoration is done in spirit in so far as it proceeds from spiritual devotion and is directed to it (ST 2a2ae, 84, 2ad1).

We can read an example of the profoundly human nature of devotion in an attractive passage, part of St. Thomas's commentary on chapter 20, v. 10 of St. John's Gospel, where he writes of the tears of Mary Magdalen, mentioning the

abundance of tears of devotion shed by her in the Passion and Ressurrection of Christ.

### **The Necessity of Devotion and Praise**

Devotion is described as an act of the will by which one offers oneself to God, to serve him, who is our ultimate end (ST 2a2ae, 82, 1). The important role which Aquinas assigns to devotion in the liturgy is demonstrated through the bond between devotion, religion and liturgy. He explains that it is clear that devotion is an act of religion and that the performance of actions which pertain to divine worship and service pertains properly to religion (ST 2a2ae, 82, 2). The additional point is made that religion knows two interior acts through which mind and will are given to God: prayer and devotion.

St. Thomas frequently observes that while our praise of God adds nothing to the internal glory of God, it is for us an obligation and a necessary condition of our union with God. Vocal praise of God is necessary, he says, not for God's benefit but for our own, since our devotion is aroused by praising him. Furthermore, he continues, through praise of God man's affections ascend to God, and are thereby withdrawn from interests contrary to God. Vocal praise of God is useful as well for arousing affection of God in others (ST 2a2ae, 91, 1).

The necessity of worship and the power in grace of approach and access to God with which our devotion is endowed, when appreciated, help us to understand the importance which the Church attaches to the sacredness and the solemnity of the liturgy. A properly thomistic approach to liturgy could never

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undermine the sacred importance of the liturgy which must be seen to have its very life within God's salvific activity on earth, and more than this, the liturgy enacts, celebrates, even partly enables and progressively realises the divine work of salvation in our world.

### **To Joy through Sorrow**

There is a sorrow 'enshrined' in devotion, as St. Thomas explains, the sort of sorrow by which we can pray: "My soul thirsts for God, the living God" (Psalm 41, 2), and the reason for sorrow is the Passion of Christ, in that our human weakness necessitated the sufferings of Christ.

Nevertheless, the Cross is seen as a source of joy for us, because therein we know the loving kindness of God, and liberation in grace is effected for us by the Passion of Christ. In fact, as St. Thomas would have it, a salient characteristic of good liturgy is its joyfulness. It should originate from joy in the goodness of God and promote in us a spirit of deep joy. The primary fruit of devotion, he contends, is spiritual joy, and he quotes the words of Psalm 76.4: "I remembered God and found delight" (in 2a2ae, 82, 4). It may be liturgically helpful to notice that when he speaks of contemplation, the ground of devotion's being, Aquinas says: "this is the ultimate perfection of the contemplative life: that the divine truth should not only be seen, but also that it should be loved" (2a2ae, 180, 7). Here too, speaking of the delight of contemplation, he quotes Psalm 33.8: "Taste and see that the Lord is sweet."

### **'Holy' Places**

St. Thomas comments on the value of a 'locus determinatus'. Certain places are chosen not for the sake of God who is adored, as though he were enclosed in a place, but for the good of the worshippers, and this for three reasons: because a consecrated place enables special devotion; because it contains the sacred mysteries and other signs of sanctity; and because of the potentially greater effectiveness of prayer where many adorers are gathered. The liturgical assembly is deftly described here in the phrase: "concursum multorum adorantium" (ST 2a2ae, 84, 2ad2) (gathering of many adorers).

### **The Liturgy of the Sacraments**

The cultic pre-Christian rites of the Old Testament could prepare people for the reception of needed graces from God. However, in the New Law there is this essential difference: our Christian worship causes and produces grace in us. Thus, the Christian is inserted into a thoroughly new cultic world. As a liturgical participant he now becomes an integral part of this cult which is both sensible and spiritual. Yet now, the 'sensible' not only represents and signifies supernatural grace, but contains and communicates it. Such is the sacramental world, a world in which the real and the mysterious enter into each other, interact and concelebrate.

The sacramental rites of the Church, of limited but sufficient number, constitute preserve, nourish and restore the worshipping Christian community. Intrinsic to each of the sacraments is a re-enactment in mystery of the saving death of Jesus. It is through this and from the actual Paschal mystery that the sacraments derive their efficacy (a recurring theme in Aquinas). In touching

fleetingly the deep theological waters of sacramental grace the shift of emphasis in the doctrine of St. Thomas is noteworthy. Instead of adhering to a static, merely curative, even negative idea of grace, he insists on the essentially dynamic life of grace. In the sacramental liturgy, through the actual reception of the sacred sign, the Christian encounters the vivifying Christ, enters into and participates mystically in the very life of Christ.

Through its consummation in passion and death the life of Christ becomes truly an act of priesthood and of worship. The followers of Christ, through the grace of the sacraments participate in his priesthood (ST 3a, 63, 3; 5), and are deputed and consecrated to worship (ST 3a, 63, 1), while all along the sacramental life, this life of worship is sustained, developed, renewed and strengthened. In a special way, the three sacraments of baptism, confirmation and order effect a spiritual character by which the sharers in Christ's priesthood are consecrated and receive a configuration to Christ himself (ST 3a, 63, 3 ad 2; 6). The sacraments of course have a healing and restorative function but it is clear that they also have a deeper and more lively purpose and effect, for through all the sacraments and most fully in the Eucharist to which all the sacraments are ordained (ST 3a, 65, 3), we are drawn and inserted into the Church's life of worship and incorporated into the priestly people. Thus, the sacraments situate us liturgically, enabling us through Christ, with him and in him, to turn to our heavenly Father, as Church, in worship, enduringly.

What occurs in the sacramental liturgy has an especial importance in the two 'movements' of anthropology and theology. The anthropologically sacramental power within man's life-towards-God is salvifically efficacious. The theological power is that of the sacred liturgical sign which not only signifies but also sanctifies, and it is from the Word made flesh that salvation is 'spoken' among men and women with sacred and lasting efficacy. Here we are in the union of worship and grace.

The believer sacramentally enters and is received into the Passion of Christ in baptism. This begins the sacramental life of sharing in, living from and growing through the new life of the Risen Crucified Lord (ST 3a, 69, 1-3; 7). The life now lived is fully ecclesial and as such it is empowered through Christ, the Head of the Church. All the mysteries of the life and death and risen life of Christ reach into the Christian who is now assigned and sacredly appointed to a worshipping and liturgical life, expressed primarily through the sacraments, from which come his strength and renewals.

The grace-giving sacraments of the New Law have their source in Christ and the sacraments themselves are the instrumental cause of grace. However, and this fundamental theological doctrine of Aquinas has consequences which reach far into life and liturgy, the principal agent of this grace is the power of the Holy Spirit operating in the sacraments (ST 1a2ae, 112, 1ad2). Elsewhere, the Holy Spirit is described as the heart of the Church since it is he who gives life and unity to the Church (ST 3a, 8, 1ad3).

### **Sacredness and Sacramental Faith**

St. Thomas has a profound sense of the sacred, extending to the respect which he shows for the new meaning which the most basic elements receive through their function and symbolism in the celebration of the liturgy. God uses



the most ordinary of material things as channels of the holy in the sacramental liturgy (cf. ST 3a, 61, 1). Faith produces this sense of the sacred which itself serves to nourish faith. Just as true prayer needs faith, St. Thomas writes of the necessity of a spirit of faith at the heart of our sacramental liturgy. We bring our individual faith into communion with the faith of our brothers and sisters in Christ, in our liturgical assemblies. It is in such gatherings of faith that our assemblies become 'liturgy' and the sacraments in turn enliven and strengthen the faith already received as God's gift. From the firm foundation of sacramental faith we can respond to love with love and in hope. The Eucharist is the Lord's great self-gift to us and St. Thomas's comment that the Eucharist is the sign of his great love and lifts our hope on high (ST 3a, 75, 1) is eminently and solemnly seen and known in the liturgy. The Eucharistic liturgy should reach into our deepest selves and promote in us a most holy worship raising up to God the offering of all that we are, the return of all we have received.

### **Christology of Liturgy**

St. Thomas's Christology of liturgy is the crucial foundation of his understanding both of the celebration of the sacraments and their place at the heart of worship. The crucified Christ, risen, becomes present among his people. This occurs in the assemblies of the baptised gathered for worship, through the sacramental act. Beyond the particular sacramental purpose, in the celebration of the mysteries, we also celebrate the mysterious but real presence of Christ our 'leitourgos'. And present among us, Christ makes us liturgically present to the Father.

Reflecting on the ecclesial work of Christ, in his *Commentary on the Letter to the Hebrews* (Ch 2, v 12), St. Thomas speaks of a great church being gathered to God, in the midst of which "I will praise you". Just as a house is sustained by a column at its centre, as a house is illuminated by a light in its midst, as a body is vivified by the heart within, so is Christ effective in the midst of the Church. He goes on to speak of Christ as our priest, who, being in the midst of the Church, assists mankind in devotion before God, leading people to 'burst forth' into praise of God. Aquinas notes the liturgical nature of the actual historical Passion of Christ: "Christ the priest underwent death for us and the Passion itself is a mission, and an intercession for the faithful" (In Heb. 2.17). It may be said that our liturgy was born on the Cross of Christ and that liturgically we reached the 'use of faith' through the Resurrection, because we are told that Christ by his Passion inaugurated the liturgy of the Christian religion (ST 3a, 62, 5).

### **Liturgical Eschatology**

Man is born to share in the glory of God and St. Thomas demonstrates repeatedly that man's purpose is to reach and experience beatitude with God. This happiness has been prepared for man from all eternity. However, in this earth-bound, heaven-directed liturgy, man communicates with and begins to experience the glory of God, in the happy, 'though now shadowy foretaste of the celestial banquet of praise and love'.

It is through the sacrifice of Christ, mysteriously present and active in the sacraments of the Church that we are blessed with the supernatural knowledge of the God of love, the glory of God in us, and the gift of the divine self-communi-

cation, inviting, healing, saving, elevating us, all of which we express in the liturgy of praise and petition, offering and receiving, love and thanksgiving. At the heart of our sacramental and liturgical life is the Eucharist, the celebration of great praise, which unites us to the infinite and eternal praise of the heavenly Jesus, now in the abiding sanctuary, interceding for us before his Father and ours.

St. Thomas, in exegesis of *Hebrews* (ch 4, v 10), remarks on the final rest of the saints from laborious works. However, not everything will cease. There are certain works to be perpetuated, because the liturgy will continue in its perfect form, the liturgy in its consummate fulfilment at last: seeing, loving, praising, "through day and night without ceasing, an eternal *Sanctus, Sanctus, Sanctus.*"

**Terence McGuckin**

<sup>1</sup>References to the *Summa Theologiae* are noted throughout as ST, followed by numeration of part, question, article and division.



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## Romanesque —

# Taking Rambles from the Realm of Relevance in the English College Library . . .

One day perhaps, some hero of a future age will throw off the presuppositions of our times — and thus enlightened — will write a ridicule of 'Relevance'. It is certainly one of the most grotesquely fatted idols of the modern world, and thousands have been committed to lives of labour in its work-camps of intensity. Yet it mustn't be confused with 'relevance', which required neither fuss nor capital letters. That was only simple application. Not so Relevance. Social paranoia has evolved a pseudo-science of self-analysis and scrutiny wrapped within a modern cultus and mythology. Encouraged by its sycophantic addicts, it has seeped through culture quite unchecked — the diabolical dictator of our times — the disfigurement of relevance by those in its pursuit.

But enough cynicism and sociology. I am glad to say the English College library is, in several quarters, quite untouched by this monstrous tyrant of modern life. Here it is still possible to research the most important subjects and revel in irRelevance. What if, for instance, the student turns his thoughts to England, and 'the Mission'? *A Short View of English History* (1727) offers him a working definition of his country:—

"England and Scotland join'd together make, without dispute, (tho' not for extent, but in all other respects), the most considerable Island in the Universe."

Nothing if not unequivocal, this starting-point. Neither is it surprising that the author chose to remain anonymous considering he clearly wasn't going to include Wales and Ireland in his equation of excellence! Neither is whoever wrote *A Help to English History* (1789) prepared to make any regional concessions:—

"The Realm of England is that *Southern* and more flourishing part of the Isle of Britain. . . ."

Try telling them *that* up North! So what about the English people then? Here again, we must proceed from fundamental principles. Goldsmith, in his *Abridgement of the History of England from the Invasion of Julius Caesar to the Death of George the Second* (1819) (obviously a one for brevity, was old Goldsmith), warns us in his introduction that

"the young reader will not fail to observe the frequent mention of such terms as *Whigs* and *Tories*, as these epithets designate the two political factions into which the Britons are chiefly divided . . ."

— one of those eternal truths. Presumably it is also applied to the early inhabitants of our Isle too, described in Chapter one:—

"The dress of savage natives is everywhere alike, being calculated rather to inspire terror than to excite respect."

Here lay possibilities for fashion in later centuries, though one does not read of Romans, as early visitors taking photographs of such eccentricities in Oxford Street. Manners accompany fashion, and this, to our surprise, can be found treated under 'England: Civil Geography' in Ewing's *System of Geography and Elements of Astronomy*, (1819), from which we learn that

"The reign of female blandishments of the court of Elizabeth seem to have had a wonderful effect in civilizing manners . . ."

(Blandishments . . . now there's a tip for Maggie . . .) He then proceeds to tell us that

"The homes in England are peculiarly commodious, neat and cleanly, and domestic architecture here seems to have arrived at its greatest perfection."

So what happened to it then? Still, in those days we had an Empire, so if we couldn't preserve the finer points of English living to ourselves, at least we could take it to others. Witness an entry under 'British India':—

"Surat has a hospital for sick and maimed animals, but no establishment of the kind can be found for the human species."

Just *think* of all those dogs and horses that would have died miserable deaths if the English hadn't come . . . Surely whatever 'Civil Geography' is, it must include religion. Yes, of course, the English got that right too some time ago, as the *Manual of the Christian Faith in England* (1653) proclaims:—

"This was the first kingdom which received the faith of Christ, which by the calculating of times, will fall to be five years *before* Saint Peter came to Rome and but five years *after* the death of Our Redeemer."

Of course, it did get elsewhere eventually. Thus the somewhat puzzling title of a little brown paper-covered book which reads *A Roman Legion on Libyan*

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*Fields, or the Story of the Trappist Missionaries among the Zulus in Natal, South Africa* (1887). Which reminds me — you'll find nearby two weighty tomes forbiddingly entitled *Introduction and indexes to Domesday*, by a man called Ellis. Could be useful one day that — and what a foresight to produce an index in advance. Then to Papal history. Anyone for potted praecordia (not Fortnum's I'm afraid . . .)? Hartwell de la Garde Grissell's diary of the 1903 conclave, called *Sede Vacante*, has a diverting little illustration on page 3 of the terra-cotta jar used for preserving Papal entrails after death. In fact, while we're on the subject, a few shelves along are two thin copies of a book called *Cardinal Wiseman's Last Illness* (1865), and given by the author. But if the title raised your hopes, the first sentence shows that the writer clearly lost his literary nerve before he started:—

“The impression made upon my mind by the few weeks of the Cardinal's last illness I cannot hope to convey to others . . .”

What marvellous honesty! Talking about Relevance, what about ecumenism? Ricaut's *Present State of the Armenian Church* (1678) could offer insights. Talking of the Armenian environment, he tells us those

“Vapours of their fens and marshes . . . to which they add those ungrateful steams which proceed from the cauldrons wherein they boil their silkworms . . . so malignant a fume as even enters into the veins of men, and possesses them with a strange stupidity and unactiveness of soul”

and so he wistfully concludes:—

“. . . it would not be difficult to procure an Explication of their doctrine, with little variety from that of the Church of England, so little understanding have these people of controversies . . .”

He, like the rest of us, knew that a good deal of religion must be ‘understanding people’. What better to help us on our way in this respect than the study of Biography? Take the incident related by Charles H. E. Brookfield in his memoirs, *Random Reminiscences* (1911). Chapter XVI is subtitled ‘America — the extraordinary hospitality of the natives.’ But one particular ‘native’ had curious breakfast habits:—

“my next-door neighbour, who used to breakfast in his pyjamas, was wont to begin his day with lobster and greengages, the stones of which he would consign to the butter dish . . .”

A harrowing experience for him, poor man. And gloriously irRelevant! So perhaps on this note we can take our leave of the bibliographical backwaters of the English College library revived and refreshed upon our individual roads of relevance. How better to conclude our ramblings from the realms of Relevance with the heady elegance with which a certain G. P. R. James concludes his *History of Chivalry* (1830)?

“I rise as from a phantasmagoria, where a world of strange and glittering figures have been passing before my eyes, changing with the rapidity of light, and each leaving an impression for memory, though the whole was but the shadow of a shade.”

William Swabey

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## “And This Pile of Bricks. . . .”

. . . Well, that's what it seems to be most of the time; or at least so it does to one not steeped in the mythic lore of archaeological jargon. “Oh, yes,” they say, “what a cheerful little hexastyle pronaos!” And the long-suffering audience has to placate their enthusing guide with an expression convincingly ‘edified and educated’, accompanying this with vaguely affirming noises and hesitant smiles of mock comprehension.

