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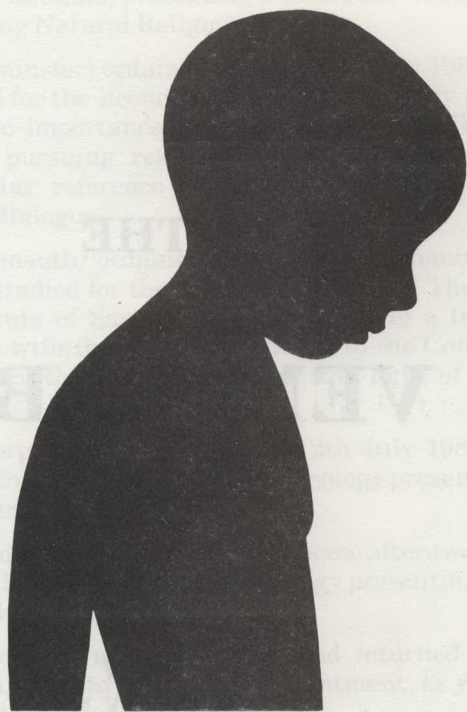
**VENERABLE**

1987  
Vol. XXIX No. 1

Verzuzelan Interlude  
Romanesques  
The Castell  
Those who came to gray  
A poem  
St. John's  
Old Roman  
Palazzo  
Obituaries  
Bishop Agnellus Andrew  
College Notes

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## THE VENERABLE 1987

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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 secretary. For both the address is:

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## Editorial

*George Orwell once wrote 'tongue-in-cheek' that the best school magazine would never produce more than one issue as the first is always greeted with enthusiasm and profit while the second is received in silence and deficit. Happily I can report that after many issues the Venerable is now making a small profit. Through the help of our advertisers; our Typesetters, Mr. and Mrs. D. Barratt, and our Printers, Mr. and Mrs. D. Ruscillo the magazine has a secure future much to the relief of the College Accountant. Both James Manock and myself would like to thank them all for working so hard to give us such a foundation. We must apologise though for last year's issue which as some College wit described as the 'Chernobyl edition' because the pages suffered from 'fall-out'. It can be safely said though that the poor binding of last year's issue is not a permanent feature and in future the magazine will be properly bound.*

*One of the pleasures for me as a former architectural student studying in Rome has been to increase my first-hand experience of Italian art and architecture. Here in the city of Rome there has been a continuous history of Christianity expressed in artistic and architectural form. Each epoch has an identifiable artistic and theological style. The Christian revelation has been interpreted throughout the ages in subtly different ways. I wonder sometimes whether something of the Gospel has been lost in the process. An interesting example of this is the baroque church of S. Lorenzo in Miranda which has been inserted into the Temple of Antonio and Faustina in the Forum. Is this I wonder the 'inculturalisation' that modern theologians are so fond to speak? Rome abounds with these different artistic forms of inculturalisation and some sites such as S. Clemente can boast of three different epochs, the Roman Empire, the Byzantine Empire and the Counter Reformation all under one roof.*

*What can this architectural digression teach us? Perhaps it might show us that even here in the city of Rome there has always been a positive attempt to adapt and develop the culture of the time for the service of the Gospel. In the realms of art and architecture the connection between the faith and its artistic expression is fundamentally a passive one. This is not true though of the martyrs written about in this issue. Here the reaction between faith and culture has been forceful and sympathetic but a forcefulness which in the end led to death. In reading these biographies a certain sense of 'catholic' patriotism is evident. This spirit lives on today but, quite rightly in a different form. The martyrs managed to solve the perennial problem of reconciling devotion to truth, even up to death, and respect for their culture of the day. This ability to reconcile the two forces of faith and culture in the pursuit of truth is needed more than ever especially in a world which seems to me far removed from that of the sixties and the first interpretations of the Vatican Council.*

**Peter Newby**



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*On the left Suor Angelia*



*and on the right Canon Parker.*

## **Suor Angelia and Canon Harry Parker**

On our return to the College last October we discovered that Suor Adelma had left us to become the new Rev. Mother of the *Casa di Riposo* for elderly sisters in Rocca di Papa. In her place the Mother General had given us Suor Angelia, who has had a long and distinguished 'career' with the Elizabettini. After her profession in 1954 Suor Angelia spent six years working in a school just off the Piazza di Spagna before returning to her native town of Padua in 1960. Here she worked in a '*Casa Opera Providenza*' till 1967 before moving to a Retreat House in nearby Treviso where she spent two years. This was followed by three further years in a school in Porsenone before a two year sojourn in Locarno, Switzerland. Afterwards Suor Angelia spent nine years working with handicapped children in the Abruzzi after which she spent a year in the Provincial House in Rome before joining us in the College. We are very happy to have her here, and already her sewing and cooking talents have been well appreciated, especially by those of us who worked on the play.

Before we left the Villa last July, the Rector announced that there would be a new member of staff, Canon Harry Parker who would be co-ordinating the pastoral aspects of the College's programme. Most of us had already met Harry earlier that year when his year came out to Rome for their Silver Jubilee. Canon Parker has had an immense amount of teaching experience both before and

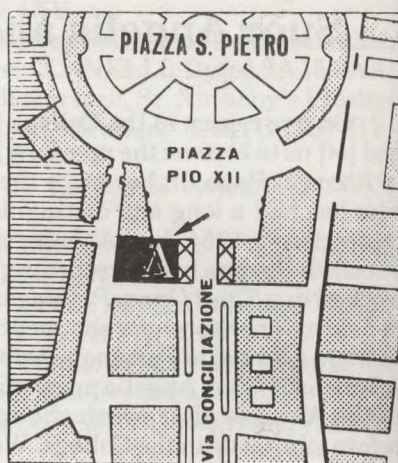


after Ordination. As a lay student Harry took a degree and teaching diploma at Leeds University before spending six years teaching at an Anglican Boarding School, St. Bees in Cumberland, and at a Mixed R.C. Primary School in St. Walburga's, Shipley. After his seven years in the College Harry returned to spend a year as a Curate to Leeds Cathedral before spending five years teaching in Bradford. Afterwards he returned to the Cathedral for a further five years before becoming Parish Priest for a city centre Parish; St. Mary's in Bradford. Here he remained for 13 years. His following appointment was to another St. Mary's, that of Selby. Harry only spent a year there before returning to Rome as Pastoral Director. We are very happy to have an old alumnus here in the College and Harry has made his mark in both the Pastoral and Sermon classes with his down to earth approach to Parish life.

Peter Newby

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# The English College Martyrs

## The Beatification of nine former students of the English College.

This year 85 martyrs, both Priests and laymen, from Britain will be beatified by Pope John Paul II on November 22nd 1987. Out of these *beati* nine are former students of the English College in Rome and this year's issue of the Venerable contains a short biography of each one.