But Rome's like that; it's quite packed with decorative little piles of this or that, which lie around now, having formerly been sat on by the Caesars, slept on by the Caesars, scratched away by the Caesars, tripped over by the Caesars, and so on. It is almost the case that you cannot walk a hundred yards without tripping over some chunk of monumental Roman masonry. If you're given to tripping up over chunks of monumental Roman masonry.

Most of it is just passed by, of course. There were pointed out in a recent Romanesque in this polished organ the remains of the central hall of the great *Thermae of Agrippa* on the *Via del Arco Ciambella*; this is passed day by day by students eagerly hastening (as some have it) to the University, and ignored by almost all. And there are dozens more like it. Which isn't really surprising when one bears in mind the particularly unilluminating aspect of most of them.

Discovery can be difficult. The Romans themselves seem to spend most of their time attempting alternately to preserve and destroy the relics of their past. ‘Rome of the Caesars’ (a term of singular popularity and lack of meaning, much favoured by guide books to the city) is being allowed to creep into distinct decay. Just look at the Republican temples in the *Largo Argentina*; All that used to exist were the foundations of the round one, in the cloister of the church of *S. Nicola de' Cesarini*. And then in 1926-1935 a whole temple precinct was uncovered. It is hard to imagine that there wasn't a certain amount of excitement and enthusiasm about this great discovery. But what is there now? An overgrown patch of decaying cat-infested ruins, not particularly important, and passed over, if mentioned at all, as something ‘picturesque and antique’. And not much more.

But even in this state they can yield a lot; it merely takes a little use of imagination. It's probably a quite passé activity to stand before a Classical ruin and let imagination wander — the sort of affectation cultivated in the last century, or the like. Nevertheless, to look and think, and to let these temples assume the form of something once used is an interesting exercise: the city of the first century before the birth of Christ *can* come to life; the patricians pursuing their pompous Greek conversations on the temple steps; plebeians and slaves jostling with the heated and impatient military on the broad pavement before the temples; one can imagine the Augurs laying into the viscera of yet another innocent sheep in the cool shade of the temple itself, while the elderly patrician and his wife, who have commissioned the augury, try to ignore the discordant vociferations of the Roman crowd outside and concentrate on the awaited oracle; what about March in 44 B.C., when a frightened slave ran between these temples to announce to the Roman world the murder of Julius Caesar in the nearby *Porticus of Pompey*? And what now? Cats, and the noise of the buses.

To move away from such picturesque and ponderous flights of imagination, what of this present day attitude? Why do people have what could be called lack of respect for these evocative piles of bricks? They'd probably go utterly bonkers otherwise. It's bad enough as it is, but if it got to the stage where every single thing of antique importance or Classical significance which was discovered was lovingly excavated and tenderly swathed in the somewhat inevitable scaffolding and green netting for all eternity, then no one, let alone the Romans (despite their driving) would be able to move. Imagine it: great acres of green netting stretching as far as the eye could see! The city would be destroyed. It would become a vast open-air museum, dead and decayed. If you live in the middle of this for most of your life, you can't go crowing over every chunk of amphora or sarcophagus. The attitude of the Romans is as understandable as it is initially disturbing. They know it's all 'there', and are content to leave it 'there'. Let the tourists do the gloating. It's no wonder they said Gregorovius went potty.

I like them, though. The antique bits, that is. Whether this is a critique of my sanity or not I couldn't say, but I *do* like this sort of thing. Whether the Classical education that was hammered into me in my earlier youth has induced such a fascination for these relics of what was a great civilization and has now completely passed away, I couldn't say either. But I do like them. People don't always agree, however. It's easy enough to gaze at the Palazzo Farnese or the dome of St. Peter's and say 'Gosh' — or the like — but to stare at some pile of untidy bricks that an over-enthusiastic colleague has dragged you away from a sweet bed of repose on a sultry June afternoon to see is about as welcome and interesting as a ton of travertine on the foot. You say 'Hmmm . . . Yes . . . very . . .

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hmmmm. . . ' while inwardly pining for the tank or a spot of something cool somewhere, but are forced to observe with rapt attention as someone waffles on for seemingly endless ages repeating without a break the words 'peristyle', 'Triumvirate', 'aedile' and a similar host of cabalistic sounding aphorisms and figures. "Conturbat audientem quod frequenter dicitur." As it were.

It does happen, though. Too often, as some assert. Indeed, it must present a pretty bizarre spectacle to some external observer. It starts on a bright Thursday morning, when a student innocently emerging from the Monserrà encounters what we might call a devout '*forophile*' lurking in the vicinity of the notice-board, with the ominous glint in his eye that would ensure the instant flight of the unwary Monserratian if he had more of his (as they say) wits about him. But blissfully and casually unaware of his fate he enters into genial conversation with the Forum Bore, as he prepares to pounce. Off-hand phrases; like 'Lovely day for a walk, isn't it' or 'Now in this book I was reading on the Forum yesterday . . .', merrily fill the air, but the unhappy victim fails to realise their significance. In the end he is persuaded to accompany the '*forophile*' on what is euphemistically called a 'brief stroll', and as he is dragged away, now pitifully aware of his plight, the stair-well echoes musically with the voice of the '*forophile*': 'Destruction of the Basilica Aemilia . . . Copper coins . . . funny thing, the Atrium Vestae . . .' Quite hilarious, the poor victim thinks.

If a third or even a fourth member has, by some ingenious deceit, been hauled into the party, the appearance of the little group must present unusual features: one can picture a Roman swift, gently winging its way over the Forum Romanum: as it enjoys the picturesque sights, it notices dark goings-on below; "Golly", it says — though probably in Italian — as it follows the strange group clambering elegantly over the bits of this and that mentioned earlier: the actual leader, rushing ahead with the ruddy flush of enthusiasm about him and his bored audience, shifting its weight from one foot to the other in the peculiar manner of bored audiences. He sits them down, and with dangerously expansive gestures explains the intricacies of a Triumph, or the artistic merits of the Arch of Titus. And the swift flies on, saddened, with perhaps a sympathetic sigh.

Yet ever onwards rushes the guide, tireless in his enthusiasm, as his comrades follow with extreme difficulty. Up the Clivus Palatinus he races, with cries of "Look at the Acanthus leaves!" filtering down to the unfortunates below. Down the Cryptoporticus he belts, pointing out stuccos and pavements as he whizzes by. The Iron Age bits on the Palatine slow him down a bit, but with a curt "Not my period", he shrugs them off and is explaining the frescoes of the House of Livia.

Even when it is the relieved opinion of the unwilling disciples that all is over and they can sink onto an 87 and into the tank, the *forophile* further elaborates on the dates and builders of the Temple of Venus and Rome. And as they walk back — note that 'walk' — he insists on being illuminating on the subject of the position of women in fifth century Athens. Such is the tour of the forum. . . .

Not that I do it that often. But did I ever tell you about. . . .

**James Manock**

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# Monsignor George Talbot and the Re-building of the College Church

"The Holy Father has conferred on the English Nation the great honour of laying the First Stone two years ago, so that the work was commenced under the highest auspices. . . . We therefore again call upon the Catholics of England to complete the work which they have so generously begun; because it would certainly not redound to our honour in the face of the world to leave a work in the capital of Christendom unfinished, inaugurated and encouraged as it is by the Vicar of Christ Himself. Nor would it edify the whole Catholic world assembled in Council, if we were obliged to suspend the works for want of funds, although our Church is intended to be a memorial of that great historical event."

In those terms Mgr. Talbot launched the 1868 appeal for the re-building of the College Church. In this piece I would like to look at some of the reactions to the appeal by, for the main part, Catholics in England.

In his articles on the History of the College Church, written nearly 20 years ago<sup>1</sup>, Anthony Laird touches, in the second section upon the fund-raising efforts of Mgr. George Talbot<sup>2</sup>. Mgr. Talbot has never had a 'good press', largely it is suggested because of his opposition to Newman (imagined or real). Laird in his article presents the whole appeal as some sort of 'ultramontane plot', with the picture of some scheming Mgr. playing on "the emotions and loyalties of his audience in order to further his own ends."<sup>3</sup>

I should like to look at some of the favourable reactions that were found in England to the appeal which in my research have far outweighed the negative ones. It should be borne in mind that had it not been for these favourable responses (albeit slow) the Church of St. Thomas would surely not have been built in the nineteenth century, especially bearing in mind the fall of Rome to the Republicans in 1870 when the income of the College dropped from 56,146 Lit. to 30,304 Lit.<sup>4</sup>.

Pius IX's visit to the College on February 6th 1866 during which he laid the Foundation Stone of the New Church was of tremendous import. In his sermon he recalled the history of the College and also the Catholic Church in England. The whole event, judging by the account contained in the diary of a student at the time named Laurence Johnson<sup>5</sup>, was designed to attract the greatest support for the project and with such a charismatic figure as Pio Nono could it possibly fail? As Johnson says:

"It was a quarter of an hour of the most real oratory I have ever heard; it was Peter speaking and *quasi ex cathedra*. It would be absurd to say that language, action, feeling etc., were perfect. He was speaking as no ordinary man, no ordinary minister but as one having authority! Peter in his royal character stood today within British walls. . . ."<sup>6</sup>

Both Cardinal Gasquet in his history of the College<sup>7</sup> and Anthony Laird<sup>8</sup> stress the negative reaction to the appeal for the re-building of the College Church on the part of the Catholic nobility in England. Interestingly both

authors cite Lord Petre's response to the appeal made by Talbot for the funds for the Church. Gasquet says:

"As a sample of what was evidently the general feeling among English Catholics."<sup>9</sup>

Gasquet then continues to cite only a negative letter from Petre, written in May 1864. In this letter Petre refers to the home needs of orphanages and reformatories and concludes:

"I can only say most sincerely that I hope that I am wrong and that it may be found possible to carry out your great design without loss to our poor and unprovided for at home."<sup>10</sup>

Laird too cites this letter but also much more importantly the later letter sent by Petre to Talbot in October 1865 in which he promises to send £50 for the appeal and acknowledges that it is not perhaps solely economic propositions that should come to the fore:

"I own that looking at the matter, as perhaps we are too much inclined to do, in a strictly economical point of view, it would seem that our funds might be more usefully spent here — but I cannot put such considerations in opposition to the express wishes of the Holy Father for a moment — and will you pardon me for adding your own zealous & self-denying work on the subject are a sufficient indication to me that this is a good and worthy work."<sup>11</sup>

I think that this second letter from Petre is important and necessary to cite for it shows that the money for the re-building of the College Church came



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oftentimes for different motives (I wish to demonstrate this fact in the second part of this article), but there is the regular theme, which occurs time and time again, of helping the Pope or fulfilling his wishes. Hence having the Pope to lay the Foundation Stone and heading each subscription list with his donation of £100 greatly influenced the appeal. This was also the support that the Pope needed, for the centralisation of the Church became increasingly important for Pio Nono after the events of 1848 as his pontificate wended its way towards the eventual loss in 1870 of what he called 'the seamless robe of Jesus Christ', the Papal States. Against the increasingly difficult background of calls for unification and a secular monarchy the Pope concentrated upon gaining support for the Church by his policy of centralisation. Pilgrimages to Rome increased greatly in number during his Pontificate due to such events as the definition of the Immaculate Conception in 1854 and the Papal Jubilees of his 50th anniversary of priestly ordination in 1869 and the 25th anniversary of his election to the papacy in 1871. Combined with the formation of new seminaries, the great meetings of bishops in 1854, 1862, and 1867 and the widespread growth in popular piety, the Church during the pontificate of Pius IX emerged as a great world power and the devotion to the Pope was of a magnitude seldom seen. Of course this '*ultramontanism*' had its excesses (termed in England *neo-ultramontanism*<sup>12</sup> an example of which is the breviary hymn '*Rerum, Deus, tenax vigor*' written by St. Ambrose and changed by a French priest to read:

*Rerum, Pius, tenax vigor,  
Immotus in te permanens  
Da verba vitae quae regant  
Agnos, oves et saeculum.*

But this was a tendency that was not encouraged!<sup>13</sup>

As I have mentioned before this spirit of *ultramontanism* was a major factor in the response from England for the appeal for the Church. In a letter written in 1865, Father Knox of the Brompton Oratory comments that Archbishop Manning is coming to preach at the Church on behalf of the appeal and continues:

"... Ubi Petrus ibi ecclesia has been the guiding principle of our judgements, sentiments and affections ... I hope that the new Church of St. Thomas will be an augury of the day when the English College will be as it should be, the College of the elite of the students. ..."<sup>14</sup>

But what of the reactions to the appeal by local parishes and less notorious people in England?

I should like in this part of the paper to turn my attention to some of the letters that Talbot received in response to the various appeals which he set up for the re-building of the Church. I do not intend to present them in chronological order but rather the consideration here, is, as I mentioned before, that they should be interesting letters, ones which reflect the feelings of the author and his or her concern for the building of the College Church.

Perhaps it might be interesting to look first at the result of Archbishop Manning's sermon preached at the London Oratory. Father Knox writes once again to Talbot in February 1866:

"... he came and preached a very effective and eloquent sermon on St.

Thomas, as defending the rights of the Church and the poor. The collection amounted to £50 4s. . . . Though the sum is not what one could have desired, it is quite as much as I expected, considering what is ordinarily collected in our Church on such an occasion. It is not a great help to the work but every little helps.”<sup>15</sup>

Distant from the grandeur of Brompton Oratory, we have three short notes giving small donations from the other end of the social scale:

“With Paul Molesworth’s compliments; for the Church of St. Thomas of Canterbury Rome. Clapham July 15. 6d.”<sup>16</sup>

“From a poor man for the church of St Edward Rome” H.L.<sup>17</sup>

“I enclose stamps to the value of 2s 6d which I received from some one last night who signed herself a ‘poor widow’. She sends her little sum as a mite towards the Church of St. Thomas Rome.

With Kind regards, Believe me Yours Sincerely A. White.”<sup>18</sup>

Even the orphanages, which Lord Petre mentioned in his first letter to Mgr. Talbot, helped in the appeal:

“North Hyde Hounslow. W. Aug. 26. 1868.

Sir,

I enclose a money order for one pound three shillings and six pence, being 17/- collected in the orphanage and 6/6 from the congregation for St. Thomas’s Church Rome.

I am, Sir, yours truly, J. R. Wincott.”<sup>19</sup>



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There is a series of interesting letters from the Reverend Henry Formby of Worksoop. In the first of his letters written on June 29th 1968, he expresses worries about the building of a Church dedicated to St. Thomas in Rome:

“Dear Monsre Talbot,

You are collecting money in England for the Church of St Thomas of Canterbury. I make haste to send you the enclosed little sum of £2 5s which I have collected from the few ‘small’ people to whom I have mentioned the subject:— I believe it is the offering of persons who intend the honor of St Thomas of Canterbury ‘pur et simple’ and do not trouble themselves about either an ‘*English* national Church’ or an ‘*English* College Church’ — May you succeed in finding many such —

I hope however while you are collecting money you will also collect information to enable you to judge how far an opinion, I have heard expressed to be true, that one might just as well ask the Jews of England for money to erect a crucifix in Jerusalem as to ask the Catholics of England for money to erect a Church to St Thomas of Canterbury in Rome. . . .”<sup>20</sup>

However, the second part of this letter and the subsequent three letters to Mgr. Talbot deal with his main problem, the difficulties in publishing a book on St. Thomas of Canterbury, whom he feels should be the patron of the English clergy and better known by all Catholics. The Archbishop of Westminster is accused of “simply washing his hands of the business”. From the tone of the letters one cannot but admire Manning! However, it emerges from these letters that Formby is collecting on behalf of the Church, but solely for the reason of having the name of St. Thomas of Canterbury better known in England.<sup>21</sup>

There is an interesting letter from an old Roman, John Virtue. He became in 1882 the first Bishop of Portsmouth<sup>22</sup>. In his letter he regrets that he has not got more money to give to the appeal but he feels that he has been underpaid by the Army. In fact Bishop Virtue was the first army chaplain and was given a special mention from the War Office for his gallantry. In his letter he makes mention of the old Church, which he remembered from his student days (1848-52):

“. . . Many thanks for your kind letter which I hardly need say was most interesting to me as an old *alumnus* of the ‘*Venerabile*’ . . . I suppose that Dr Neve must have forgotten that I told him I would give twenty pounds . . . It was one of the dreams of my student days, often I used to look down upon the site of the Church and hope and wonder and hope . . .”<sup>23</sup>

Time and time again these letters are interspersed with references to the laying of the Foundation Stone by the Pope or His especial interest in the appeal such as this letter from Lord Herries written in 1864:

“My Dear Dr Talbot,

I have already promised a small donation towards the proposed erecting of a Church in honour of St Thomas of Canterbury at Rome — the fact, that His Holiness is anxious for its success induced me to subscribe. . . .”<sup>24</sup>

In this short piece I hope that I have demonstrated that the money for the Church came willingly from English Catholics of all classes who in spite of the other claims made upon their money succeeded in raising, over a period of 20 years, the necessary funds for the re-building of the College Church. Their

motives as we have seen were oftentimes diverse, but the fact remains that had it not been for the fund-raising efforts of Mgr. George Talbot de Malahide, which might well have exacerbated his malady<sup>25</sup>, the Church would probably never have been built in the nineteenth century. I should like to conclude this piece by citing a letter to Mgr. Talbot from the President of the English College at Lisbon. Writing to Talbot in 1868 he says:

“Right Rev and Dear Sir,

I enclose a cheque for £2, which please accept as my mite towards the Church of our glorious St Thomas of Canterbury.

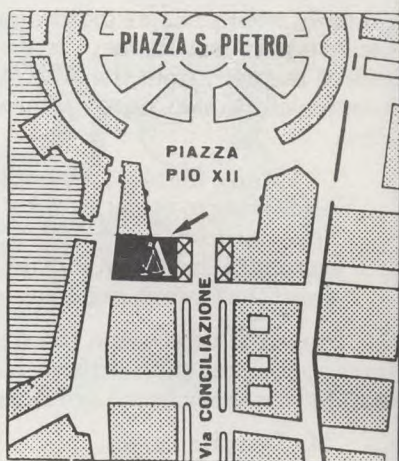
I wish I could multiply it by a 100 or rather 1000 for I consider nothing too good for my dear St Thomas. We have the happiness of counting him among the Patrons of the College and always celebrate his festival in our best style, and generally have the 40 hours prayer allotted to our Church on that occasion.

With great respect and every best wish,  
I beg to remain, Right Rev and Dear Sir,  
Your obliged and faithful servant,  
Peter Baines.”

The English College of Lisbon’s picture of the Martyrdom of St. Thomas of Canterbury now hangs on the stairs of the College thanks to the kindness and generosity of the last President and our most senior resident here in Rome, Monsignor James Sullivan.

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## Footnotes

- <sup>1</sup> VENERABILE XXIV (1967-68) pp.28-38; 159-73; 258-68.
- <sup>2</sup> *ibid* pp.159-73.
- <sup>3</sup> *ibid* p.162.
- <sup>4</sup> VENERABILE XVI (1952-54) p.225.
- <sup>5</sup> VENERABILE VIII (1936-38) pp.334-38.
- <sup>6</sup> *ibid* pp.337-38.
- <sup>7</sup> GASQUET, A *History of the Venerable English College Rome* (London 1920) p.261.
- <sup>8</sup> LAIRD *op cit.* pp.165-67.
- <sup>9</sup> GASQUET *op cit.* pp.260-61.
- <sup>10</sup> Talbot Addenda (TAL ADD) 23.
- <sup>11</sup> TAL ADD 39.
- <sup>12</sup> AUBERT R. *Le Pontificat de Pie IX*, Histoire de l'Eglise 21 (Paris 1952) p.301.
- <sup>13</sup> *ibid* p.303.
- <sup>14</sup> TAL ADD 42.
- <sup>15</sup> TAL ADD 55.
- <sup>16</sup> TAL ADD 116.
- <sup>17</sup> TAL ADD 180.
- <sup>18</sup> TAL ADD 118.
- <sup>19</sup> TAL ADD 151.
- <sup>20</sup> TAL ADD 101.
- <sup>21</sup> TAL ADD 103, 105, 107. I have been unable to trace a copy of his work dealing with St. Thomas of Canterbury, but I have found a rather interesting period piece entitled "*The Inquiry of a Retired Citizen into the Roman Catholic Religion*" (London. No date). This work takes the form of a dialogue between Mr. Thomas Goodman (an Anglican) and Mr. Philip Faithful (an Catholic). It is very similar in style to Bossuet's "*Explication de Quelques Difficultes sur les Prieres de la Messe a un Nouveau Catholique.*" This was written in c. 1727.
- <sup>22</sup> For a short biography of John Virtue cf. "*Diocese of Portsmouth Past and Present*" by Gerard Dwyer (Portsmouth 1981) pp.58-80. However, according to the Liber Ruber he entered the College in 1848 not as Dwyer writes, 1849. The spelling of his name both in the Liber Ruber and his letter to Mgr. Talbot appears as Virtue, in the diocese he seems to have spelt his name as Vertue, a fact which threw the author of this piece into some confusion!
- <sup>23</sup> TAL ADD 62.
- <sup>24</sup> TAL ADD 27.
- <sup>25</sup> TAL ADD 149.

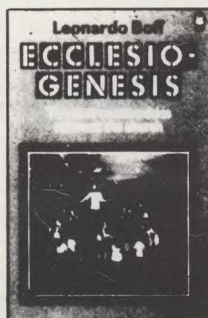
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## Old Roman's Notes

'The Venerabile' adds its congratulations to Bishop Christopher Budd on his consecration as Bishop of Plymouth and asks for God's blessing on his episcopate and diocese.

Apart from the consecration of bishops, little news filters through to the College these days about the doings of our senior *alumni* but more often than not they come in person, to our great delight. This year we have been pleased to have with us not only the Rector's year, celebrating thirty years of priesthood, but also the Silver Jubilarians, ordained in 1961, who came for a few days in June.

They stayed mostly at Palazzola but were able to celebrate Mass with us in Rome during the week. They were: Michael Cooley, Gerry Creasey, Roger Daley, Brian Dazeley, Luke Dumbill, Tony Grimshaw and Harry Parker. Also of that year, but unable to come, are David Papworth and John White and of course Bishop Patrick Kelly.

Celebrating their Silver Jubilees this year were also Tim Rice and Bernard Needham whose Jubilee Year will also see the close of St. Hugh's College, Tollerton of which he has been Rector for ten years.

Canon Leo McReavy of Nottingham is this year's Golden Jubilarian.

With the 'Friends of the Venerabile', on their first pilgrimage to Rome and Palazzola, came Mgr. Hugh Atkinson of Nottingham who is celebrating this year his Diamond Jubilee. He retired last September, at the age of 84, as P.P. at St. Hugh's, Lincoln but has remained there while following much the same programme of life as he did when P.P. In fact his last curate has become his P.P. although he is still nominally a Vicar General of the diocese. His presence at the General Audience during the visit of 'The Friends' was suitably recognised by the Holy Father.

Speaking of Vicars General, we hear that John Hine has become V.G. and Chancellor of the Archdiocese of Southwark and has moved to Archbishop's House. John Ryan has become Rector of the Cathedral of Hallam Diocese while Brian Dazeley has been appointed Administrator of Nottingham Cathedral and a Canon of the diocese. C. H. Johnson too writes that he has been made a Canon of the Menevia Diocesan Chapter and adds that his being joined in Llanelli by Michael Burke, ordained in 1984 and back in Wales last July, "makes for a more cooperative pastoral life, having two Old Romans together", in a parish with 80 Italian families making it "a home from Rome".

David Standley has moved from being chaplain to the University of Kent to being Parish Priest of Bexleyheath.

From Newcastle upon Tyne there comes the news that Bill Rooke, who has been on missionary work in Kenya for the past three years, now returns from the blazing sun to the frozen north for a short holiday before returning to Africa for another three years.

Frank Kearney also writes, "Cuthbert Rand has finally escaped from Ushaw, having spent all his time since ordination in teaching dogma. He is at present, at his own request, going back to college (Upholland this time) to learn how to be a Parish Priest." Meanwhile, "Wilf McConnell emerged from teaching at Upholland last year to do a short stint as curate in Darlington. Having surveyed the field he decided he did not need to be taught anything, and is now firmly ensconced as Parish Priest of Ashington, Northumberland."

Finally comes the news of the death of Canon J. J. Cashman on 17th of February 1986. He was ordained for the Menevia Diocese in 1932 and was formerly P.P. in Fishguard.



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# Obituaries

## Mgr. Richard Stewart

Richard "Dick" Stewart was staying with his sister's family in Worthing at the time of his death on July 30th, 1985. When a morning cup of tea was taken up to his room it was discovered, to the surprise and sadness of his family and all of us who knew him, that he had slipped away quietly and with typical discretion in the course of the night. He was fifty-eight when he died.

Building on the sound scholastic formation he received at St. John Fisher's School in Purley, for which he always retained a deep affection, and at St. Joseph's College, Mark Cross, the Junior Seminary, Dick first joined the College when it was still "in exile" at St. Mary's Hall. In later years he was often to remark on the burning curiosity of those who, like himself, made their way from the Hall across a war ravaged Europe to see the College, University and City about which they had already heard so much.

He was ordained in 1950 for the then Diocese of Southwark and his first post was as a teacher at St. Peter's School, Merrow, where he was to remain for seven years. Looking back, he occasionally reflected with wry humour at the irony of suddenly being thrust, after many years of preparation for the priesthood, into a teaching role for which he had had no specific preparation at all. Nevertheless, I often felt that his sensitivity and skill with English and Latin owed a great deal to those years of secondary school teaching.

Gradually he began to be called upon to help out at Wonersh and, in 1957, he left St. Peter's to become a full time lecturer in theology. Dick's competence and suitability for this post rapidly became clear and in the following thirteen years he made an invaluable contribution to the formation of many future priests. His time at Wonersh covered one of the most complex periods for seminary formation in this century, namely the years leading up to the Council, the Council itself, and the turbulent, challenging sequel in the second half of the sixties.

Mgr. James McConnon, a colleague right through Dick's period at Wonersh, remarked: "Nothing Dick took up was half done. From the time the Vatican Council finished in 1965 Dick set himself the task of assimilating the Council so that he could impart this to his students. It was from this time that all the talents and personality of Dick seemed to conspire together to mark out the road to Unity".

I would certainly concur with that remark. One of the remarkable features of Richard Stewart was the way in which his theological grasp and pastoral awareness never "marked time" or stagnated, but continued to grow and develop through all the years of his priesthood. This was to flower into a substantial contribution to the ecumenical endeavour.

While still a professor at Wonersh, Dick took part in the pioneering joint ecumenical commission set up in Southwark by Archbishop Cyril Cowderoy and Bishop Mervyn Stockwood. A member of the national ecumenical commission of

England and Wales from its inception in 1967, three years later he succeeded Fr. John Coventry as its full time Secretary. From that moment, the course of his life was set. His remaining fifteen years were to be spent in the service of the great cause marked out by John XXIII and Cardinal Bea and charted by the Council: an irrevocable commitment to the search for Christian unity.

At his death the *Tablet* was to write of those years in England and Wales: "Richard Stewart was an ecumenist long before the term went into wide circulation in the Catholic Church. The soul of orthodoxy, he managed to share his personal views with men and women who started poles apart from him. His achievement in steering the many bilateral dialogues won him friends in all the Churches in Britain". He shared this work intimately with his close friend, Bishop Alan Clark.

Dick's contribution quickly began to be noticed and appreciated elsewhere. The Vatican's Secretariat for Promoting Christian Unity turned to him increasingly and, as Mgr. Canon William Purdy's retirement approached, in 1979 Cardinal Willebrands asked that he be allowed to come to Rome and take up a full time post in the Secretariat. Once in Rome, the Vatican authorities clung to him tenaciously and successfully fought off attempts to take Dick back to Britain for other important posts in subsequent years. In all of this Dick sought only to serve the Church and left his ecclesiastical superiors to decide where his service was to be given. In this he was true to the spirituality offered to him in his early years and which he had made his own.

Active in the service of the first Anglican Roman Catholic International Commission (ARCIC I) in his first period at the Secretariat, he also became co-Secretary in the Catholic-Methodist world dialogue. He played a vital part in helping bring about the Common Declaration by the Pope and the Archbishop of Canterbury and also orchestrated the visit of the delegation from the British Council of Churches to Rome in the year following the Pope's visit to Britain. At the time of his death Dick was co-Secretary with the Rev. Canon Christopher Hill of ARCIC II and it was his own bishop and friend, Cormac Murphy O'Connor, co-Chairman of the Commission, who was among those to feel his death most keenly.

Over the years Dick produced a steady flow of articles in various publications and two that were in the Press at the time of his death illustrate, as the editor of *The Clergy Review* wrote on hearing of his death, "his scholarship, his wit, his love of the English involvement in the work of the Church and in Roman affairs, recusant and contemporary, his practical sense and his humanity". The two articles indicate considerable breadth of interest. The first, published in *One in Christ* was entitled "'Reception' what do the Churches do with ecumenical agreement"; the second, which appeared in *The Clergy Review*, looked back to the close of the sixteenth century: "Thomas Stapleton's Call to Rome".

Richard Stewart had many achievements but, as Jim McConnon said, "it was the man behind the gifts that was far more important. Kind and courteous, sympathetic and understanding, Dick had a charm to which he would never admit". If I were asked what sort of job outside the priesthood would have been well suited to his traits of character, I would say that his integrity and fair-mindedness, combined with dedication and good judgment, would have made him a good high-court judge.

Rather hesitant at times and essentially a shy man, Dick was nevertheless never at a loss for words. In his early life he had had problems with a stammer and perhaps this explained all the “you knows” and “I means” that punctuated his discourse. Once under way, he was not easy to stop. It was his unquenchable and impish humour that saved this trait from being more than one could bear. In his Womersley days Mgr. McConnon recalled that “he would produce at the drop of a hat what we came to call ‘Dick’s Odd Odes’”. These verses, written at remarkable speed in English and often in Latin as well, continued to flow from his pen in the midst of his varied assignments. Often wickedly funny, they helped those of us who knew him not to take ourselves too seriously. In ecumenical meetings too, when the atmosphere was heavy to the point of tedium, Dick’s unexpected verses often produced a visible lightening on the faces of the other participants.

As one comes to say “arrivederci” to Dick until the time when “we shall merrily meet again”, it is the memory of Dick’s love of the Eucharist, of the Church, and of his Lord that overrides all else. I remember him as a man who sought to live his vocation to the priesthood to the full. Like so many others, I too am glad to have had the opportunity of knowing him.

**Peter Coughlan**

## **Fr. Robert Moloney S.J.**

At the time of his death Fr. Bob Moloney had been Philosophy Tutor at the Venerabile for over six years. After lecturing at Heythrop College, in Oxfordshire and then in London, during almost all his years as a priest, he accepted the invitation to join the College staff at the age of 67 and came to live in Rome, to a city he hardly knew and to a community quite different from the one he had lived in for many years. It was typical of him that he did this with a simplicity and generosity which the students and his new colleagues in the Venerabile immediately appreciated and quickly came to value very highly in the example of priesthood which Fr. Bob gave. It was also typical of him that although he had visited Rome only very briefly before, he arrived with a good working knowledge of Italian and within a few months had systematically studied the language and systematically explored Rome, its parks, monuments and Churches. Behind a quiet, shy exterior was a keen, highly trained mind, and a methodical organisation brought to bear on everything he did.

Fr. Bob was born in Waterford on 28th January 1912. His family moved to Birmingham and he attended school at St. Philip’s, Birmingham, with the Sacred Heart Fathers in Droitwich and for a time at an Apostolic school in Southern France. He left school at 15 and worked for six years for the GEC in Birmingham. His path to the priesthood and into the Society of Jesus began at Osterley in 1933. He entered the Jesuit Novitiate on 7th September 1935, and first knew Heythrop as a philosophy student in 1937. After his ordination in 1943 he lectured briefly at Heythrop and was then sent to Louvain for Doctoral studies. His great interest was already philosophy, but he was asked to specialise in the psychology of education. This background enabled him later to teach philosophical psychology both as a competent teacher of philosophy and as one thoroughly read in all aspects of psychology. Even in recent years he came close to having much of his writing and thought published in book form, but never in fact did so. He was a regular contributor to *‘The Month’* and other publications as a reviewer.

During his years at Heythrop Bob Moloney was frequently asked to give retreats and spent many weekends preaching in parishes and religious houses. His preaching was always well thought out, and contained substantial exposition of the values he loved and lived by. He had little time for any form of religious speech that was strong on exhortation and sentiment but lacking in substance and thoughtfulness.

Fr. Bob was not a forceful or extrovert personality. He could be an almost intensely private person, independent, neither expecting nor wanting to receive abundant attention from those around him. This gave him a profound respect for the privacy of others. He was mistrustful of introspection and psychological probing of self or neighbour. He believed strongly in the sanctity of other people's good will and right intentions. In his place as a member of a team responsible for formation in the College, his contributions were marked by brevity, respect for others, and a very positive attitude which always sought the good points of a person's character. One often marvelled at his patient tolerance of the serious verbosity which could afflict his younger colleagues.

Bob Moloney was very happy at the Venerabile, and the Venerabile was both happy and very fortunate to have him. His humour was gentle, dry and sometimes very witty. His values and his spirituality were never paraded but more strongly evident for that. Occasionally he would draw back a curtain on how firmly he held to high principles by revealing an intensity one would not usually associate with him. He was a fine teacher of philosophy, at the Beda College and at the Gregorian, as well as in the Venerabile. He was the most recent example of the long history of how much the English College Rome owes to the Society of Jesus. He is sorely missed. May he rest in peace.

**Philip Holroyd**

## **Mgr. Francis Frayne**

The unexpected death of Monsignor Francis Frayne, on 5 April 1986, has deprived the Holy See of one of its best qualified collaborators, and the English speaking community in Rome of one of its most genial and respected members. After only a few weeks of illness following upon a heart attack, and just when it seemed that the crisis had been safely overcome, he slipped his earthly moorings and entered eternal life.

Frank was born at Liverpool, on 26 December 1917, the third child of Tom and Mabel Frayne. Both parents are now dead, but he is survived by three brothers and three sisters and sincere condolences go to them for the loss of such an endearing brother. Obviously, theirs had been a happy, closely linked family, and to meet them with Frank was to grow to love them all. Evenings were passed in gales of infectious mirth and laughter, one childhood reminiscence invariably leading to another.