The history of the cause for their Beatification has its origins in Pope Urban VII's (1623-44) request for a list of the English and Welsh Martyrs. The then Vicar-Apostolic of England and Wales, Richard Smith, Bishop of Chalcedon, compiled as much information as possible and published a volume in 1628 subsequently known as 'Chalcedon's Catalogue'. The cause lay dormant till the restoration of the English and Welsh hierarchy but in 1874 the 'Ordinary Process' was initiated by the Archdiocese of Westminster for the beatification of 353 Martyrs. One of the problems facing the Promoter was the lack of knowledge and public veneration. However, at the same time, interest was being focused on the series of wall paintings, then only known as engravings, that used to adorn the old College Church. In the article below Bishop Foley has examined this matter in detail and related these pictures to the Beatification Process. Consequently on December 29th 1886 Pope Leo XIII beatified 54 of these Martyrs as 'casus exceptus' in the Decree '*Anglia sanctorum insula*'. In the same year the cause of 261 of the 353 martyrs was introduced of whom eight were beatified in 1895. The case of Oliver Plunkett was transferred to the Irish Hierarchy. This left 252 martyrs to be beatified.

In the Apostolic Process of 1923, 234 were finally proposed for Beatification, of whom 134 were beatified by the Decree *Lugendum schisma* being joined by two other Martyrs on December 15th 1929. In 1935, two of the most famous Martyrs, Thomas More and John Fisher were canonised and in 1970 Pope Paul VI canonised 40 more, 11 of whom had been beatified in 1886 and 29 beatified in 1929.

This left after 1929 a hundred Martyrs to be considered alongside a further 16 who had been promoted under different processes. It is out of these 116 that 84 are to be finally beatified along with George Douglas, a Scottish Martyr on November 22nd 1987.

The details of the Cause may be found in the five volume work entitled '*Cause of the Beatification and Canonization of the Venerable Servants of God George Haydock, priest and companions put to death in England, Wales and Scotland in defence of the Catholic Faith (1584-1679)*'; published by the Sacred Congregation for Causes of Saints. 1981. The Catholic Truth Society has also produced a pamphlet written by James Walsh, S.J. entitled, '*The Martyrs of England and Wales 1535-1680*'. (Ref No H469. Price £1.25.)



# The College and the Martyrs' Cause

The Editor has asked me to illustrate the connection between the College and the Cause of the martyrs. I would like to do this by reference to the pictures of Nicolò Circignani, called after his birthplace *Il Pomerancio*, for these paintings and the book of engravings by Cavallieri were the decisive factor in the first beatifications of 1886.

Various suggestions have been given for the existence of the paintings. It has been said that they were the result of the enthusiasm engendered by the Holy Year of 1575, or by the discovery of the supposed tomb of St. Lawrence in the cemetery of Ciriaca when the Via Tiburtina was being widened a little later. The origin of the paintings was, however, due to other causes.

The newly-formed Society of Jesus had been discussing and experimenting with new didactic methods and in particular with what we should call 'visual aids'. In its General Congregation of 1558 new rulings had been set out for the decoration of their churches and residences, and also for the illustrating of texts for novices and students. With regard to churches and chapels, it was recommended that instead of the aesthetic wall paintings of the past there should be painted sets or series of pictures depicting sequences of episodes and annotated with texts from Scripture and elsewhere of an explanatory kind. These 'lettered *testimoni*' were to be in latin and Italian. Michele Lauretano, later Rector of the German College, brought out an influential *Discorso intorno alle immagini* and when he died it was written of him: "*Fù il primo . . . che cominciasse a far*

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*dipingere nelle chiese li Martirii . . . con le sue note che dichiarono le persone e le qualità dei tormenti, come si vede in S.to Stefano Rotondo; e dopo fu seguitato da molti altri”<sup>1</sup>*

With regard to books of study, the Spanish Rector of the Collegio Romano, Jerome Nadal (1564-7), printed illustrated texts of gospel narratives with captions and he and other professors of the time encouraged students to illustrate their note and text books themselves<sup>2</sup>. Those of us who used in former days to make drawings of ‘adversaries to these’ and other characters did not know how closely we were complying with recommendations of professors long ago. Some writers have seen in these new methods the influence of the *Spiritual Exercises* and the concept of ‘composition of place’. The Council of Trent, at a time when it was much influenced by the new Jesuit theologians, gave approval in its decrees of 1563 to didactic wall paintings in churches providing that they had ‘clarity, truthfulness and usefulness’.<sup>3</sup>

The first church erected by the Jesuits in Rome was the Annuntziata (or Annuntiatella). It was on the site given for the Collegio Romano and was destined for the chapel of the College<sup>4</sup>. It was built entirely by the labour of the fathers and brothers and here for the first time they were able to put into effect their ideas. The Annuntziata was opened in 1567 and remained the College chapel until the 1620s when S. Ignazio was built. Its entrance was in what is now Via di S. Ignazio roughly beneath the arch which joins S. Ignazio to the Biblioteca Casanatense. This small church was that in which the first sodalists of the Prima Primaria (including S. Stanislaus Kostka, S. Luigi Gonzaga, S. Giovanni Berchmans and some of our own martyrs) had gathered for meetings and prayer. It was, therefore, dear to the Society, and when the great church of S. Ignazio was being built, an effort was made to preserve what could be saved of the old Annuntziata. The left aisle had to go to make way for the new church, but part of the nave was saved and some of the apse incorporated into the new building, while most of the right aisle was preserved.

It is still possible with some difficulty to visit these parts of the old chapel. Anyone wishing to see the remaining part of the nave and apse should make his way through a door to the right of the sanctuary of S. Ignazio, where he will find himself in the ‘cereria’ or ‘gärdaroba’ used by the sacristan laybrothers. These brothers discourage entrance, but if one can prove devotion to the early saints of the Society and interest in the Prima Primaria he will be permitted to peep into this part of the old Annuntziata. To gain admittance to the right aisle is more difficult. Access is through the great doorway in the Piazza del Collegio Romano where a number of officials are on guard in what is now a large Secondary School. However, it is possible to persuade them to escort you through the left colonnade where, at the top, a small opening gives access into the right aisle of the old chapel. There are now no traces remaining of the frescoes with which Federico Zucchari covered the walls; there are, however, in the sacristy of S. Ignazio examples of his work and that of others who assisted him. Apart from the recreation room of the noviciate at Sant’Andrea, which is known to have been covered by very early picture-paintings, these frescoes were the first didactic paintings on which the Jesuits embarked.<sup>5</sup>

After this the Fathers began to look round for an artist who would make his own their ideas and embody them on the walls of their college chapels and churches. It may seem strange that they should have wished to concentrate on