Considering the course his life was to take later, with thirty years of pastoral involvement with seafarers, it was appropriate that Frank grew up on Merseyside. All his schooling was received locally, first at St. Francis de Sales elementary school, and then at St. Edward's College, with the Christian Brothers. His education completed, he entered the accounts department of the Liverpool engineering firm of Campbell and Isherwood. In those first years of



adult life Frank was prominently active in the Legion of Mary, at one time serving as president of the Liverpool praesidia, and these were the initial signs of his deep sense of religious commitment and mission.

The outbreak of the Second World War changed life abruptly for everyone in Britain. Frank was no exception. He volunteered, in 1940, for service with the Royal Air Force and trained as a navigator and wireless operator. By the end of the war, he had risen to the rank of Warrant Officer and had served in hemispheres as distant apart as Canada and Ceylon, mostly with flying-boats.

It must have been in those years that a general desire to live his life for God matured into an explicit decision to give his life to Him in the Priesthood. No doubt the good example of his elder brother Tom, who had been ordained for the Archdiocese of Liverpool, in 1939, and was stationed as curate at St. Columba's, Huyton, played a decisive part in this vocation.

To accelerate the normal period of preparation, Frank was sent to the 'old Beda', in the autumn of 1946. Here an attachment was forged between himself and his *alma mater* that remained constant and loyal — an attachment to the community, rather than to the buildings, which survived the transfer from Via San Nicola da Tolentino to St. Paul's Outside the Walls, and has accompanied the 'New Beda' in the form of interest and concern for the welfare of all the Beda students. He remained proud that it was from the Beda, in the Holy Year of 1950, that he was ordained to the Priesthood.

On returning to his Archdiocese, Frank was sent as curate, first to St. Bartholomew's, Rainhill, then to St. Anne's, Liverpool. Afterwards came his appointment as assistant to Fr. John O'Connor, port chaplain of Liverpool and director of Atlantic House, Hardman Street, the bustling and highly popular *Stella Maris* club for seamen. This opened a new horizon of pastoral care and experience. In time he assumed full responsibility for the port chaplaincy and the club and, in 1959, he was named national secretary of the Apostleship of the Sea, an onerous post that he held for the next seven years. In this capacity, it fell to Frank to organise the international AOS Congress, in 1964, when it was hosted in Liverpool. Such was the degree of success of this meeting that his name was on everyone's lips. In recognition of his dedicated efforts, Archbishop Beck requested the Holy see that Frank be named an Honorary Chaplain of the Pope, which had effect on the 8th of May, 1965.

At that time, the *Apostolatus Maris* was directed from a small international Secretariate, under the aegis of the Consistorial Congregation, with offices in the *palazzo* (now the *Casa Internazionale del Clero*) of the Scalabrini Fathers, in Via della Scrofa. A vacancy was about to be created through the retirement of Mons. F. Lanbrechts, so it was decided to co-opt Frank to the central permanent office and he was released from the Archdiocese for this direct service of the Holy See. At first he lived in a *pensione* 'above the shop', but later he moved to the apartment within the precinct of the English College, which was to become his castle for the next twenty years, where he entertained a long procession of relatives and friends, and numerous port-chaplains passing through Rome.

A major change in his work style was brought about by the creation of the Pontifical Commission for the Pastoral Care of Migration and Tourism, on 19 March 1970, in the *Motu Proprio* "*Apostolicae caritatis*". The original AOS

secretariate was absorbed, somewhat clumsily, into the new commission. The parameters were not too finely defined and it was difficult to see how the pastoral problems of seamen could coalesce with those of migrants, tourists, vagrants and gypsies. Frank greatly feared that the AOS would lose its identity, that thousands of sailors dispersed around the globe would find themselves without a clear point of reference. That this did not prove to be the case is due in very large measure to his dedicated efforts to keep the AOS colours flying at the masthead of the Pontifical Commission.

With exemplary loyalty, Frank brought his experience and talents to the apostolate promoted by the newly formed Vatican office. Much of the pioneer work of the Commission was modelled on the earlier success story of the AOS and similar apostolates grew out of this for air pilots and hostesses, for road haulage workers, in a word, for anyone on the move and beyond the benefits of normal pastoral care in a parish environment. Far from succumbing to élitism, Frank approached the new challenges with the same verve that he had shown on all previous assignments and soon accumulated an extraordinary knowledge of a vast spectrum of ecclesial concern and involvement. Naturally, the AOS retained a special place in his life. There can be few major ports that he had not visited to have first hand knowledge of the prevailing conditions in the chaplaincies. With a retentive memory and exceptional powers of recall, he could put names to faces and places in a way that won him the confidence and esteem of the port chaplains and their assistants, and served to underline the extent of his personal involvement with their pastoral problems. Apart from the extensive safari side of his activity, back at his desk, Frank had to attend to the regular flow of correspondence, collaborate in producing "*On the Move*", the bulletin published in several languages by the Pontifical Commission, help organise various international congresses, so that much of what remains anonymous bore the stamp of his inspiration and spirit.

Of 'extra-mural activities', if that is the way to describe the countless other ventures that he was active in, there were plenty. More notable among these, perhaps, was his work for pilgrims to Rome, which began in the Holy Year of 1975 and continued thereafter as a pilgrims' advice bureau and a special desk in the atrium of St. Peter's. On many Thursdays, Frank concelebrated at the special Pilgrims' Mass, in the Basilica, and he was involved in at least two editions of a manual of prayers for pilgrims. It came as no surprise when he named secretary of the *Peregrinatio ad Petri Sedem*, the Vatican organisation with the precise scope of co-ordinating pilgrimages to the Eternal City. For several years he provided Sunday Mass for the English speaking faithful resident at Casal Palocco, on the outskirts of Rome. Often his counsel was sought by the students of the Beda. He was both friend and benefactor of the Friends of Newman Centre and had gifted a new harmonium for the restructured chapel only weeks before his death. Over and above even these, the countless other contacts, to whom we cannot put names or faces, or describe the circumstances in which he provided help, there must be many poor souls who will miss his amiable smile and encouraging word.

Frank's genial smile and humorous good company will be dearly missed by all who qualified to be his friends. The round of *trattorie*, the stall-keepers in the *Campo dei Fiori*, will miss his familiar face and figure. Most of all, the College will not see him again, assisting 'from the wings' at the liturgies of the great feasts, or emerging from his blue-metal Ford Taunus in the courtyard. Wherever

one looks — at the Pontifical Commission, St. Peter's, the VEC, or the Beda, Casal Palocco, and the local restaurants — a great void is what now remains.

The first heart attack came in the early hours of the 11th of March and Frank was removed immediately to the Blue Sisters' clinic, where he proved to be an excellent patient. After several weeks of careful nursing, when all seemed set fair for a complete recovery, a new crisis developed which called for his transfer to the cardiac unit of the Fate Bene Fratelli hospital. There on the little ship-like island surrounded by the turbulent waters of the Tiber, in the early evening of Saturday, 5 April, Frank peacefully surrendered his soul to God's mercy. The following Wednesday, 9th April, a solemn Requiem Mass was offered in the College Chapel by Cardinal Bernard Gantin, with almost a hundred Archbishops, Bishops and Priests concelebrating, and a full capacity congregation participating in the liturgy. The interment took place immediately afterwards, in the grave of the Irish College.

Looking back at the variety of Monsignor Frayne's pastoral involvement, from the early Legion of Mary days until the present, the most striking characteristic of all was the happiness he discovered in all his assignments, the assuredness and conviction he had of his priestly vocation. Of him it can be so truly said that he was 'merry in God', and with a light heart he encountered death, with the momentary separation it so sadly entails for us, secure in the belief that "we shall all meet merrily in heaven". Until then, Frank, *arrivederci!*

Charles Burns

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# College Diary 1985-86

## Palazzola Villeggiatura 1985



*Afficionados of the Palazzola Songfest.*



*The new Lectors.*



*The new Acolytes.*



*The newly ordained Deacons.*

## Autumn Term

*October 7th.* The new year begins with ministerial reshuffles in both the Upper and Lower Houses. The newly appointed Spiritual Divine, Fr. Pat Kilgarriff, is warmly welcomed by all as he takes over the onerous task so conscientiously carried out by Mgr. Billy Steele for the last five years, and the charming Suor Pia Celestina replaces Suor Renata. Meanwhile, in the second chamber, a mid-summer bye-election has deprived us of Sr. Mary Angela up at Palazzola. Her replacement by Sr. Mary Assumpta was confirmed by the now traditional 'Kissing of Cheeks'. Sr. Assumpta's 'plane had been seen flying into Ciampino whilst the house was gathered on the terrace listening to an afternoon retreat conference, adding a vertical dimension to our community dynamic.

*October 9th-11th.* The retreat was given by Fr. John Short of Formby, Liverpool. His gentle pace provided a calm setting in which to prepare for the year ahead. Of particular interest were the slide presentations on the Way of the Cross and Rembrandt's 'Prodigal Son', produced by the Upholland Northern Institute. An easy-going return to College life by a much remembered ex-Spiritual Director.

*Monday 14th.* The slaves of the Biblical Institute are summoned back to their galleys, immediately after the close of the retreat. Sant' Anselmo and Alphonsianum students follow soon after and Wednesday sees the beginning of a 'drift back to work' on the part of the P.U.G. dwellers; all but the 2nd Cycle students, that is, who remain resolutely 'out' until the 24th. Far be it for a humble diarist to comment on such a state of affairs. . . .

*Friday 18th.* Bettino Craxi's government falls following the 'Achille Lauro' hijacking. A new coalition sought. Liturgy Committee meets. Pastoral Class programme fixed. Can the *pentapartito* survive?

*Saturday 19th.* Well, today was the First Year Party, that historic occasion when 'New Men' are dogmatically defined to have changed ontologically into 'First Years'. The gentlemen in question are, by name: Dominic Byrne, John Cahill, James Creegan, Robert Esdaile, Mark Fitz-Simons, Kevin Haggerty, Francis Lynch, Robert McCulloch, Damien McGrath, John McLean, Charis Pattichi, Bernard Pham-Huu-Quang, Stephen Potter, Alan Sheridan, Stephen Shield, William Swabey, Timothy Swinglehurst and Brendan Whelan. In addition Fr. Anthony Conlon and Fr. Bernard Longley have joined us to undertake licence programmes and Crispin Pemberton has come from St. Stephen's House, Oxford, to stay until February as part of the Anglican Exchange programme.

A beautiful meal is prepared and served in the Common Room, to be followed by a variety concert presented by a genial, mustachioed linkman called Alan Whicker-Garrett. The First Years began the entertainment with two reflective pieces: the first, a contemplation on our celebration of Morning Prayer and the second entitled, 'A First Year's Lot is not a Happy One'. The evening also includes a quasi-medical entertainment by Messrs. Beirne, Grady and Harvey; a piano and bassoon 'Auld Lang Syne' entitled, 'Dance of the Elephant' by Philip LeBas and Peter McGrail; Tim Swinglehurst's unforgettable 'Tempest'; a madrigal entitled, 'My Horse is Like My Mistress' Eyes' by the John Dowland Ensemble; a tuba and triangle *aggiornamento* of 'Ad Multos Annos' composed by your diarist;

and a tumultuous revival of 'Chatanooga Choo-Choo' and 'Ain't She Sweet' by the 'Keen Kern Kwintet', with Russell Wright on lead vocals.

*Tuesday 22nd.* Imelda Patrino, our much-loved Italian tutor, cleaning lady and confidante, comes back to work after a fortnight's sick-leave. Sadly, she is still suffering after bearing the brunt of the heavy summer work load in College. Students try to raise her spirits but she is still rather 'giù'.



*Sr. Mary Angela pictured in the College garden.*

*Saturday 26th.* Sr. Mary Angela returns to England after a D.B.L. at which she and Nick Hudson, on behalf of the students, make stirring speeches attesting to the warm, mutual affection which has grown up between the College and the Sisters of Mercy since they arrived a year ago. She returns home as Vice-Provincial for the North of England, based in Middlesbrough.

In the afternoon: Historic win over Scots College first team at soccer: 5-3! Ne'er has such a deed been done for fourteen years.

The next day, the Rector took his new 'Regata' out for a spin up the Via Cassia and the cooling system seized up, forcing him to abandon it at the Scots College. Is this event in some way linked with yesterday? Distracting thoughts for all during the Mass to end the *Quarant'ore* at San Lorenzo, but Deacon Raiswell's preaching brings us back down to earth.

*Wednesday 30th-Thursday 1st November.* Time for a short break over the All Saints' Holiday. Your diarist gets to Turin to search out Salesian roots. Others take to T.L.C. at D.O.P.

*Friday 2nd.* A small group go to Campo Verano to pay their respects at the College plot, with Midday Prayer and 'Lead Kindly Light'. Sadly, the cracked stonework of the tomb is still in need of restoration.

*Sunday 3rd.* Whilst Titus Brandsma is being beatified at St. Peter's Basilica, the English College is celebrating the 30th anniversary of the Priestly Ordination of Revv. Brady, Formby, Kennedy, Latham, Lightbound, Marmion and Taylor. Earlier last week, 'A Jubilarian' on the liturgy list had been heralded as the name of a visiting Roumanian Prelate — *Magari*. (I have to put these Italian words in. It's traditional.)

*Monday 4th.* The Student Charities Committee convenes to welcome Bob McCulloch to its ranks and to distribute the funds which have accumulated from Friday Fasts and other such almsgiving-occasions. Funds distributed to local and English Charities between May and November of this year total 2,186,000 lire.

*Thursday 7th.* Shock Horror Probe: Michael Booth and Simon O'Connor get plastered while the 'Do Well Brothers' play Dracula at Tiber Island! That is to say . . . Michael and Simon have their aching legs set in plaster on the same day as the regulation donation of blood to the *Fatebenefratelli* Congregation who run the hospital of Saint Bartholemew on the island.

*Friday 8th-Saturday 9th.* The second retreat at Palazzola by student catechists for children from one of the English-speaking schools of Rome, Junior English. One of the highlights was the evening session of Country Dancing animated by Sr. Madeleine and encouraged by Peter Fleetwood. The Jubilarians were also on hand to provide an edifying and fatherly witness to the priestly life.

*Sunday 10th.* Fr. Kevin MacDonald celebrates Sunday Mass in the College Chapel. It is good to see that not only has he replaced the late Mgr. Dick Stewart in his post at the Vatican but also in his affection for the College and in its worship.

*Monday 11th.* At last, the definitive word on *scirocco* from Mgr. Bryan Chestle, the official College barometer: I quote him *verbatim*:

"*Sharg* is the Arabic for the East, *Lebeg* is the Arabic for the West, hence the *Scirocco* is the S or SE wind from N. Africa and *Libeccio* is the SW wind from N. Africa. Both cross the sea on the way to Italy and pick up moisture — hence the sticky feeling. When the *scirocco* hits Malta the locals say, 'It's a marmalade day' — sticky marmalade feeling over everything. Originally the *scirocco* is very *dry* and is called 'The Strangler' so the stickiness is only incidental.

Rome is reckoned to have an average of 200 *scirocco* days a year."

Musing on that final remark, consider Cardinal Heard's dictum that you cannot commit a mortal sin when there is a *scirocco* and muse on whether this is an, as yet undocumented, Natural Rhythm. It's a funny old world.

*Wednesday 13th.* Fr. John Arnold defends his Canon Law Doctoral Dissertation and receives a *Summa cum laude* from the Gregorian. *Che bravura!* Cheered by celebratory *spumante* at supper, students go forth to debate such weighty matters, at the Public Meeting in the Common Room, as CUCU, the statue of Our Lady of Walsingham and National Insurance contributions. At



last, a decision is taken regarding 'Magnum Silentium'. The students vote for the retention of silence after supper on Fridays in Lent. The Rector concurs.

*Thursday 14th.* Guests at the moment: Revv. Wilf Buxton, David Gummett, Jim Ward and Tony Wilcox.

*Friday 15th.* Robert Esdaile organises a day-long sponsored fast for Africa, donations go to CAFOD.

*Saturday 16th.* The first *zimarra* of winter — must remember to write to 'The Times'.

*Sunday 17th.* Anthony Towey is awarded the 'Crochet Police Award' by the choirmaster, his assistant and the Schola master for services beyond the call of duty with respect to liturgical guitar.

Mark Woods organises a laity discussion group (clerics *permitted* to attend) to prepare for the 1987 Synod. Mgr. Peter Coughlan provides transglobal insights (*senz'altro*).

*Monday 18th.* The heating has come on! Grown acolytes weep grateful tears; Vice-Rector mobbed by jubilant lectors.

*Wednesday 20th.* Revv. Ward and Wilcox take our minds off the rain which has been pouring for the last week by providing a farewell. The Rector thanks them for their thoughtfulness. *Arrivederci fratelli!*

The Cardinal arrives today for the Extraordinary Synod which marks the twentieth anniversary of the close of the Second Vatican Council. Before that there is a European Bishops' meeting, just to make sure that everyone's Latin is up to scratch. The Cardinal arrived just in time to meet his *Doppelgänger* (Chris Beirne) present the CUCU auction with the assistance of the sensational A. Not Merryweather (Shaun Middleton) and the aforementioned Mr. Whicker. Over four million lire was raised, partly for the Seminary in Hyderabad and partly to relieve starvation in Africa. Prize buy of the evening was Alex Sherbrooke's bid for the 'Rock and Squalor Evening' for Fr. Mark Butlin OSB.

*Thursday 21st.* We are all sorry to see John Finnie leave the College. We thank God for his musical talents, his humour and his many other gifts, and pray that he will find God's special purpose for him.

*Friday 22nd.* The Rector announces at lunchtime that ex-student Mgr. Christopher Budd is the new Bishop of Plymouth: *Ad multos annos!*

In the evening a group of students accompany the Rector to the 25th Anniversary celebrations of the Beda's establishment in its present building. In the presence of Lord Bridges and Mr. Coffey of the British and Irish Embassies, The Rector, Fr. Mitchell, raises the subject of the recent Anglo-Irish Agreement reminding the ambassadors that all efforts to bring about peace and reconciliation will be supported with the ardent prayers of all those engaged in Seminary life.

*Sunday 24th.* The Extraordinary Synod opens with Mass in St. Peter's in the morning. In the evening Fr. Reginald Foster OCD. takes time off from being Top Latin Person at the Vatican to present a 'Forum' on the 'Te Deum', adding asides such as, "You come from all over the world to spend years getting doctorates at the Biblicum, but you don't know LATIN! You learn Hebrew,

Greek, Aramaic, Chaldean, Egyptian, Coptic . . . but you DON'T KNOW LATIN!"

*Ita vero* (C.A. Vero's sister).

*Monday 25th.* Santa Caterina optional house function. A week is a long time in politics but twenty years is a short time since the Council.

*Wednesday 27th.* College, friends and colleagues gather in our chapel to celebrate a memorial Mass for Mgr. Dick Stewart. Mgr. Peter Coughlan assures us that Mgr. Stewart gave his students at Wonersh much more than "a bird's eye view of Sacramental Theology" and proceeds to grace us with several fish-fingers worth of insights regarding Baptism and Eucharist.

After the liturgy an *agape* follows, in the form of a fine *cenone* presented by Nella and Germano for the *whole* College! A beautiful way to celebrate the Rector's anniversary of Ordination but unfortunate for those taking Biblicum exams or retakes.

*Thursday 28th.* Michael and Simon are no longer plastered, *menomale*.

*Saturday 30th.* Most of the First Year are entertained at the Capranica College for the evening while precisely half the College enjoy the second Austro-Hungarian Evening in living memory. Robert LeTellier organises this full-dress pageant in memory of the Catholic Imperial House of Habsburg. The evening again raises over 200.000 lire for the CUCU account.

Anglican Exchange student of times past, John Corbyn, returns to Rome for two weeks holiday with us.



'Glitterati' at the Austro-Hungarian evening.

*Sunday December 1st.* The return of the 'Adventricle': 'Drop Down Heavens from Above', the Advent Canticle, is back!

*Monday 2nd. Martyrs' Day.* Is held over from Sunday this year but both liturgy and cuisine again leave all present with much to chew over. Cardinals Baum and Hume, Archbishop Rigali, Mr. & Mrs. Lane of the Embassy to the Holy See and Sr. Mary Assumpta of Palazzola are our special guests.

Serious highlight: Cardinal Hume's touching words about the confidence which the Bishops have in the students of the College.

Other highlight: Mgr. Leonard's *spumante* cork bouncing off Cardinal Baum's *zucchetta*.

*Wednesday 4th.* A day for light relief: A new Fiat 'Panorama' arrives in the cortile to replace our prematurely-ageing green 'Pulmino'. Only College drivers with a scale one security clearance and a particular affection for Coventry City F.C. may look at the dashboard.

Boff-Hammerstein productions end the day with further chortles at the panto read-through. This year the tale is "Robin Hood", co-written by Nick Kern.

*Thursday 5th.* The Panorama glides out of the cortile to head for the hills of Albano to taste the latest vintage from Enzo's very own E.E.C. wine-lake.

*Friday 6th.* Advent Penance Service. A 'little Lent' never hurt anyone. Mgr. Jim Sullivan, Fr. Bryan Chestle, Bernie O'Connor and two volunteers from the Casa del Clero assist Fr. Pat Kilgarrieff.

*Sunday 8th.* The Synod ends with the Feast of the Immaculate Conception, following the Pope's special interest in celebrating anniversaries. On the 'chiesa domestica' front, Riccardo celebrates his birthday with a party for his friends in the garage in the cortile.

In the evening the common room is packed for an 'Extraordinary Forum', as organiser Peter McGrail puts it, at which Cardinal Hume assures us that little more was said than could be found in the four constitutions produced by the Council itself. He felt, however, that that was enough, despite recent criticism the Council had now received an unequivocal "thumbs-up". He also related an exchange with a frustrated and bemused American journalist:

Journalist: "So you seriously call this . . . 'mish-mash' a Synod?"

Cardinal: "Yes . . . if 'mish-mash' is the American for 'Synod'."

Finally the Cardinal closed with the revelation that *koinonia* is 'in' and that the notion of the 'mystical body' is being revamped. He hopes that the Synod will send more people to bed with 'Lumen Gentium'.

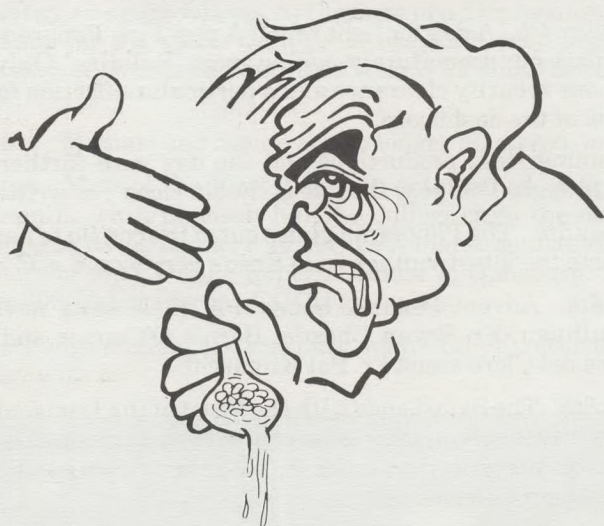
*Wednesday 11th.* The Panto hit-song 'Sweet-talking Guy' passes the '44 Whistle Test' at first attempt. Traditionalists bemoan the lack of 'Selwayrhymes' in the songs this year but a new flame of song and dance private enterprise is being formed by Nick Kern's keen sense of the schlap happy.

*Saturday 14th.* Fr. Clarence Gallagher SJ. comes to give our Advent recollection as a wise man from the east, if such can describe a Scot living at the Orientalium. At the risk of destroying his retreat repertoire let me share with

you (kind reader who has six more months of this to plough through) two of Fr. Clarence's *bon mots*:

- If you can't get what you want, want what you get.
- Waiter at Great Western Hotel, Paddington, denying his tactful service was anything extraordinary, "After all, sir, we are expected to be diplomats, doormats and acrobats".

*Monday 16th.* Imelda returns to work after a fortnight's back strain to announce that she is the proud granny of one-week-old Chiara.



## Breakfast in the English College

"Hello . . . I don't think you know me . . . I'm

- a secretary to the Synod here
- an international expert on Canon Law
- an old friend of the Rector's
- Clifford Longley
- your Bishop
- another Bishop
- the spiritual director they never told you about
- Freddie's aunt . . . you know Freddie
- from England, but I don't know *your* bit
- on holiday here . . . it's *so* lovely . . . you're *so* lucky . . .

Peter Fleetwood departs in his car freshly qualified to spend 'one or two' years teaching at Ushaw now that he has completed his Philosophy Doctorate thanks to the tender mercies of Fr. Peter Henrici SJ and the 'Hegelian Burn-out Restoration Centre' (Palazzola).

*Tuesday 17th.* The College takes its turn in the Gregorian carol concert. This year's fifteen minute slot between lectures was even more warmly received than usual even though 'Come Lord Jesus' failed the test.

*Tuesday 17th/Wednesday 18th.* "Ho, Ho, Ho, what can I do for you my little friend", said the Rector and I, brushing back a lock of curly white hair. No, not a conversation from the 'ad limina' staff-student interview, but his chance and mine to play Father Christmas to the children of the different parts of the Junior English School. Does anyone really believe the kids enjoy it more than we do?

*Wednesday 18th.* Have carols will travel. Today — The Meeting Point social club at St. Silvestro and St. Pietro in Vincoli Old People's Home. On Saturday it is the Villa Wolkonsky Embassy 'do'. Life is not just a bowl of mince pies for us out here, you know. . . .

*Thursday 19th.* Benito Colangelo and James Manock do their duty as second year philosophers and go and collect holly at Palazzola on the yearly *Cam* of that name. *Bravi ragazzi.* They and their companions then recuperate with four hours of gourmandizing, enbibbing and carol-singing. A kind of clerical substitute for the 'office-party', I suppose.

*Friday 20th.* A dozen or so eager students dash out to 'Hamper Old People at Christmas'. The names and addresses of seventeen old people have been given to us, as usual, by the Spanish Sisters of the Cross in the Via Pellegrino, and to each *anziano* is taken a Christmas hamper containing pasta, cake, butter, sugar, coffee, tea and cheese, prepared by our own Elizabettine Sisters.

After a little light almsgiving, what better way to relax than to put your feet up (legally) in the *Aula Magna* of the Greg and watch 'L'Albero degli Zoccoli' (The trees of the wooden clogs). Charis, Tim and Anthony Towey enjoyed the Christmas cult film, it seems to be an Italianate 'Gone with the Clogs', or may be 'Far from the Madding Clogs'. Watch out Pasquino.

*Saturday 21st.* Even the Magnificent Rector's cheery yuletide greetings cannot chase away the gloomily high pressure and that familiar wind from the South, "It's the *scirocco*, you know. . .".

*Sunday 22nd.* The '44' pips the Monserra' corridor to the post this year in not only putting up its decorations first, but also in providing the most intricately tasteful of designs, thanks to the care and attention of Stephen Shield, Philip Gillespie, Bob McCulloch and others. Not since the one-man wonders of Kevan Grady have such feats been known. Meanwhile, up on the Monserra' traditional hospitality was extended to one and all at the Blessing of the Christmas Tree.

*Monday 23rd.* Whilst technicians and arboreal artists beautify the notice-board Christmas-tree, Nick Hudson and Andrew Summersgill dash up to Florence with a carload of students to present Suor Renata with a Christmas present which doubles as a *memento* to record our gratitude for her dedicated service to the College over many long years.





*A scene from the Pantomime.*



*The Sherriff, King Richard and Sir Guy giving it their all.*

*Friday 27th.* Sr. Madeleine and I accompany Sr. Assumpta to Fiumicino Airport from whence she is returning to England for an Italian course. No sooner have we seen her through Customs, had a drink of coffee at the bar, and gone downstairs when the sound of bombs and machine-gun fire can be heard. Having settled that Sister is safe, as the attack took place in the area of the bar, we leave growing scenes of panic and make our way straight back to the College. Within hours it is clear that the 'Martyrs of Palestine', a Libyan-sponsored terrorist group including a 17-year-old, was responsible for the 13 dead and 67 injured by the attack on the El Al and TWA check-in booths and on the bar itself. As deacon of the day I preach about the proximity of the outrage to the feast days of the martyr St. Stephen and of the Holy Innocents.

*Saturday 28th.* Leading panto 'lady' Maid Marion (Simon Peat) receives the 'Miss Universe 1985' award from the Rector after the 'Universe' prints a story about the panto headlined 'Boys will be Girls'. *Ad libs* come pouring in on this the last night, alternative props as well as alternative lines.

*Sunday 29th.* Our usual Sunday congregation comes to share St. Thomas' Day with us. Our Patron is duly commemorated and the College dissolves into *gitas* in Italy and England.

*Tuesday 31st.* Marcus Stock and Peter Harvey again mastermind the cooking of a delicious four-course meal for the Suore, students, family and friends spending New Year's Eve at College. The highlight of the evening is a spirited display of modern dance performed by Nella, Gemano, and members of the Doria-Pamphili family followed by the traditional 'Auld Lang Syne' on the Monserra' tower.

## January

*Sunday 5th.* Bella, Esau, Henry and their eight relatives leave the College after their Christmas Break. The hospice tradition continues to develop, this time our guests being hamsters fighting loneliness at Christmas. Messrs. Booth, LeTellier and Peat comfort them while our neighbours, the Whitty family, are on holiday. What next? If Peter Newby has his way we will be enticing a vast assortment of toads here to attend an international convention, and feeding them on a special diet of free gravy.

*Monday 6th.* The *Befana* feast day has been *ripristinato*, and is once more a national holiday. To celebrate the fact, and to wave goodbye to our seventeen Christmas guests, Paperwhite Narcissi besport themselves on St. Joseph's terrace in defiance of heavy rain.

Students return from *gite* in Amalfi, Florence, Geneva, Puglia, Venice, and a trendy modern destination much popular with some called 'England'. It will never catch on.

*Thursday 9th.* Valiant drivers, deacons and priests again wake up half an hour before falling asleep in order to celebrate a dawn liturgy for Mother Teresa's Missionaries of Charity on the Via Casilina, filling a holiday breach for the regular chaplain. This is distinct from the weekly Mass at the Torre Fiscale, organised by Alex Sherbrooke for the novices.



*Saturday 11th.* Term has begun again and we have little to cheer us apart from Mgr. Chestle's gardening notices. On the Narcissus front Trumpet Daffs are heard tooting over the *Cortile* to greet the advent of *Narcissus Minimus* (two inches high), and a species of Jonquil, and "Peeping Tom" (*Narcissus Triandrus*).

*Wednesday 15th.* The Rector arrives back after his 'Christmas gita' to find a 'sciroccone'. Recalling that Cardinal Heard's dictum really ought to be remembered at times like this Mike O'Connor arrives back breathless from the Greg to announce: "People really were trying to commit mortal sins out there, but they couldn't because it was a *scirocco*!"

*Saturday 18th.* Archbishop Justin Rigali, the new American Rector of the *Accademia Ecclesiastica* presides at the admission as Candidates of Philip Gillespie, Peter Harvey, Stephen Langridge, Gary Lysaght, Michael McCoy, Peter Newby, Mike O'Connor and Marcus Stock.

*Monday 20th.* The 'tunnel months' are also on the minds of M. Mitterand and Mrs. Thatcher. They agree, at Lille, to bind us together with a 'chunnel' by 1995. Who would have thought it?

*Tuesday 21st.* Massed ranks of College Catechists meet for a plenary session over a DBL. Financial decentralisation and fraternal amity are the order of the day.

*Wednesday 22nd.* Fr. Kevin McDonald leads our Community Mass for Christian Unity. Open to Ecumenism, yet strong in his own traditions, Mark Woods presents the second CUCU Bruce Springsteen evening of Catholic Rock music.

*Thursday 23rd.* Fear not! Day *gitas* are still happening; Anagni and Nemi were 'done' again today, but skiers fresh back from the first assault of the season on Mt. Terminillo were alarmed to see before them what might have been: Jim Creggan on crutches and plastered as a result of Sunday's football match against the Irish. (Lost 5-4.)

*Friday 24th.* 'Our Use of the Villa', the complexities of 'First Priority Use' and suchlike are explained to the house by the Rector.

*Saturday 25th.* Andrew Summersgill and Crispin Pemberton make a Pan-Denominational dash to Orvieto Cathedral for a Unity service on the feast of the Conversion of St. Paul. They are warmly received by Orvietans dazzled by the dexterity of Andrew's multi-purpose sermon. As if to symbolise the fact that there is 'no turning back' from such Ecumenical advances Jeremy's car packs up on arrival. Thankfully this does not affect the celebration and our intrepid ecumenists arrive home by train to hear that our annual part in St. Maria in Campitelli's prayers for the Conversion of England has been equally enjoyed by those who attended this Grade Two (Optional) House Function.

*Monday 27th.* Winter makes its second appearance since the end of October. A fortnight in early December was rather brisk but up to now temperatures have been quite mild; someone caught a cold the other day reading an English weather report.

*Thursday 30th.* The meteorological tides have turned: after twenty hours

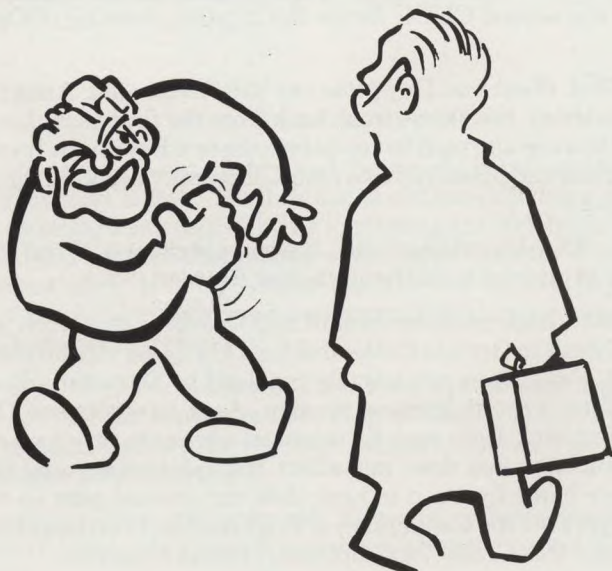
of rain the Tiber burst its banks, causing severe flooding in Trastevere and the Southern suburbs. Whilst the Tiber is on a high, students come back low from lectures, soaked through after applauding Fr. 'X's final lecture of the Semester. "Tempo molto perturbato con temporale" observes Mgr. Chestle with a knowing nod; could be a *scirocco* lurking round the corner. . . .