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these chapels rather than on their great church of the Gesù. Writers seem to agree that in the latter part of the sixteenth century there were few really good artists to decorate the great new churches of the newly-founded orders such as the Chiesa Nuova (Oratorians), S. Andrea della Valle (Theatines) and the Gesù (Jesuits). It was not for that reason, however, that the Society of Jesus made its priority the decorating with 'annotated pictures' the chapels of their colleges. Their main concern was for the training of their students and novices for the dangerous missions ahead. They wanted to place before them not works of art but brutally realistic pictures of dangers to be encountered and even torments to be endured.<sup>6</sup>

When looking for the artist they required, their attention was directed to Circignani (not to be confused with his son Antonio and Cristoforo Roncalli, also called *'Il Pomerancio'*). This artist had worked briefly in Rome in 1564/5 and had been noticed by Vasari in his *Lives* of 1568 as a *'pittore giovane'* who had done good work in the Duomo of Orvieto. He had been invited back to Rome to do important work for Pope Gregory XIII being given charge of the third *piano* of that Pope's loggias. He was persuaded to work for the Society and assigned by the fathers to begin at Sant'Apollinare.

The church of S. Apollinare had been given by Pope Julius III to St Ignatius. Later it was made over to the German College which the saint began to set up and give Constitutions, though it was not officially founded until 1573. The Germanicum was to possess S. Apollinare as its home for more than two hundred years. In 1581 its Rector was Fr Lauretani (mentioned above) and he set Circignani to paint a cycle of thirteen *quadri* in the tribune of the church depicting the life and death of the patron saint. He did this in the 'manieristic idiom' required, which he made his own. Appropriate texts and captions or 'lettered annotations' were provided by the Fathers and not only the tribune but other parts of the church also came to be covered in the same manner. The old church of Sant'Apollinare was demolished in the time of Benedict XIV (1740-58) and so those old paintings have been lost.<sup>7</sup> The German College still possesses books of receipts for payments of these pictures and the diary of Fr Lauretano referring to them. A book of etchings or engravings of these pictures was brought out by J. B. Cavallieri entitled *Beati Apollinaris martyris . . . Nicolao Circiniano depictae visuntur, Romae, 1586.*<sup>8</sup>

After he had finished his work at S. Apollinare, Circignani was set to work by the Jesuits at Santo Stefano Rotondo. This had come into their possession in this way. Pope Gregory XIII in 1579 had set up a Hungarian College and presented it with the church and annexed buildings of S. Stefano. The new college, however, did not prosper; it never attracted more than four students.<sup>9</sup> The Pope decided to amalgamate it with the German College and it became, what it has remained ever since, the German-Hungarian College. The staff and students do not seem ever to have resided there. They used it rather as a day centre (as the English College used La Magliana and the vineyard at the foot of the Palatine near S. Gregorio). The Germans found S. Stefano in a ruinous condition but were able to install Circignani there in 1582. He was given the commission to depict as graphically as he could the sufferings of the ancient martyrs of the late Roman Empire. He was to do this in thirty-one pictures in the *'ambulacro'* beginning as always with the Crucifixion and its single text. This was a vast enterprise covering a hundred and thirty-seven episodes with a multitude of figures and examples of martyrdom.<sup>10</sup>



The artist devoted five months to this 'pictorial martyrology', leaving the landscapes and background to Matteo da Siena and others, who also filled in the explanatory captions and texts. The painter Tempesta also did much other work in S. Stefano. Mancini wrote of Pomerancio and his work here: "*Fu huomo di grande invenzione e prestezza come si vede in S. Stefano Rotondo, che dicono che tutte quelle pitture fece in un estate facendone un quadro il giorno.*"<sup>11</sup> These paintings at S. Stefano were not intended to be artistic and they will strike the modern viewer as insensitive in the extreme, almost exaggerating the cruelty of the executioners. What had been demanded of him was that they should move not to admiration but emulation. Contemporaries approved of them. We read of Pope Sixtus V "*fu visto nell' ammirare quei spettacoli lacrimare*"<sup>12</sup>. We also are told: "*Circa l'istesso tempo il Cardinale Farnese andò a vedere S. Stefano e vidde tutte le pitture e ne restò molto contento.*"<sup>13</sup> The artist had completed his work at S. Stefano by the end of September, 1582. A book of engravings of the pictures was produced, a copy of which is in the College archives. It must have been presented to Cardinal Allen having on it the dedication of the author (Julius Rosciush): "*Ad Alanum virum religio (sissimum) doctissim Cardinalem creatum vii sectil MDXXCVII*"<sup>14</sup>.

Having finished his work at S. Stefano, Circignani was next employed by the Jesuits at the English College in 1583. He was commissioned to do a similar set of paintings of martyrdoms to those at S. Apollinare and S. Stefano except that they were to depict ancient and modern martyrdoms in England and Wales. The Rector at the time was Fr A. Agazzari, SJ, and he wrote a long letter about this project and others concerning the College to Fr General on October 13, 1583. A great part of the letter is taken up with an account of George Gilbert the young Englishman who made himself responsible for defraying the cost. Here is a part



*An example of the Cavallieri engravings showing several English martyrdoms.*



of the letter:

“Very Rev. Father in Christ,

. . . among the saints (Gilbert) showed a great veneration for the martyrs. . . . The holy youth took great pains to learn the names of all the English martyrs of former and modern times, and caused their acts to be represented in paintings with which he adorned the whole church of the College placing also the holy confessors alternatively with the martyrs over the capitals of the columns. This cost him seven hundred scudi, having collected for this purpose contributions from several of his English friends. He used to say that his object was not only to honour these glorious martyrs and to manifest before the world the glory and splendour of the Church in England but that the students of the college, beholding the example of their predecessors might stimulate themselves to follow it. . . .

Alfonso Agazzari.”

Rome, English College,  
October 14, 1583<sup>15</sup>

The actual date of the paintings was indeed that year of 1583 and not, as sometimes stated, earlier or later. The *Annual Letters* of the English College, 1583, report that “the College is now beautifully decorated”.