Tim Galligan goes back to England for a fortnight, largely to sort out the details of his forthcoming posting to Wonerish. The staff are looking fairly thin on the ground these days, what with Jeremy also back in England for his yearly retreat, and Bob poorly and soon to return to England for further medical treatment.

The '*Messenger*' newspaper published a poem on its front page today as a memorial to the seven victims of the recent 'Challenger' disaster, a witness to the Italian love-hate relationship with the U.S.A. It is good to see that despite even last year's Brussels tragedy the attitude to us all remains one of unchanged warmth, especially in the countryside.

## February

*Saturday 1st.* Exams begin again at the Gregorian. Simon Peat learns half way down the 'Greg route' that the exam he is headed for is Eschatology (the last things) and not Protology (Creation). Though his logic was perfect he reckoned without the whims of the *Segreteria* — a sad mistake.



*Getting noticed at the Greg.*

*Sunday 2nd.* Cardinal Hume arrives for another conference, inspiring a student of his diocese to define the Church History Licence as a Slow Death listening to the Half-Dead reminiscing about the Dead.

*Wednesday 5th.* Crispin gives a St. Agatha's Day DBL as a mark of his appreciation of the College for the welcome given him since October. He leaves on Thursday morning to a chorus of 'Auf Wiedersehen' and makes his way to *Deutschland* for the *Karneval*.

*Saturday 8th.* Your diarist heads North to Fribourg in Switzerland to visit Bernard Pham-Huu Quang's exiled Vietnamese Cistercian community. An average little post-exam gita, I thought.

*Monday 10th.* Shock Horror! My Vietnamese brethren tell me that it is snowing in Rome for a second year running. Reach for the record books!

*Friday 14th.* I arrive back in Rome to find most exams over and done with. Bill Swabey is relieved that Fr. Welten has not revealed to Fr. Sprokel that Bill was more than vaguely insistent that he should mark his *elaboratum* on Meister Eckhart, rather unlikely for a Cosmologist. Ever since they abolished the necessity to get the Professor's signature before the exam it has been devilishly difficult for students to work out who's who. Awkward in orals. Perhaps someone should produce identikits; Interpol perhaps?

*Monday 17th.* Whilst 'Gregory's Boys' celebrate the feast of St. Robert Bellarmine, the Alphonsianum and S. Anselmo march forward into a new Semester.

I had an interesting experience at midday today, taking some guests from St. Peter's to the *Stazione Termini*. The lady taxi-driver told us that this was a completely English day for her, what with tourists in the morning and in the evening Mass at the English College. Why? To attend the Requiem Mass for Mrs. Margaret Fitzherbert, who had died the previous week, in a road accident; she and her family had been good friends of this Italian lady for decades. The Requiem was celebrated that evening. R.I.P.

*Friday 21st.* Fr. Francesco Nerone, Passionist poet and friend of Bob McCulloch, decides not to continue his literary link with the College, after having received a less than laudatory review of his latest folio of work. Titles such as "I loitered behind heaps of words", "Does not assail the Mystery around?" and "Let God the Father shut these pages of Nothing", have an effect different from that intended on the native English speaker. He sends his regards to Frs. Keiran Conry and Patrick Coleman who assisted him with previous volumes.

*Thursday 27th.* Fr. Bob Moloney returns to England for medical treatment. The College wishes him well, knowing that he has done all he can here, but his health is certainly failing.

## March

*Sunday 2nd.* Peter Newby and Charis Pattichi give a very scholarly and entertaining 'Forum' on Architecture in Rome. Charis concentrates on the ideology behind the design of the Campidoglio and Peter speaks of a more Contemporary subject: the Parisian monument to "An Unknown President" as he puts it.

Spare a thought for our poor overworked infirmarians; as if 'flu epidemics were not enough they now have to deal with food-poisoning too! No, not Portuguese mackerel this time, but Sardinian delicacies from a certain restaurant near the Piazza della Radio.

*Tuesday 4th.* The South Yorkshire municipal delegation to the Holy See stop for lunch at the College during a cultural visit to a similarly small and semi-independent state up the road.

*Sunday 9th.* I'm afraid it's true; it's clear for all the world to see. There are Hoop-Petticoat Narcissuses (-ssi?) on St. Joe's terrace.

*Friday 14th.* Lenten Penance Service. For some of us mortification comes tomorrow and Sunday.

*Saturday 15th/Sunday 16th.* Simon Peat directs and produces two plays to lighten the gloom of these long weeks before Easter and Spring. The first is a surrealist one-act play set in North London: 'After Magritte' by Tom Stoppard, with virtuoso performances by Mark Fitz-Simons and Alan Sheridan, with the return of 'Gadzooks' Broun.

The second play is an old favourite: 'French without Tears' by Terence Rattigan. Russell and Shaun Middleton take the biscuit for conjuring up the magic of mutual attraction (!), whilst Tim Swinglehurst and Jonathan Harfield take Oscars for the uniqueness of their supporting roles. The Rector is left dumbfounded by the quality of the characterizations, but Jeremy finds it quite natural that the College fire alarms should go off during such scenes of smouldering passion.

*Monday 17th.* This is certainly the prime-time for College dramatics. To open the season came 'Fool's Paradise' at the Scots' College; we followed with Stoppard and Rattigan, and the North American College produced John Osborne's 'Luther'. Tonight comes the St. Patrick's Day Concert at the Irish College to close the season. As always it comprises several hours of varied entertainment performed before a large hall well packed with enthusiastic expatriates and well-wishers. That done we can all get back again to our Lenten observances again. How many lectures do *you* have?

*Tuesday 18th.* We come back from lectures to find a notice on the board saying that Fr. Bob Moloney, our much loved friend and philosophy tutor, has died during the night at the Middlesex Hospital in London. Only the day before the Rector had asked for prayers for the success of an operation to remove a malignant cancer. He was 74. The students gather spontaneously before lunch to pray the Rosary for the repose of his soul, and in the evening the Rector and Bob's fellow Jesuits lead us in a Requiem Mass, marked by poignancy and thanksgiving.

*Thursday 20th.* "MacDonald's" opens in the Piazza di Spagna. Romans cannot quite decide whether to love or hate it; it's a kind of secular "mysterium tremendum et fascinans" (Second Year Philosophers nod wisely). If you can't beat 'em, eat 'em! After all, pizza is a fast food too ('ma . . . il "big mac" mi dà fastidio al fegato . . . !!')

*Friday 21st.* The thanks of the house are due to Mervin Smith for enabling Fr. Bernard Häring to give the Spiritual Conference this evening. His subject



*The closing scene of 'After Magritte'.*



*Two scenes from 'French without Tears'.*

was 'The healing ministry of Christ', and was greatly appreciated by one and all. His comments on the nature of Psychosomatic diseases gained the immediate approval of the Infirmarians.

*Saturday 22nd.* The 400 years of devotion paid to Our Lady of Walsingham up to the generation from which came the first College Martyrs is resumed in this their College with the installation and blessing of her statue in the Left Aisle of our Church.

*Sunday 23rd.* Be it noted by one and all for ages unending that today Andrew L. Summersgill, Deputy Senior Student, conducted the House Meeting. Ma che bello!

*Sunday 23rd/Monday 24th.* Fr. John O'Donnell, S.J., earns the respect and gratitude of the whole house for his pointed and concise meditations on the Easter Mysteries. A mood of relaxed contemplation settles on Via di Monserrato, 45; the recollections persisting as long as Tuesday evening, for the few who spend the day quietly at Palazzola with the 'Ladies of the Lake'. 'Camelot' is playing host to the Irish College Deacons-to-be for a week, elected silence swinging about their whorléd ears.

Meanwhile in England the Rector and Nick Hudson attend Bob's funeral at Heythrop together with a selection of his fellow Jesuits, ex-student and personal friends. Forgive me for quoting a 'Cockney Heidegger' whom Bob met at Hyde Park Corner, and whose Common-Sense Philosophy impressed him greatly: "Well, Guv, where we were before we were? — Go to 'ell if I know 'ow! But now we're 'ere . . . we might as well make the best of it, some 'ow!"

*Wednesday 26th.* Hair is cut, rooms are polished, guide-books have the dust blown off them — yes, the guests are back again! This year there is a bumper crop of Mums, Dads, Sisters, Brothers, Cousins and Friends. Some stay in College immediately, others stay outside for now, waiting for space to be found for them in College when students leave to go on holiday.

*Thursday 27th.* The 'year of '80' deacons join a multitude of their brethren to assist with the blessing of the oils at the Chrism Mass in St. Peter's Basilica. Back in the College for the Maundy Thursday Liturgy, Tim Galligan presides over a particularly moving washing of the feet. After all that Liturgy the 'seven churches' tradition seems beyond my strength; pilgrims are so keen. . . .

*Friday 28th.* Good Friday. A great crowd of Pilgrims and Parishioners celebrate the Lord's Passion with us, in our usual way. A beautiful stark remembrance.

*Saturday 29th.* We are joined for the Easter Vigil by the 'Universe' pilgrimage staying at Palazzola. The simplification of the music for the Office of Readings by Choirmaster Michael O'Connor reduces complexity and increases Prayerful contemplation. The Lectors give praise to God and satisfaction to Miss Pat Yates, who together have helped them to communicate the truth of each reading with clarity and conviction. Christ is Risen! Alleluia!

*Sunday 30th.* Schola members stagger from their beds up to St. Peter's for the Morning Mass and 'Urbi et Orbi' blessing. The piazza echoes to Shepherd's 'Christ is Risen Again' and Charpentier's 'Laudate Dominum', expertly conducted by Philip LeBas. An added joy is to hear the German College Schola singing a

swirling German Choral arrangement of our rather more mundane 'Out of the Temple Flowing Free.'

After the Blessing guests staying inside and outside the College all return to beautiful Easter Banquet prepared by our ever-faithful Elizabettine Sisters and 'the ladies of the kitchen'. Andrew Summersgill and a team of be-jacketted students take the waiting out of wanting, giving one and all the humble table service to which all the deacons should aspire.

The Rector makes a speech thanking the staff for being wonderful, coffee and liqs are taken in the garden, siesta . . . now where did I put that guide book to San Clemente?

## April

*April 4th.* The mood of Easter Week in Rome matches the beautiful sunny weather. Though he himself has no guests to look after Thomas Wood has organised coach trips to Assisi and the Castelli towns, and also a guided tour of the Vatican Gardens. All the grateful guests are delighted. Slightly tanned, and rather tired. What better way, then, to relax than to get the 'V.E.C. Sing-song books' out, and croon old favourites like the perennial 'I've been a hydrangea for many a year'? but soft, a stranger stands at the door. You've heard his alleluia, you've sighed through his psalms, you've sung through his twangy Mass-Common, now meet the composer, here for a few days on holiday: Fr. Paul Quinn!

*Sunday 6th.* Students find their way back to College again after splashing out 'Granny's Easter treat' (or their guests' holiday money) on trips to Amalfi, Austria, the Campagna, the Gargano peninsula, England, Greece, Sicily, Venice and other exotic locations.

All are shocked to hear of the untimely death of Mgr. Frank Frayne at the Tiber Island Hospital. The students had followed reports of his illness with great concern ever since he was rushed to the Blue Nuns' Calvary Hospital some weeks ago after an early-morning heart attack.

*Monday 7th.* Fr. Paul Crowe and Fr. Paul McPartlan shorten their odds on the *repetitore* stakes with their appearance at lunch time on the centre table. Ooh, the excitement of it all!

*Tuesday 8th.* Reuters may be celebrating its anniversary but student *samizdat* beats it to the scoop once more: Sr. Madeleine from Palazzola has been elected Vice-Provincial for the Institute of the Sisters of Mercy. It seems that the old adage is being rewritten: to be a Vice-Provincial of the Sisters of Mercy you have to be female, Roman Catholic and have been to the English College Villa; the first two conditions can be dispensed.

*Wednesday 9th.* A funeral Mass attended by a great crowd of friends and colleagues, lay and clerical, was celebrated for Mgr. Frank Frayne in the College Chapel.

*Thursday 10th.* Some of the Sant' Anselmo students, ever eager to attend extra lectures and resigned to enduring day-long coach travel, bravely head north to Ravenna, on a four-day study trip to examine the mosaics there. The things we do for theology. . . .

*Sunday 13th.* Students and Rector discuss the question of whether it is desirable that the Senior Student and his deputy should be in major orders, and how this affects the timing of the elections for these offices given the present change in the 'timing of orders'. Henceforth there will be considerably fewer student priests in the house as Ordination to the Diaconate will take place at the beginning of the individual's final year, the time when in recent years he would have been ordained priest.

*Monday 14th.* Break open the bubbly! The finest Catholic university in the world has a new Magnificent Rector: Professor Gilles Pelland! (The Greg that is.)

*Thursday 17th.* Further academic developments. Mervin Smith went to an afternoon lecture by the noted American Moral theologian Germain Grisez. The point in question was the venue. It was originally intended to take place at the Roman theological faculty of the University of Navarre, just next door to our neighbouring church of San Girolamo and run by Opus Dei. At the last moment the organisers objected to part of the lecture's content so the lecturer proposed to hold it in the Piazza di Santa Caterina. Fr. Mervin then suggested that the Professor and his 30 would-be listeners should repair to Via di Monserrato, 45. If Giordano Bruno had been a 'Friend of the Venerabile' things could have been so different.

*Friday 18th.* Gardening report from Mgr. Chestle: The Hoop-Petticoat Narcissi are blooming happily on the third floor terrace but mustard has been applied to the Rock Roses to stop the pigeons biting them. Irises now in bloom include Blue Duchess, My Smoky and Magic Hills. Sadly Jane Phillips has failed to bloom.

*Sunday 20th.* A spell-binding evening Forum lecture entitled "Reforging the Magic Ring", is presented by Tim Swinglehurst with illustrations by Bill Swabey. Tim's insights into the world of goblins, gnomes, faeries and their kin was greatly appreciated by all in attendance. We look forward to his 'Palazzola Poetry Festival' in July.

*Monday 21st.* Queen Elizabeth II's 60th Birthday is marked by a party in the snug, with wine from Mother Tekla, and a Mass at St. Mary Major presided over by Mgr. Dilwyn Lewis. Bishop Gray of Shrewsbury, who is here visiting his students, attends both events.

*Wednesday 23rd.* An evening of poetry, ancient and modern, marks St. George's Day, the dragon slaying soldier saint that is, rather than Mgr. Hay (of blessed memory).

*Sunday 27th.* Professor Owen Chadwick gives a Forum lecture (see 'Forum Notes') showing, by his charming personal delivery and his historical accuracy, what a historian can be and what a lecture could be.

*Tuesday 29th.* Old Romans' shock horror probe: Pat Murphy-O'Connor gets lost trying to find the Greg! Very many grateful thanks indeed to Nick Hudson for this revelation.

## **May**

*Friday 2nd.* Marcus Stock organises a Passover meal following the traditional Jewish order of service. It is a joyful event with good food, prayer and a



sense of antiquity heightened by the Hebrew rendition of the schema by Robert LeTellier.

*Saturday 3rd.* Bishop Moverly, with Bishops Konstant and McGuinness who arrived yesterday, completes an episcopal trio visiting us this week.

*Sunday 4th.* The Schools' Liturgy season gets under way with the Junior English First Holy Communion, celebrated in the College Chapel.

*Monday 5th.* The gloom of a Roman *sciocco* is accentuated by fear of "la nube", the cloud of radioactivity swirling around Europe from Chernobyl, and now over Italy. In contrast to criticism of its lax handling of the 'methylated wine scandal', the government is now accused of being alarmist in prohibiting the buying and selling of milk and broad-leaf vegetables. While the world worries about nuclear catastrophe . . .

*Wednesday 7th.* . . . the English College salves its *angst* over house jobs, for today is the day the Rector published the dread 'hit list' and gave us all a DBL in the beautifully blooming garden to thank the 'retiring officers' for their dedication to job and community during the past year. Greek Professor Fr. Walsh S.J., from the *Biblicum*, observes the proceedings with wry interest.

*Sunday 11th.* The long trips up the Via Cassia and their awkward after-school hours are vindicated as the catechists of St. George's School see their young proteges make their First Communion.

Today also marks the beginning of the 1986 VEC Quiz, organised by Tom Whelan with Derek Jennings as his chief inquisitor who proves to be the chief entertainment of the evening, a constant star rising above this year's teams who "battle 'til button buzzes ne'er more" (Milton).

*Monday 12th.* It's eyes down for 'Elaboratum Fever', that annual essay that sends library use a-rocketing, typewriters a-tapping (who types 'The Venerabile'? — Ed.) and pulse rates a-racing! The conversion of theological mountains into footnoted molehills.

*Tuesday 13th.* Bishop Brian Foley, Old Roman *per eccellenza*, comes back to visit the College for a few days. His obvious happiness at being here is only matched by our own in greeting him. He has come to work on the imminent beatification of a number of martyrs from Reformation times, including all but one of our 'Venerables'.

*Thursday 15th.* Benito's crack rugby corps decimates France's finest with a final score of 26-0. The French take defeat in good heart and are happy to share our lunch and listen to the chiming of our newly repaired clock.

*Friday 16th.* Signs of life in third theology. Last week Simon Peat invited Fr. Fuček to speak to their pastoral class about contraception and this week Gary Lysaght brings Fr. Garanzini to talk about counselling. Both men are Jesuits, the form Czech, the latter American, and of some repute in the field of Moral Theology.