George Gilbert was born of a Suffolk calvinist family of high fortune and position which he inherited when young. While travelling on the Continent with royal license he was received into the Church by Fr Robert Parsons, SJ, in 1579. On his return to England he was a co-founder of what was called ‘The Young Mens Catholic Association’. This was composed of young nobles and gentlemen of property who “. . . pledged to content themselves with the bare necessities of their state and to bestow the rest for the good of the Catholic cause”. This Association was solemnly blessed by Pope Gregory XIII in April, 1580. Its activities soon were known and being monitored by the authorities, and Gilbert was advised to return to the Continent. He stayed a short while with Allen at Douai, who later described him as ‘*summus patrum presbyterorum patronus*’. Proceeding to Rome, he entered the English College but whether with a view to the priesthood or in some other capacity is not clear. He did not take the College oath. The Pope frequently used him and he was asked to go on a papal mission to France when he died in the College, being admitted to the Society of Jesus on his deathbed in 1583.<sup>16</sup>

Gilbert left the choice and supervision of the Pomerancio paintings in the College chapel to Fr William Good, SJ, the spiritual director; he was a Marian priest who became a Jesuit in 1577 and was now too old to be sent to England. The College series of paintings is comparable to that at S. Stefano. It contained thirty-nine *quadri*, having the same kind of captions, texts and explanatory notes as the artist’s earlier series at S. Apollinare and S. Stefano. The subjects ranged from the sending of St Joseph of Arimathea to England to the martyrdoms of SS Alban, Boniface and Thomas of Canterbury. The Reformation martyrs commence with the Carthusians and proceed to other religious, priests and laypeople, who had suffered up to 1583; these included the three *alumni* of the College recently martyred. The pictures, as can be seen from the present copies, follow the now accustomed ‘manneristic realism’ inspired by the Jesuit teaching ideas of the times.



This series in the College chapel was the last painted by Pomerancio of its kind for the Jesuit Fathers. He continued to work for them with single projects but did not again for them depict a *series* of martyr or other episodes. The years 1584/5 find him painting a series at S. Giovanni dei Fiorentini (the church of which St Philip Neri had been rector until 1575). The series of pictures he painted there were much more delicate; they were *Storielli della vita di S. Francesco*. He soon began working in a number of Rome's churches such as S. Maria di Loreto, S. Pudentiana, SS Giovanni e Paolo, Santa Croce and the Gesù, where he worked in the first two chapels on the left. The last church he worked in, before he left Rome in 1589 for Città della Pieve, was S. Lorenzo in Damaso.<sup>17</sup>

Towards the end of the 1590s the Jesuits were presented by the Pope with the church of San Vitale. It is difficult to realise today that this church in fact is quite near S. Andrea al Quirinale where they had the Noviciate. It was possible to walk entirely through vineyards and orchards from one to the other and San Vitale was described at that time to be '*in piena campagna*'. It was, therefore, an ideal arrangement to unite the two churches together for the use of the novices<sup>18</sup>. The Jesuits proceeded to decorate San Vitale with a series of martyr paintings like those they had previously commissioned from Pomerancio. They now used the services of an artist called Fiammeri who entered the Society as a laybrother. Fr General Aquaviva himself supervised this series of paintings which may still be seen at San Vitale. His letters are said to show his interest and that he wanted something for his novices similar to the series previously done but less harsh and insensitive<sup>19</sup>. These pictures at San Vitale (the church allocated to St John Fisher as his titular) make an interesting study. They, too, have martyrdom as their central theme, but it is only by looking at them closely and studying the captions and texts that this becomes apparent. At first glance one is struck by the idyllic pastoral scenes so delicately depicted that some of them have been mistakenly attributed to Poussin. The martyrs are introduced unobtrusively, unlike those in the Pomerancio paintings.<sup>20</sup>

The last decade of Circignani's life was spent at Città della Pieve, where he had acquired property. He was made a *cittadino onorario della cittadinanza umbra*. In 1594 he was invited back to Rome to address the Accademia di San. Luca to which he had been elected in 1581. He must have died by 1599 for in that year his 'vedova Teodora' is found administering his property.<sup>21</sup> Little can be gleaned of his character but the following description was given of him: "... *vestiva con semplicità toscana . . . nel parlare pareva essere semplice e certo non colto . . . però era arguto e sapeva il fatto suo.*"<sup>22</sup>

What of Circignani's merit as an artist? He has been mocked and vilified for his series of martyr paintings. Augustus Hare spoke of him at S. Stefano as 'contemptible and brutalising' and calls him that 'pretentious dauber'. This is less than just and is to ignore his brief for them, and the other work that he did. His Jesuit patrons had given him a particular commission and expected of him that 'clarity, truth, and usefulness' called for in the tridentine decrees. Much of his other work is quite fine and even tender in its delicacy. Some of it, like his paintings in the Torre dei Venti in the Vatican, has been even extravagantly praised.<sup>23</sup> Like other artists he had to be a painter of '*due pennelli*' in accordance with the brief given to him. Fr Lauretano, who may be said to have been the



creator of that peculiar style of painting, applauded Circignani's work for him calling him *'il maestro del genere'* though admitting that some of what he produced was *'mediocrement buono'*. It was his merit to make his own that *'stilo controriformistico di immediata ispirazione gesuitica'* and to have that style named after him and copied until the middle of the eighteenth century. What, however, was most important for us was that he carried out faithfully in the College chapel the commission entrusted to him by Gilbert and Frs Agazzari and Good, SJ, thus enabling the martyrs' Cause to reach its first fulfilment in 1886.

There had been previous attempts made to beatify the martyrs. In the archives of Propaganda Fide there is the list of martyrs compiled and sent by Bishop Richard Smith in 1628 and called after him the *'Chalcedon Catalogue'*.<sup>24</sup> It was hoped that this would swiftly bring about honours being paid liturgically to our martyrs. It was indeed followed in 1643 by a decree of Urban VIII authorising the setting up of an *Ordinary Process* by the Archbishop of Cambrai (assisted by the Bishops of St Omer and Ypres). These attempts failed because of "the calamity of the times".<sup>25</sup> Several attempts were made after the restoration of the Hierarchy to procure a feast of the martyrs. The Holy See insisted each time, when requests were made, that there must be an *Ordinary Process*, which was finally set up in Westminster and was taking its long course when events took a dramatic turn, attention being drawn to the Pomerancio paintings and the book of Cavallieri engravings. What transpired is shown in the following letter sent by Mgr Henry O'Callaghan, the College Rector and acting as joint Vice-Postulator for the Cause to the Secretary of Cardinal Manning:—

"Rome, June 5, 1886

"... please tell the Cardinal with my respectful regards that I have had the consolation of helping on very materially the Cause of the English Martyrs by submitting for more careful examination the book of engravings published at Rome in 1584 representing the paintings in the church. Yesterday I had a long interview with Mgr Caprara (the Promoter) who spoke of the book as *un documento grave* as it was published *cum privilegio Gregorii XIII*. He therefore said that he must reconsider his course and see whether it would not be advisable to propose at once some for beatification."<sup>26</sup>

As he had promised, the Promoter immediately took up the matter, expressing to the Congregation that the book of engravings of Cavallieri afforded proof of ecclesiastical *cultus* accorded by the Pope to fifty-four martyrs. The Congregation at its sitting on December 4, 1886, accepted this, and voted that the martyrs there exhibited were worthy of 'equipollent' or equivalent beatification. The Congregation then passed two resolutions to be sent to the Holy Father, the one that the Cause be officially introduced, and the other that these martyrs should be beatified. The Holy Father accepted these resolutions and on the feast of St Thomas of Canterbury, 29 December, 1886, in the Decree *Anglia Sanctorum Insula*, the cult of the fifty-four martyrs was confirmed, that is they were beatified 'equipollenter'.

The *Decree of Beatification* states:—

1. Pope Gregory XIII granted in honour of these English martyrs several ecclesiastical privileges appertaining to public ecclesiastical worship,



and especially that of using their relics in the consecration of altars where relics of ancient martyrs were not available.

2. The same Pope after he had caused the sufferings of the Christian martyrs of old to be painted in fresco by Nicholas Circignani in the church of St Stephen on the Coelian Hill, permitted also the martyrs of England both of ancient and modern times, and including those who died between 1535 and 1583 under Henry VIII and Elizabeth I, to be likewise represented by the same artist in the chapel of the English College in Rome, along with canonised saints, such as St Thomas of Canterbury. These representations remained, with the knowledge and approbation of the Roman Pontiffs, for two centuries. Although they were destroyed at the end of the eighteenth century, fortunately a book of engravings which preserved the representations in the frescoes had been published by permission of Gregory XIII in 1584, and from this record the names of fifty-four martyrs could be discovered, either from the inscriptions or from other indications." (There then follow the names of the fifty-four martyrs.)<sup>27</sup>

The College, then, through its martyr paintings of Pomerancio and their engravings by Cavallieri, given by George Gilbert and supervised by Frs Agazzari and Good, SJ, was responsible for the evidence needed for the initial beatifications. In later times it was members of the College such as Christopher Grene (the 'archivist' of the Cause) and John Morris (the 'apostle' of the Cause) who kept the impetus going. May the College ever have among its *alumni* those who will continue to foster the Cause of our martyrs and who will take pride in bearing the Roman's proudest title: *cultor martyrum*.

**Bishop Brian Foley**



*A scene from the martyrdom of Ss Ralph Sherwin, Alexander Bryant and Edmund Campion, one of the English College Church frescoes copied for the rebuilding of the church.*



## POSTSCRIPT

After finishing the above I have noticed another set of martyr paintings of N. Circignani of uncertain date but after his series at S. Appolinare, S. Stefano, and the English College. They are described by Baglione as a '*ciclo con diverse storie dei martiri nel choro dietro l'altar maggiore a S. Cecilia distrutto senza che se ne serbasse traccia*' (Cf Mara Nimmo, *op. cit.* and G. Baglione, *Le vite dei Pittori etc.*, Accademia dei Lincei, cura Mariani, Roma, 1935).

## FOOTNOTES:

<sup>1</sup> *Necrologia del P. Michele Lauretano, 16 Agosto, 1610*, in Arch. S.J. Casa Gener., MSS 185, f.25; cited in P. Haskell, *Patrons and Painters*, p.67, London, 1963.

<sup>2</sup> L. H. Monssen, *A Contribution to Jesuit Iconography*, in *The Art Bulletin*, Vol 43, p.133 (Quarterly of the College Art Association of America).

<sup>3</sup> *Ibid.* p.130. Cf also Mara Nimmo, *L'Età perfetta della virilità di Nicolò Circignani dalle Pomerancie (Studi Romani, Luglio-Dicembre, 1984)*, p.202.

<sup>4</sup> E. Rinaldi, *La Fondazione del Collegio Romano*, pp.29-45. Arezzo, 1914. Cf also G. Martinelli, S. Ignazio, p.21 seq., Roma, 1967 (N. 97 of *Le Chiese di Roma Illust.*).

<sup>5</sup> L. H. Monssen, p.131 *ad ped.*

<sup>6</sup> P. Haskell, pp.60-68.

<sup>7</sup> M. Armellini, *Chiese di Roma, 2ª ediz.*, reprinted 1985, pp.345-7.

<sup>8</sup> Mara Nimmo, p.203 *ad ped.* who has studied the receipts paid for Circignani's work in Arch. del Coll<sup>o</sup> Germ<sup>o</sup> citing *Libro Mastro B. 1580-3, c.44 and 91*. Cf too L. H. Monssen, p.131.

<sup>9</sup> Florio Banfi, *La Chiesa di Santo Stefano e Il Monastero etc., Capitolium*, XXVIII, 1953, pp.289-300. Cf also C. Ceschi, *Memorie di S. Stefano Rotondo*, pp.161-9.

<sup>10</sup> *Ibid.*

<sup>11</sup> H. L. Monssen, p.132, where is cited this quotation of Mancini (d.1610) in his *Considerazioni pittura*. Cf also Mara Nimmo, p.201.

<sup>12</sup> Cf Florio Banfi, p.297.

<sup>13</sup> H. L. Monssen, p.132, where is cited the *Diary of P. Michele Lauretano* for Nov. 1582; he was rector of the German Coll. from 1573-1587. Cf too Mara Nimmo, p.202.

<sup>14</sup> This copy is entitled *Triumphus Martyrum in Templo D. Stephani Coeli Montis Expressus*. It is a later edition, the first being *Ecclesiae Militantis Triumphus etc.*, 1583.

<sup>15</sup> H. Foley, SJ, *Records of the English Province of the Society of Jesus*, Vol III, pp.687-8, Manresa, 1878.

<sup>16</sup> *Ibid.* pp.658-704 for full account of Geo. Gilbert. Cf too Bartoli *Della Istoria della Compagnia di Gesu, L'Inghilterra*, for extended account. Also DNB.

<sup>17</sup> Cf N. Circignani, *Dizionario Biogr. degli Italiani*, Vol 25, pp.775-8.

<sup>18</sup> L. Huetter e Vincenzo Golzio, *San Vitale, Le Chiese di Roma Illustr.*, N. 35, pp.17.

<sup>19</sup> F. Haskell, p.67.

<sup>20</sup> *Ibid.*

<sup>21</sup> N. Circignani *Dizionario degli Italiani*, Vol 25, p.778.

<sup>22</sup> Mara Nimmo, p.209.

<sup>23</sup> *Ibid.* p.198, where the Dominican Ignazio Danti is quoted as speaking of some '*ex picturis elegantissimis Nicolai Circignani quibus turricula Ventorum undique exornatur*'.

<sup>24</sup> Arch. Prop. Fide, SOCG, 347, ff.590-615; copy in Westminster Archives.

<sup>25</sup> *Bullarium Romanum*, Torino, 1869, p.246; *Summarium* 11, pp.43-48. A draft of the Brief is in Vat. Arch. Secret. Brev. 918, ff.44r-49v.