To continue the international theme, today saw the departure of Bernard Pham-Húu Quang to his ex-community in Switzerland. We were also given a chance to come to grips with the historical complexity of the South African situation with a talk by Robert LeTellier.

*Saturday 17th.* Student Jonathan Harfield has an article published in 'The Times' on ecumenism in England from an ex-Anglican's point of view. Whatever next? He could be next year's 'Venerabile' diarist!

We say goodbye to Bishop Howard Tripp who has been staying with us for a week with his sister and brother-in-law, guiding them around Rome as their Silver Wedding Anniversary present. They have only just departed when the Macdonald family, from Australia via Bangkok, move into a College flat.

*Sunday 18th, Pentecost Sunday.* Archbishop Paul Marcinkus confirmed six children from St. George's and Junior English schools in the College Chapel and all present were impressed by the gentle, humble and direct words of the Archbishop to the children and us all; we were even more edified when he returned his stipend, assuring the Rector that he never took payment for such Ministerial work.

In the afternoon a small group of students and a visiting Hallam priest, Fr. Laurence May, were shown around the nearby rooms of St. Philip Neri by the Sisters who live next door to San Girolamo. What a shame that the two of them have been there for twenty-five years and have never once been into our College or met our own Italian Sisters!

*Monday 19th.* Yet another Bishop! This time we are glad to welcome Bishop Emery of Portsmouth and his secretary.

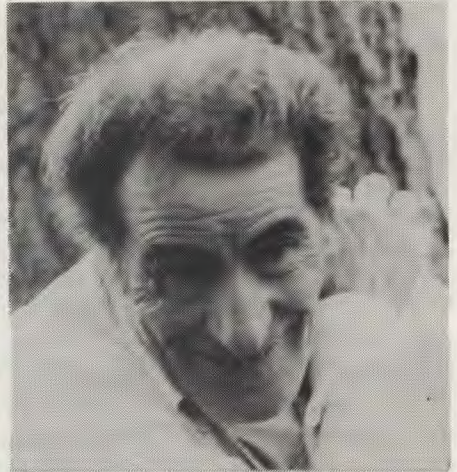
This is also the historic day upon which Mark Woods and Russell Wright begin their sponsored slim-in for the African missions. They compare their daily weight by standing together on the luggage scales. That's what I call the mortifications of daily life — who needs flagellation.

*Tuesday 20th.* Subsequent to the singing of a certain little . . . melody at Evening Prayer last night Peter McGrail has been moved to write two new evening hymns so we shall never have to sing it again. So that's what they mean by 'inspirational music'.

*Thursday 22nd.* Nick Hudson leads the magical mystery coach tour to the area North of Viterbo round Lake Bolsena; Russell excels in preparing the food but *not* eating it. A lovely day is had by all who attend, including Bishop Foley, who describes it as 'perfect'. Meanwhile back in Rome the summer exam session begins.



*Jim and Bishop Foley.*



*Nella and Germano.*

*Saturday 24th.* Bernard Pham-Húu Quang is ordained Deacon in Switzerland for the Diocese of St. Boniface in Canada. The Rector, John Kenny and Alexander Sherbrooke represent the College and Bernard makes a moving speech of gratitude for the fraternity he found at the Venerabile.

*Sunday 25th.* Back in Rome the ordination bug is catching: colleagues from the French and Irish Colleges are amongst the dozens ordained at St. Peter's by the Pope. Meanwhile at the College the Vice-Rector presides as we celebrate the Patronal Feast of the Holy Trinity. Archbishop John Foley, Bishop Brian Foley, Mr. and Mrs. King, and Mr. and Mrs. Godfrey share our sumptuous lunch and brave the sleep-inducing combination of sun and sambuca in the garden afterwards. A brave few then stagger off to the Samaritans' bazaar as a number of our students man the telephones at S. Silvestro every week.

By 9.15 most have risen from their siesta and a goodly number witness the final of the General Knowledge Quiz. The staff-plus-mystery-guest team defeat third Theology after a dazzling display by Fr. Pat Kilgarriff.

*Monday 26th.* The College accountant, Brian Godfrey, decides that we can struggle on for a little longer, so life continues with the traditional pilgrimage to the Chiesa Nuova to celebrate the feast of St. Philip Neri. The celebrating Cardinal stuns those present by stopping short of twenty minutes when preaching — fifteen seconds, to be precise. Must have been the atomic cloud.

*Wednesday 28th.* The 'Friends of the Venerabile' pilgrimage group came down from Palazzola to Rome today for the Papal Audience, where St. George's Cathedral choir, from Southwark, sung for the Pope. The 'Friends' team enjoyed a picnic lunch in the garden and a swim in the 'Water Conservation Tank', recently cleaned by Kevan Grady and friends.

*Saturday 31st.* The College is shocked to hear of the death of Mr. Joseph Lysaght in Dublin. Gary cancels his exams, and hurries home to comfort his mother. Those of us who met Mr. Lysaght when he visited the College at Easter remember him warmly. All join in prayers for the repose of his soul.

## June

*Sunday 1st.* Another House Function, this time at S. Pietro in Vincoli, an Old People's Home run by The Little Sisters of the Poor. Students and staff arrive later than was planned because of the traffic diversions on the *Via dei Fori Imperiali* to mark the 40th anniversary of the Italian Republic. While the 'Papal Staters' and 'Garibaldini' stare dumbfounded at the spectacle of Mass being celebrated on the Victor Emmanuel Monument, the English celebrate the Feast of 'Corpus Domini' with the Old People. Liam Kelly proclaims the Gospel in *romanesco*, the Rector arrives hot-foot with a sermon at the ready, Philip Gillespie saves us from an ignominious collapse of the Divine Praises, the procession is as long and flowery as ever and the Maronites impress us all with their *canti caratteristici*. *Quanti bravi sono!*

But that's not all: the Pope attended Vespers at S. Anselmo today, assisted by our own Deacon Raiswell. The occasion was the recent quarter-centenary anniversary of the Pontifical Liturgical Institute. Each of S. Anselmo's few hundred students met His Holiness who wondered out loud whether his final blessing was liturgically correct, and then left to consult the experts during supper with the Benedictine community.

*Saturday 7th.* Twelve Sisters of Mercy have been staying at Palazzola this week to celebrate their Golden Jubilee of Religious Profession. Today they come to lunch at the College to show us what *Ad Multos Annos* really means. We toast their future health and happiness.

*Tuesday 10th.* Celebration upon Celebration! It isn't good for revision! Today we share Community Mass and supper with the Class of '61. Michael Cooley, Gerry Creasey, Roger Daly, Brian Dazely, Luke Dumbill, Tony Grimshaw and Harry Parker receive our congratulations and share them with those others who began with them.

*Wednesday 11th.* Today's guests for Community Mass and supper are 17 priests representing the Deaneries of the Diocese of Birmingham. The group is staying at Palazzola for a week of study.

The Lord grants the cry of exiled Englishmen and grants a 3-0 victory over Poland which redeems the sorry performance against Morocco and Portugal. Great Whooping is heard from the Snug. (Great Whooping is two miles from Little Whooping.)

*Friday 13th.* Army Chaplain Tony Ingham gives a talk with slides about the joys of his work. Peak time for Audio-Visuals these days; yesterday the Jubilarians regaled us with shots of 'Roma in the rare ol' days'.

I was interested to note on my post today that an English Postage Stamp Series 'Species at Risk' features the Natterjack Toad; not a problem we experience in this country.

*Sunday 15th.* Your diarist becomes the first of the priests-to-be to dash off on retreat to Taizé. The other seven will pass their week of preparation in Assisi, Monte Fano, and San Felice in Circeo.

**John Kenny**

## COLLEGE NOTES

*Fr. Tim Galligan*, Theology Tutor, Archdiocese of Southwark.

At the end of this academic year I leave the College after four years on the Staff as Theology Tutor, years that have seen quite a lot of change in the College. Important decisions have been made which are now working themselves out, notably the alteration in the position and timing of ministries and ordinations in the seminary course. And in my comparatively short time back in the Venerabile the whole staff has changed and I now find myself its longest serving member.

As well as the usual academic and pastoral sides of my job on the College Staff, I was also asked to oversee the College Library. Having a well-stocked and constantly expanding library is an important indirect way of aiding theological study and reflection. We have considerably increased the budget so as to build up weak or neglected aspects and to keep up with important new titles. Latterly I have also been involved in an attempt to organise more extensive pastoral preparation for those who are getting ready to be ordained deacon or priest.

These years have been very enjoyable. I have received a great deal of support from many students and from all the Staff I have worked with, as well as Fr. Gerald O'Collins, the most recent Dean of the Theology Faculty at the Gregorian. From Rome I am going to St. John's Seminary at Wonersh, where my Archbishop has asked me to teach Dogmatic Theology from September 1986.

**Fr. Tim Galligan**

*John Nelson* arrived in the College on Wednesday, 27th September, 1978, two days before the death of Pope John Paul I. He studied philosophy for two years, theology for three and was ordained Deacon on 12th July, 1983. He then took part in an exchange with Anglican students spending six months at Ridley Hall in Cambridge. The second half of that year was spent in the parish of The English Martyrs, Tilehurst, Reading. John was ordained priest for the Diocese of Portsmouth by Bishop Anthony Emery in the Cathedral of St. John on 21st July, 1984. He returned to the College to study for a Licence in Fundamental Theology and as part of that prepared a tesina entitled 'The Credibility of Christian Belief' which involved a study of 'The Foolishness of God' by John Austin Baker.

**Fr. John Nelson**

*Mervin Smith*, aged 26, entered the College in 1978 for the Archdiocese of Birmingham and was ordained Deacon in July 1983. Before returning to the College to study for his licence he represented the College for a period from September 1983 to February of the following year as an Exchange student with the Anglican Training College, Westcott College. He was ordained priest on the 17th of March 1984 and worked in the parish until returning to Rome to complete a Licence in Moral Theology at the Accademia Alfonsiana with a

tesina entitled 'Building the Cathedral of Peace: The Healing Power of Non-violence in Christian Tradition', in which he has gained a *Summa*. During these final two years as a priest in Rome, Mervin has maintained the College's liturgical links with the Brigettine Nuns as well as involving himself in other groups in the City as a priest.

**Fr. Mervin Smith**

*Anthony Barratt* came to the College in September 1980, having completed a degree in Geography at the University of Hull. During his time here he has held two house jobs, namely Head Librarian and the Delegate dealing with the vagaries of the Rome Vicariate. His pastoral work has been based at St. George's School, preparing children there, after school, for the Sacraments of First Holy Communion and Confirmation, which they receive in the College Church, and also teaching groups of older children. He was ordained Deacon in July 1984 at the Villa and priest in his home parish of Beckenham, Kent, on July 27th 1985. His licence in Dogmatic Theology was completed this year with a tesina entitled, 'The Ecclesiological Nature of the Sacrament of Orders: The Question of Validity'.

**Fr. Anthony Barratt**

Though an ardent fan of Romanita (he ressurected the Castelli walk), *Ian Farrell* helped drive a nail into its coffin when after an evening at a 'pub' on the Via Nazionale he bought and ate a Chinese take away. He was full time Guest Master for a year and part time for a further year owing to the untimely departure of a fellow student. Banker for a year owing to the departure of yet another student, he is now the sole surviving member of his year and at the time of writing the longest continuous resident amongst the present staff and students. He was also Greg. Delegate for a year but prefers to forget this and needs constant reminding that he was D.S.S. Not a naturally sporty person he did nce have his shorts ripped off during rugby practice at Pam's; they say it was fear as made him run so fast during the next match!

Always a bit of a free thinking liberal, he was once carpeted by the Rector for not wearing 'an open necked shirt, 'V-necked' sweater and slacks, he has developed a marked interest in Roman Vestments, Latin, and cassocks in response to the "New-Conservative" doctrine of Gothic vestments, English, and Jeans. After two years philosophy and three years theology he struggled gamely through a licence in fundamentals and wrote a Tesina on Newman's terminology in the Grammar, which left him with a great respect for the author but nonetheless mystified.

Having arrived in the College in '79 straight from school in Manchester he was ordained in '85 at the age of 24 for the Diocese of Salford. He once said on Vatican Radio that he wants to spend the rest of his life as a humble curate. He has spent over a quarter of his life at the V.E.C. and his ambition is to spend at least a quarter elsewhere.

**Fr. Ian Farrell**

Returning to Northampton Diocese this year after completing his STB. is *Christopher Beirne* who entered the College in 1981. Chris, who is 24, hopes to spend a year in a Parish, being ordained Deacon in December 1986, and then

pursue studies in Theology and Education. He recently completed three years of looking after students' various medical needs as Infirmarian, and, once, their entertainment needs as co-writer of the Pantomime.

**Chris Beirne**

*Mark John Woods*, Diocese of Shrewsbury, 27 years old. I have been at the College for four years, one in Complementary Philosophy and the other in completing my STB in Theology. As from this September I will be at St. Stephen's House, Oxford, for one year as part of an exchange of Students between the Anglican Colleges and ourselves. It is intended, also, that while I am at Oxford I should do some study, possibly some post-graduate work, but this has yet to be finalised.

In July 1987 I will be returning to Palazzola for my Diaconate Ordination with the rest of my year on July 12th. From October 1987 hopefully, I will begin a licence in Liturgy, though as yet (apart from the fact that it will not be in Rome) it is not known where. Then in the summer of 1988 I should be Ordained to the Priesthood in my Parish of St. Peter's, Stalybridge.

Since the November of my first year I have been a College Archivist, and after nearly four years, I finished this May. During my second and third years in Rome I was part of the Prayer/Discussion Group at San Giovanni ai Fiorentini, but, as this collapsed at the beginning of the first semester this year, I, along with some other students started to become involved in the running of the San Lorenzo Youth Centre, near St. Peter's. This has involved, so far, manning the centre for one day a month, welcoming visitors to the centre, providing an English speaking presence and taking part in various youth events in the City. It is also a useful place of contact with the whole plethora of movements both within Italy and in Europe.

I have not managed to see all of Rome or Italy, but as they say, 'Non ci basta una vita'.

**Mark John Woods**

## **The M.C.'s Diary**

So, it is May and the new M.C. is plunged straight into First Communions, Confirmations and Philip Neri. But, wait a minute, the Feast of St. Philip Neri is the 26th May and that is a Sunday, in fact it is Pentecost Sunday and that is the day of the Confirmations, and who is the Bishop? We have not got one, and even in Rome, there are no spare Bishops on Pentecost Sunday. So, on Saturday 25th May, the Schola sang Vespers at the Chiesa Nuova, then we had the Vigil Mass of Pentecost with the rest of the College attending. Meanwhile the new Vicariate Delegate had obtained faculties for Mgr. J. Sullivan to celebrate the Confirmation Mass. We explained to the Oratorians that we were too busy to help them on Sunday (because of the Confirmations) and they did not invite us to the customary festal meal. Mgr. Sullivan explained to the confirmands that he

was "No Bishop", but the momentary disappointment soon gave way to an affectionate appreciation, as he looked the part so well, spoke to the young people in a gentle, fatherly manner and welcomed them with the kiss of peace by stroking their cheeks with his freshly sprouted fine white beard.

Another popular function was displaced in June, this time by something of a political rather than a religious matter, which prevented the customary Mass and Procession at the Little Sisters of the Poor on the Feast of Corpus Christi.

And so, to the Villa, only I was a bit late arriving there due to exams and had to leave things to my faithful assistant to keep an eye on things until I arrived in time to start worrying about the customary ministries and ordinations to be performed by Bishop Restieux.

For the rest of 1985, there was little of any consequence upon which I wish to comment. There was the usual "40 hours" solemn exposition at San Lorenzo in October, a Requiem Mass for Mgr. Stewart in November, Martyr's Day, Christmas and St. Thomas.

However, the end of 'Gita week' brings further excitement into the life of the M.C. I returned from England on Sunday 5th January having celebrated Epiphany (according to the recently established 'norms') thinking isn't it great that this Year we are celebrating Epiphany on the same day as the Italians, who always celebrate it on the Sunday between the 2nd and 8th of January (according to another set of 'norms'), only to discover that they hadn't. Well, in fact, some had, because they had not realised that the Italians had decided to have a holiday on Monday 6th January after all, and so the Church had decided to celebrate Epiphany in accordance with the General Roman Calendar, even though the Diocesan Ordo indicated that it would be celebrated on the Sunday. But, as term didn't start until January 7th, I breathed a sigh of relief and left people to celebrate whatever they wanted to on the 6th.

I almost forgot the little function for Santa Caterina which I left in the hands of my capable and faithful assistant — where would I be without him?

With Christmas behind us, our thoughts turned to the recently established Celebration of the Dedication of the College Church on the 18th January, which this year included the Admission to Candidacy of Seven Students, including my faithful assistant, by Archbishop Rigali, and the numerous activities which seemed to be associated with Christian Unity Week.

This week is the 'big break' for the Anglican Student who is allowed to lead the Office for the week, and is taken to San Lorenzo as a kind of visual aid for their Mass for Christian Unity, followed by supper with Mgr. Cecchi. This year's student, Crispin Pemberton, persuaded us to attempt Evening Prayer according to the Anglican Rite one evening and, despite a few grumbles at first, I think most people found it an interesting and enjoyable experience.

Other 'Unity Events' including inviting the recently appointed Pastor of St. Paul's within the Walls, the American Episcopalian Church on the Via Nazionale, to preach at Sunday Vespers along with the customary Masses at Santa Maria in Campitelli and at Mater Dei.

Aah, Lent! Season of simple straightforward liturgy (more or less) for five weeks. But, in the 5th week, we had to leap into action with the news of the death



of Fr. Bob Moloney on the 18th March and a very moving Requiem Mass celebrated that evening by the Rector.

Also by this time preparations are underway for Holy Week, but, Holy Week is Holy Week everywhere, only more so at the Venerable.

Before we could get to Holy Week, another little extra was added as on the 22nd March, we blessed the recently installed Statue of Our Lady of Walsingham.

At lunchtime on Easter Sunday, the M.C. tends to think that his job is nearly over, and so, I thought, but, the "final fling" was yet to come, occasioned by another death, this time of Mgr. Frayne. His body was received into the College Church on 8th April, and the Funeral Mass was celebrated on the following morning, by Cardinal Gantin. I had never been involved in anything like it before. There was a couple of Archbishops, a couple of Bishops and over 60 priests concelebrating, including Mgr. Magee, the Papal M.C. Thankfully everyone was well behaved and with the help of the Vice-Rector and my faithful assistant, all went very well.

As I write these notes, the season of First Communions and Confirmations and Philip Neri is about to begin again and I await the news of who is to be my successor.

**Michael D. Selway**

## Schola Notes

The time of the change-over for house jobs in the English College is inevitably a time of fascinating intrigue and intense speculation. Who is going to get which job? But for the new Schola Master, once he has learnt what his job consists of, it can be a time of high blood-pressure. For, only a few days after starting the job, I was faced with four consecutive Sundays involving the Schola at Mass, plus the St. Philip Neri House Function, and three other Schola occasions. It was all rather intimidating, especially as I had not, by then, seen a whole year at the College! However, with a great deal of help from last year's Schola Master, Mike O'Connor, and a lot of good-natured patience from the other members of the Schola, the liturgical celebrations have, right from the start, all been extremely rewarding and enjoyable.

The number one favourite of last year was Thomas Tallis' "If ye love me", which we sang on Trinity Sunday and again at the diaconate Mass at the College Villa. It is amazing that such a simple anthem lasting only three minutes with one repeat, and written in the humble key of C major, can be so beautiful. As last year, a small group from the Schola sang Dufay's "Iesu Nostra Redemptio" on Ascension Sunday, and at Pentecost the whole Schola enjoyed rendering Patrick Coleman's "Beata Nobis Gaudia". The annual House Function for the feast of St. Philip Neri at the Chiesa Nuova coincided with the eve of Pentecost, which caused some liturgical complications. But in the end, a typically Roman compromise was reached, in which the Schola (with one or two members of their religious community) sang the Latin First Vespers of St. Philip, and this was

followed by a Vigil Mass for Pentecost. This has to count as the new Schola Master's most nerve-wracking experience of the year, especially if, like me, his Italian (for negotiations), his Latin (for singing) and his reading of plainchant are not very strong!

The new year brought a huge influx of new men into the Schola in exchange for the few faithful (and valuable) old men who left in the summer. At one point there were as many as 25 members in the Schola. So we started straight away to learn Palestrina's "Ecce nunc benedicite Dominum", which proved very useful for a number of occasions through the year, most notably Martyr's Day and St. Thomas' Day. Another favourite which we have used more than once has been "Cantate Domino" by Leo Hassler, which I certainly enjoy conducting, but which I fear is becoming rather over-worked for the listeners in the rest of the College (not to mention the Schola members themselves).

When Christmas struck, we were ready with two rather different pieces from normal. Benjamin Britten's "Ceremony of Carols", although written for female voices and harp, can sound extremely effective for men's voices and quiet organ. Admittedly the carol we sang from this, which was called "There is no Rose", was not everyone's "cup of tea", but I think most enjoyed it and it was certainly in keeping with the sense of awe and wonder at Midnight Mass. By contrast, the other carol was the rowdy "Gaudete", which we sang at the Christmas Morning Mass, and again to the nuns at lunch-time by way of a token thank-you for the delicious Christmas lunch.

Finally, the height of the liturgical year, Holy Week, found the Schola very busy indeed. We sang a setting of the hymn for the washing of feet on Maundy Thursday, the crowd's part in Byrd's "Passion" on Good Friday, an anonymous Spanish "Vinea mea electa" at the Holy Saturday Office of Readings, and "Christ rising again" by John Shepherd during the Mass of Easter Night. Then the following morning the Schola's annual moment of glory took place: singing at the Papal Mass in St. Peter's Square. We sang alongside the Sistine Chapel Choir and the German College Choir, holding our heads up high as we "let rip" the previous night's "Christ rising again" to start the liturgy, and also Charpentier's "Laudate Dominum", which by now we knew very well indeed, having used it on several occasions previously.

So ended another year in the life of the Schola.

**Philip LeBas**

## Library Notes

The main task of the Librarians over the last year has been cataloguing the large gift of books known as the 'Foley Collection'. It is hoped that Bishop Foley's generous gift will be soon ready to be used to the full. The Library has received a considerable number of other books from former students, current students and friends such as Mgr. Sullivan. We have also been bequeathed books by the late Philosophy Tutor, Fr. Bob Maloney S.J., Mgr. Frank Frayne and Mgr. Dick Stewart. Together with the many new books which are bought each year this means that the Library stock is growing rapidly.

It is fitting that as a new team of Librarians take over thanks be extended to the retiring team headed by Charles Briggs who was Senior Librarian for two years. A special mention must also be made of Fr. Tim Galligan who as member of staff with responsibility for Library affairs has devoted much time and effort to the needs of the Library, especially with regard to increasing the Library budget. The current health of the Library owes much to his contribution.

**Gary Lysaght**  
**Senior Librarian**

## Forum Notes

An advantage of being in Rome is the constant contact offered here with people whose interests and experiences differ from one's own. This is obviously true with regard to the visitors to this city, many of whom pass through the College, but it also holds good of the College members themselves. Forum aims to provide an opportunity for such experiences to be shared in an unofficial, informal gathering, and in a way that is always informative and usually entertaining. Over the course of this academic year six talks have been given under aegis of Forum. Ranging from the highly topical to the finer details of Anglo-Saxon etymology, these talks have been followed with interest, enjoyment and — at times — bemusement by the College community.

Those talks given by members of the house reflected the speakers' own interests. The spiritual director shared his experiences of climbing in the Alps, illustrating his talk with many slides. We thus became acquainted not only with the equipment used on such climbs, but also with the wild flowers which grow in abundance on the mountains. Peter Newby and Charis Pattichi also used slides in their presentation, but their subject-matter was rather different: they explored basic architectural principles through a discussion of several important Roman buildings. This talk was followed-up by a Roman architectural 'walkabout' led by Peter and Charis on the following Thursday. The third talk given by a College member was also illustrated — this time, however, by Bill Swabey's drawings; the sneaking suspicion remains that at least some of them were caricatures. Timothy Swinglehurst used these drawings to demonstrate that the Fairy Story is a precise literary form, explaining its true meaning and dismissing contemporary attempts at demythologization.

Just as wide-ranging were the talks given by outside speakers. To those of us who had studied Latin with Fr. Reginald Foster, his analysis of the *Te Deum* brought back memories of his quick-fire questioning as we watched his current students move the hymn into the passive and future, or express its contents through rather more Ciceronian grammatical constructions. A week after this talk the extraordinary Synod drew to a close, and Cardinal Hume kindly agreed to share his own thoughts on its development and outcome. After all the conflicting reports which had reached us through the Press — both before and during the Synod — it was refreshing and reassuring to hear the Cardinal's 'inside' view of the proceedings, expressed in a spirit of great hope for the future. The final Forum of the year was given by Prof. Owen Chadwick, who was in Rome to give a short lecture course at the Greg. His talk on the relations between the

Vatican and the Fascist state was delivered with considerable academic authority, but in a manner which was far from dry; all agreed that they could have listened to him speak for at least another hour.

Sincere thanks are offered, then, to those who gave presentations at Forum this year, and to those who attended the meetings. Warning is hereby given that people will be prodded into offering equally wide-ranging and entertaining topics next year.

Peter McGrail

## Statue of Our Lady of Walsingham



*The statue of Our Lady of Walsingham.*

On the Feast of the Annunciation, 1986, the statue of Our Lady of Walsingham, in the College Church, was blessed by the Vice-Rector.

The question of a suitable focus for devotion to Our Lady was first raised in 1983, and as a result of the wishes of the students and the agreement of the Rector, Our Lady of Walsingham was chosen as the most appropriate subject. It was felt that if the College wanted to enshrine further the welcome it gives to English pilgrims visiting Rome, a statue of Our Lady of Walsingham was in many ways the most suitable means of achieving this. Along with Jerusalem, Rome and Compostella, Walsingham was one of the most important places of medieval pilgrimage, and now, for the first time, Walsingham has come to Rome in a very real way.

Walsingham has once again become a great centre of pilgrimage, and today the other denominational shrines at Walsingham add further weight to the common Christian devotion to Our Lady. We hope that the presence of Walsingham in Rome will not only be comforting to English pilgrims, but will also bear further witness to our common heritage.

Mr. Anton Wagner carved the statue in English limewood, and has copied both in size and form the statue in the Slipper Chapel. Mrs. Corinne Bennett who was responsible for the reordering of the Church designed the plinth on which the statue stands. She has skillfully built in the various forms in the Church into the plinth, and has provided a very pleasing base for what is a very beautiful and fine statue.

The money raised to pay for the project has been the responsibility of the student body, and we are very grateful for all the very generous contributions we have received. We hope that those who have not seen the statue will feel more than warmly invited to do so in the future when they come to visit the College in Rome.

**Anthony Barratt and Alexander Sherbrooke**

## **The Lenten Plays — March 1986**

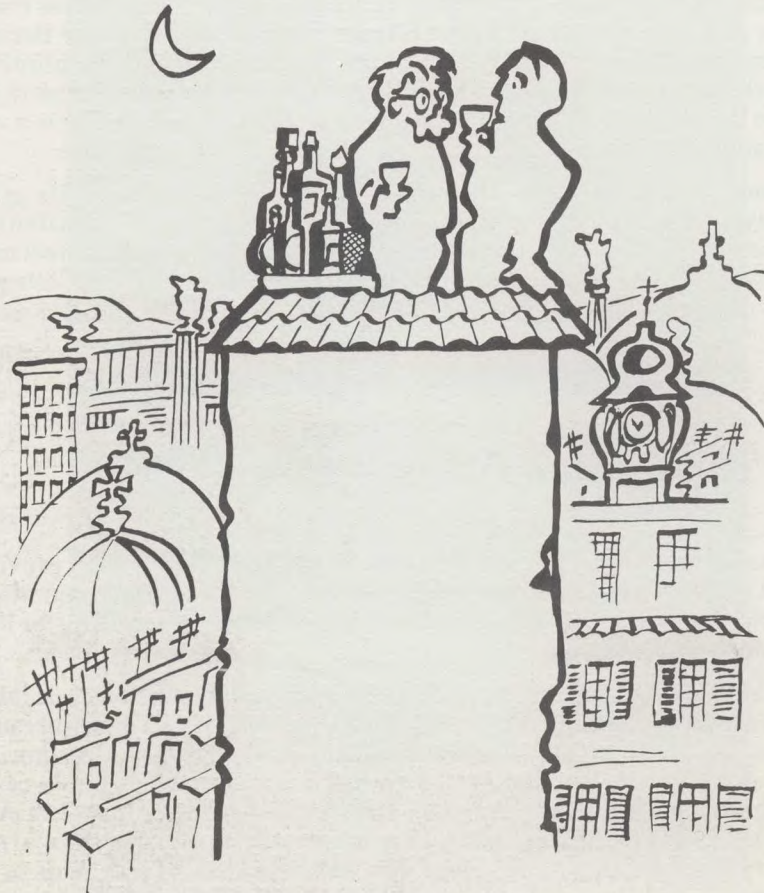
Tom Stoppard's word-play and Terrence Rattigan's comedy skill provided this year's College plays to enliven the tunnel months of February and March when the cold weather and deeply serious Lenten period are the setting for light hearted comedies.

"After Magritte" is an exercise in mistakes and gathers pace to a resolution on the final scene. Michael O'Connor and Mark Fitzsimons are a dancing couple trying to get to a North London dancearama but hindered by Jim Creegan, the tuba playing mother-in-law and her need to practice. Further trouble comes from the over-zealous P.C., Patrick Broun and over-imaginative Inspector Alan Sheridan who is convinced that the hapless couple are involved both in armed robbery and illegal surgery on the same day. Skilful word use only adds to the confusion and a bewildered audience is only finally able to comprehend the plot at the very end. The cast coped nobly with an awkward text.

"French Without Tears" involves the struggle of M. Maingot to teach a crop of hopeful career diplomats. Romance is mixed with learning a foreign language. The potent distraction of Shaun Middleton's Diana is eventually too much for the masterfully self-possessed Alan of Peter McGrail. John Kenny's Kit takes the whole play to succumb to the demure Jacqueline of Nick Kern. Russell Wright's Commander Bill Rogers dominates while he is on stage although Bill Swabey, James Manock and Michael Booth are never far from the audience's attention. Tim Swinglehurst made the best of a cameo role as the French maid.

The dramatic skill of portraying women, drunks and amorous men charmed the audience, despite the lack of experience. The stage management of David Blower, Tom Whelan, Luiz Ruscillo, Damien McGrath and Bob McCulloch ensured no interruption to the audience's enjoyment. Dominic Byrne and Anthony Barratt's make up was convincing and Michael McCoy's team coped with the need for refreshments.

**Simon Peat, Director**



*"I don't know why, but it all still seems like a dream. . . ."*

## Football Report 1985-86

This was a season which started well and finished well but, in the middle, we lost our way somewhat and failed to 'deliver the goods'. It may be a cliché to say, "The lads did well" but it well describes our first match in which we beat the Scots College for the first time in 14 years. It was a hard earned victory by 5 goals to 3 and I think it fair to say that we 'covered every blade of grass'. The Archives should note that our scorers were Mike Raiswell (2), Ant Towey (2) and John Cahill.

After this promising start we rarely lived up to what was now expected of us. While obtaining victories over the Beda and French Colleges we disappointingly went down to a team of extremely skilful and very fast Ethiopians despite having led for most of the game. Later in the season we lost two well fought games against the Irish College although we had played some of our best football — few will forget the Grady-Ruscillo left wing combination in the latter match nor the 'never say die' attitude of the whole team in the first — we lost both by the odd goal.

It was then, with mixed expectations, that we went to the traditional end of season sevens competition. By the end of it we had done enough to suggest that we were still a force to be reckoned with! We could compare ourselves with England in the last World Cup in Spain (well we were the only English team competing in a European competition this year. Weren't we?). Like them we did not lose a game, drawing with the Brazilian and Scots Colleges, but we failed to qualify through not taking enough of our chances.

I would especially like to thank Crispin Pemberton, our Anglican-Exchange



*The Football team.*

student, who most enthusiastically kept goal for us. We also asked God's blessing on John Finnie who bloomed on the football pitch against the Beda just before deciding to leave the College.

Finally the statistics: Mike Raisewell not only survived a full season but was also top scorer with seven goals. The players were: C. Pemberton, J. Cregan, B. Colangelo, T. Whelan, D. Blower, K. Grady, A. Towey, L. Ruscillo, J. Cahill, S. Peat, S. O'Connor, M. Raiswell, B. Whelan, J. Finnie, M. Fitz-Simons, L. Kelly, P. Harvey, P. Newby, M. Selway.

Results: Played 8; Won 4, Lost 4; Goals: For 25, Against 27.

**David Blower**

## **Rugby Report 1986**

Blood, broken bones, and defeat could be elements of a lost cause or worse, a lost rugby match. Happily not so at the end of our first game for two years, against the French College on the 15th May. We played at the North American College after a number of successful training sessions at the Villa Doria Pamphili.

The match started at 10.30, under a blazing sun, with Geoff Hilton from the Beda as referee. Tension built up in the first twenty minutes with the pack winning most of the scrums and mauls and Ian Farrell 'scoring' but finding that he had dived out of touch. Simon O'Connor also came close to scoring before the deadlock was broken by Ant Towey breaking through on the left wing before touching down behind the posts.

Just before half time Benito Colangelo battled across the line to bring the score to 10-nil at the break.

The French rallied in the second half but admirable efforts by our pack prevented their success and held the ground until we could again carry the attack into the French half. A move close to the French line, involving quick, short passing among the forwards, produced the opportunity for Simon O'Connor to add four points to our score. Another came when one player, resisting a heavy tackle, laid the ball on for Benito to score.

Finally full back Chris Beirne made an energetic run and scored our fifth try making the result 26 points to nil in our favour. The whole match had been played in a very friendly atmosphere. (It had to be, we were entertaining the French to lunch.) The only injury sustained was a pulled hamstring causing Mike Raiswell to leave the pitch early in the first half leaving us with only fourteen for most of the game. Though enjoyable, our victory had been achieved by tremendous effort against an opposition quite *'formidable'*.

The team was; Forwards: Nick Kern, Raglan Hay-Will, Damien McGrath; Tom Whelan, Mike Selway; Simon Peat, Stephen Langridge; Peter Harvey. Backs: Luiz Ruscillo, Mike Raiswell, Simon O'Connor, Benito Colangelo, Ian Farrell, Anthony Towey, Chris Beirne.

**Benito Colangelo**