<sup>26</sup> J. H. Pollen, SJ, *The Life and Letters of Fr John Morris*, pp.212-3. London, 1896.

<sup>27</sup> The title of the *Book of Engravings* of the Pomerancio paintings in the English College which gave rise to the first beatifications is: *Ecclesiae Anglicanae Trophaea sive Sanctorum Martyrum qui pro Christo mortem in Anglia subierunt etc. per Jo. Bap. de Cavalleriys aeneis typis repraesentantur, Romae, 1584*.



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## Edmund Duke. 1563-1590

Edmund Duke, seventeenth martyr of this Venerable English College, died within two months of having arrived back in England on the Mission. Cut off in its very beginnings his priesthood was not, however, without its influence. Such was the manner in which he and his three companions went to their deaths that a number of onlookers were subsequently to become Catholics. As for the man himself, we have little information but three surviving letters give us a glimpse of his character and deep-rooted commitment to the Mission. These enable us to supplement the somewhat stark records of the *Liber Ruber* and other brief sources.

Born c.1563, 'a Kentishman of good riche parents',<sup>1</sup> Duke was brought up an Anglican. We have no knowledge as to the date or occasion of his conversion. Entering the English College at Rheims on March 3rd 1583, he was shortly afterwards confirmed and in September of the same year received minor orders but without being tonsured. The following year, he and eight others were sent on to Rome, Duke formally entering the College on October 20th 1584. His minor orders were repeated in the following June after he had been dispensed from the customary irregularity of schism and heresy. During his five years in the College we know almost nothing of his activity save that he was one of fifty students who signed the petition of 1585/6 in favour of retaining their Jesuit teachers. He certainly suffered from poor health and it was on this account that he left Rome immediately after his ordination in September 1589.

Three letters addressed to Father Cresswell, Rector of the College have survived<sup>2</sup>. The first was written at Milan in late September 1589. His physical condition was such that he had been confined to bed and a doctor summoned. The next surviving letter was sent from the English College at Rheims on 11 (?) November 1589. In it Duke recounts the trials of the journey from Milan, but is able to record how there had been a dramatic recovery in his health. This, therefore, raised the question as to whether he should still return to England immediately or remain and continue with his studies. Duke declares he will be governed by his obedience to the Rector, Father Cresswell. His one request is to make the Spiritual Exercises before setting out. The College at Rheims did not compare too well with Rome of which he had many happy memories and he pondered often 'upon our collegial life which pleaseth me above all others.' The final letter dates from 26 December 1589, written also at Rheims. It covers much the same ground as the second. Duke makes his own wish to set out quite clear but declares once more his obedience to the Rector:

Wherefore (if God putt not into your minde some reason to the contrary) let me goe, I beseech you. Absolutely, I nether wil nor dare request it. Judge you, for God's sake, what I may do most to God's glory.<sup>3</sup>

He also requests that if he is to stay 'on this side of the seas' that he be sent to the new colleges in Spain rather than stay at Rheims, where he finds it difficult to live at ease and in security. There is he feels too much liberty for one of his years.

Any further uncertainty was resolved by his departure from Rheims on 22 March 1590 with three recently ordained Yorkshiremen, Richard Hill, John

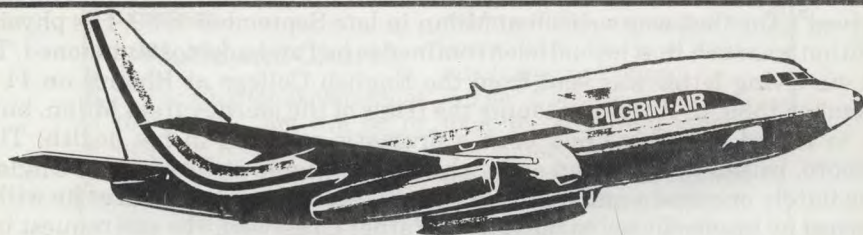


Hogg and Richard Holiday. They landed on the East Coast in County Durham and seem to have been aiming for a reception centre organised by Ven. George Errington at South Shields. Errington, a layman, was eventually to be martyred in 1596, but already in 1589 his group had been discovered and dispersed. Given these circumstances it is no surprise that the four newly-arrived priests were soon caught; possibly betrayed by someone pretending to be a Catholic.<sup>4</sup> They were arrested on 11 April 1590, brought before a local Justice and sent to Durham Prison.

Whilst no record of the trial itself survives, it is known that the Bishop of the County Palatine consulted with the Privy Council in London which ordered in its reply<sup>5</sup> that the four priests be examined further and tried. According to Dr. Champney they were confronted by the prebendaries of Durham Cathedral and came off the better.<sup>6</sup> Condemned, however, under the statute of 1585, the four were sentenced to be hanged, drawn and quartered. The executions took place at Dryburn on the outskirts of the city on 27 May 1590. Refusing an offer of a pardon if they attended Protestant church services they went to their deaths. There is a unique record of the executions in the parish registers of S. Oswald's:<sup>7</sup>

1590

May 27	Duke		seminaries		were hanged
	Hyll		papystes	to	and quartered
	Hogge	iiii	tretors	hyr	at Dryburne for
	Holydaye		& rebelles	Magestye	there horryble
					offences



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That the execution had a profound effect on a number of bystanders seems without doubt. Whilst there has been some romanticism, for example the place was called Dryburn before the execution and this casts doubts on accounts of the stream running dry after it,<sup>8</sup> nevertheless other sources mention the conversion of fellow victims<sup>9</sup> and of some bystanders. The most interesting example is cited by Fr Yaxley, admittedly a late source (1707) who recounts the story of Grace Smith who converted to Catholicism with her husband after watching the execution. Her father's will left all his wealth to the city with the exception that for everytime her daughter conformed and went to Church she would receive £100 of her inheritance.<sup>10</sup>

Thus although the mission of Edmund Duke and his three companions was cut off even as it began we are able to gather that the manner of their deaths bore some fruit.

“God knoweth I feare not at this time the fury of the persecutor; yea, verily, I could speak not with mouth, but with hart too, as bouldly and couragiously as ever spake St Peter, and persuade myself more over that (by his help who hath already given me his hart) I could doe as much indeed as I now may with tong and hart”.<sup>11</sup>

Gary Lysaght

#### FOOTNOTES:

<sup>1</sup> Excerpt from *John Goard*, c 1594, Stonyhurst MS, Anglia VII, no 26, see also *Catholic Record Society* Vol V, p 292.

<sup>2</sup> *Catholic Record Society*, Vol V, 174ff.

<sup>3</sup> *Ibid*, pp 176-7.

<sup>4</sup> “Dicuntur a quodam simulate Catholico proditi, qui paulo post vitam exitu horrendo ac miserabili finivit”. Letter of John Curry S.J. to Robert Persons, 12 May 1590, MS Stonyhurst, Grene M. Quoted in SCCS Hist Sect. 92 *George Haydock and Companions, Official Presentation of Documents on Martyrdom* fasc XXV (Rome 1981) p 913. This fascicle gathers together all of the known evidence for Edmund Duke.

<sup>5</sup> 20 April 1590. *Ibid* p 911.

<sup>6</sup> “cum ecclesiae illius prebendariis canonicis allisque de religione habites conflictus, in quibus confessores Christi victoriam reportarunt. Anthony Champney *Annales Elizabethae Reginae*. c 1618, AC 1590, *George Haydock and Comp*, p 919.

<sup>7</sup> G. Anstruther, O.P., *The Seminary Priests*, Vol 2, p 107.

<sup>8</sup> Cf. Challoner, *Memories of Missionary Priests*, p 600.

<sup>9</sup> Cf. *George Haydock and Comp*. pp 916-7 which quotes Fr Christopher Grene's *Collectanae*, c 1592.

<sup>10</sup> Cf. Challoner, *Memories*, p 600. Text of letter in *George Haydock and Comp*. pp 925-6.

<sup>11</sup> Letter of Edmund Duke to Fr Eveswell, 26 Dec 1589. *CRS V*, p 176.



## George Haydock. 1556-1584

George Haydock and his four companions rose early on 12th February 1584 to celebrate Mass before being drawn on hurdles from the Tower of London across the City to Tyburn Hill for execution. On arrival there, Haydock was the first to mount the scaffold. The Sheriff now asked him for the last time if he still would not confess his treason and beg the Queen's forgiveness. With the rope round his neck, he replied, with confidence, "I do call God to witness unto my soul that of the crime whereof I am accused I am altogether innocent, and that therefore there is nothing for which I can ask pardon. . . I take her for my lawful Queen, I have said this morning these many Paternosters for her and I pray God she may long reign Queen."<sup>1</sup> Haydock was not allowed to hang long before the rope was cut and he was disembowelled. Some sources say he was dead when the rope was severed<sup>2</sup> but according to others he was still alive when his disembowelling began.<sup>3</sup> All this took place before the eyes of his four companions, who awaited the same fate. Bridgwater, their contemporary, noted that they found a source of strength in Haydock's constancy, and consolation in the thought that they had him, in heaven, a spectator of their combat.<sup>4</sup>

George Haydock was born at Cottam Hall, in the Parish of Preston, in 1556.<sup>5</sup> His mother, Helen, died when he was only two, leaving her husband Evan to bring up George, his four elder brothers and sister on his own. When George was seventeen, he entered the English College at Douai, where his uncle, William Allen, was Rector.<sup>6</sup> But he did not enter alone. In fact, he was

# WALSINGHAM

## ENGLAND'S NATIONAL SHRINE OF OUR LADY

"Where shall be had in memorial  
The great joy of my Salutation,  
First of my joys, ground and original  
Root of mankind's redemption,  
When Gabriel gave me relation  
To be Mother through humility  
And God's Son conceive in virginity."  
(15th century ballad of Walsingham)



*The spiritual purpose of the Shrine at Walsingham is summed up in these words of the medieval ballad. It is to be a memorial of joy, that joy which Mary had when the angel Gabriel greeted her and announced that she was to conceive in her womb and bear a Son (Lk. 1:31).*



accompanied by his father and his brother Richard, both of whom completed their studies there and were ordained priest. George, for his part, concluded his training at the English College in Rome. For he was among the first group of students to be transferred from Douai in 1577 when Allen established the new College in Rome. We know virtually nothing of his time in seminary, either at Douai or in Rome. We do know, however, that he enjoyed poor health; and that, shortly after his ordination to the diaconate in Rome, his health deteriorated so much that he was recommended to return to a less trying climate. We find him returning via Ancona and Venice to Rheims in northern France; and being ordained priest at nearby Soissons in December 1581. He left for England as soon as he could, so that, we are told, "in return for the gift of his priesthood, he might gain souls for Christ."<sup>7</sup>

He arrived on English soil only two weeks after celebrating his first Mass. Coming to London, he took the risk of visiting Catholic friends both in and out of prison. But he enjoyed this freedom for a mere fortnight, since he was then turned over to the priest-hunters by one of these friends who had secretly apostasised. Brought to the Star Chamber, Haydock refused to renounce his allegiance to the Pope; and so was committed to the Tower of London. There he passed the first fifteen months of his term in solitary confinement; only once receiving Holy Communion. His fragile health deteriorated further; yet, in spite of this, as well as frequent torture, his spirit was never broken. His patience in suffering was, we are told, a source of edification to all who saw him. Eventually moved to better quarters, he sustained his fellow prisoners with his courage and with the sacraments, till he was brought to trial in February 1584.

The charges brought against him were the following: (i) conspiring at Rheims and in other places to depose and kill the Queen, raise a rebellion in England, overthrow the government of the Kingdom and the Protestant religion established therein; (ii) plotting to accomplish these ends; and (iii) setting out from Rheims for this purpose. He was found guilty on all three charges, and sentenced to death.

In the Apostolic Process at Westminster, 1923-26, the Promoter General of the Faith did not question the fact that the charges of treason were false: Haydock was not in Rheims at all during the time the plotting was alleged to have taken place; in fact, he *arrived* in Rheims the day after he was alleged to have left there. However, the Promoter General felt it important to establish also that the Judges who condemned Haydock did not themselves *believe* these charges to be true. That it was felt necessary to present further charges at the place of execution persuaded him, in fact, that the Judges did not believe the original charges to be true. We hear that the Sheriff, after making diverse allegations, had called forward from the crowd Antony Munday, who had been a fellow student with Haydock at the English College, Rome, but had since become an informer. Munday now claimed that, when the two of them had been out walking together in Rome, Haydock had told him that he would like to have the Queen's heart "for a messe", i.e. for a prize in a sweepstake. This Haydock quietly denied, and then asked Munday why he had not come forward at the trial to give this evidence on oath, to which Munday could only reply that he had not known that the trial was proceeding. To the Sheriff's other, unsubstantiated, allegations, Haydock rightly retorted, ". . . this anxiety of yours to trace out a crime shows that I have been unjustly adjudged to death."



This impression that the charges were false and, indeed, irrelevant is reinforced by the fact that the statute according to which he was found guilty, condemned him, in the last analysis, not for treason as such but merely for the treason of being a Catholic priest — this statute having made it, since only 1581, a treasonable offence to “withdraw any of the Queen Majesty’s subjects . . . from their natural obedience to her Majesty or to withdraw them for that intent from the religion now by her Highness’s authority established.”<sup>8</sup> In other words, the very statute by which his judges condemned him proclaims him guilty not really of treason at all but guilty, merely, of preaching allegiance to the Pope and practising the ministry for which he had been ordained.

When the sentence was announced, Haydock and his companions sang with joy a “Te Deum Laudamus” and were returned to the Tower. As he stood on the scaffold two days later, he could justly declare, “that of the crime whereof I am accused I am altogether innocent, and . . . therefore there is nothing for which I can ask pardon.” But he was not bitter at this miscarriage of justice. Rather, he embraced a martyr’s death gladly: as he had explained to the judges a few days earlier, when they had suggested that he was perhaps too young to know what he was doing: “there is no need to worry about my tender age because I am sufficient years to serve God, and this life, in as much as it shall be surrendered to its Creator, thus far it is more acceptable to him, and as for me, I willingly pay whatever you unjustly and cruelly seek.”<sup>9</sup> His final words before the cart was pulled from under his feet showed that he had understood well the teaching of the Lord, that “unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest”:<sup>10</sup> “God grant that my blood may increase the Catholic Faith in England.”

Nicholas Hudson

FOOTNOTES:

<sup>1</sup> A.R.S.I. Anglia 37, Hist Angl. VIII, f. 7r.

<sup>2</sup> A.R.S.I. Anglia 30, I, ff. 293v-294r.

<sup>3</sup> A.R.S.I. Anglia 37, ff. 5v-7v.; Bridgwater, *Concertatio Ecclesiae*, ff. 133r-139v.

<sup>4</sup> Bridgwater, *Concertatio Ecclesiae*, ff. 138v-139v.

<sup>5</sup> Deduced from an entry in the *Liber Ruber*, English College Archives, Lib. 303.

<sup>6</sup> George Haydock’s mother, Helen, was the sister-in-law of Cardinal Allen. Cf. “The Haydock Papers”, p. 7, Yelverton MSS, Brit. Mus. Add. 48029 f. 124.

<sup>7</sup> Bridgwater, *Concertatio Ecclesiae*, f. 133v.

<sup>8</sup> 23 Eliz. Cap. I, 1.

<sup>9</sup> A.R.S.I. 156. I ff. 31r-38v.

<sup>10</sup> John 12, 24.



## Joseph Lambton. 1568-1592

Joseph Lambton was born in 1568, 'of a noble family', at Malton in the North Riding of Yorkshire. He was the second son of Thomas Lambton and Catherine (nee Birkhead), daughter of Robert Birkhead of West Brandon, Durham. His grandfather, John Lambton of Lambton Hall, County Durham, was the ancestor of the present Earl of Durham, and his grandmother was a descendant of Edward IV through her father Baron Lumley. Joseph's uncle, Father George Birkhead, held the office of Archpriest in England from 1508 to 1514.

Of his early years and education in England we have no details. But on the 30th September 1584, when he was about fifteen years old, Joseph was admitted to the English College at Rheims (where it had been temporarily transferred from Douai), along with four others, one of whom was Venerable Anthony Page, who was to be martyred himself shortly after Lambton.

It was while he was at Rheims, in the year 1585, that the penal law, as it came to be known, was enacted in England. By it all Jesuits and priests ordained since the Feast of St. John the Baptist 1558 were to be expelled; all priests and religious entering the realm were to be deemed traitors unless within three days of their arrival they had taken the Oath of Supremacy before a Justice of the Peace; furthermore, no one was allowed to send money or maintenance of any kind to students abroad training for the priesthood, and any parents sending their children abroad for seminary education were liable to a fine of one hundred pounds.

On the 18th August 1589, Lambton left Rheims for Rome, where he was sent to complete his theological training. The journey took five weeks, and on the 22nd September he was admitted to the Venerable English College, Rome, as a student. Three years later, on the 28th March 1592, he was ordained priest in the Lateran Basilica on Holy Saturday, with a dispensation "*super aetate*" as he was two months under the canonical age. He left Rome for England on the 22nd April, along with five other priests, including another martyr-to-be, Venerable John Thules, martyred in March 1616. According to Dr. Anthony Champney, writing in 1618, Lambton had not completed the full course of theology, but his zeal for souls was so great that he obtained leave to shorten his studies so that he might the sooner return to work on the English mission<sup>1</sup>.

Lambton was arrested very soon after he landed at or near Newcastle-upon-Tyne. One account says that he was captured on landing, escaped, and was then retaken a few days later<sup>2</sup>. Another states that Christopher Lewin, the Town Clerk of Newcastle, met him in the town and, noticing that he was a stranger, took him into custody for examination<sup>3</sup>. He was confined first in the house of a Mr. Anderson, along with Blessed Edward Waterson, another newly arrived secular priest, who had also just been arrested. Then both of them were committed to Newgate gaol in Newcastle and kept there and in other places until the next Assizes.

Lambton and Waterson were brought to trial at Northumberland Assizes, in Newcastle, in July 1592. Present at their trial, with the two Assizes Judges,



John Clench and Thomas Snagge, were Henry Hastings, Earl of Huntingdon and President of the Council of the North, Rev. Tobias Matthew, Dean (later Bishop) of Durham, and the Mayor and Corporation of Newcastle. The two priests were charged under the Statute of 1585 'against Jesuits, seminary priests, and such other like disobedient persons'.

The Queen's Attorney explained the Statute to the Court and urged Lambton and Waterson to confess their guilt. The Dean of Durham then asked Lambton about his upbringing and profession:

"He (Lambton) answered that he was a Catholic, and he pausing something the Dean prevented his answer saying that Catholicism was that which was *ubique, et ab omni* and that they had the Catholic religion, or else tell me, said he (Matthew), any part of our faith that is not Catholic. Whereunto he (Lambton) answered that their doctrine on justification and free will was not Catholic, the which doctrine the Dean went about to prove that it was taught by the Apostles and afterwards continued, and after went to other questions"<sup>4</sup>.

A jury was impanelled to try them, and when the jury asked for the statute book, "that they might proceed the more assuredly," Snagge answered . . . "that the law was clear enough, and therefore they needed not the statute book; so the jury found them guilty."<sup>5</sup> They were sentenced by the presiding Judge, in accordance with the law, to be hanged, drawn and quartered. They were then "offered conference" i.e. they were invited to discuss religion with Protestant clergymen, in the hope that they could be persuaded to conform to the State Church, but they replied that "they did not doubt of any point in their religion"<sup>6</sup>,



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and after this they were taken back to the prison to await execution. While in prison many people came to the window of the cell to visit him, but Lambton complained that they were a distraction to a man who wished to prepare himself for death by prayer and so he closed the window.

Sources differ somewhat as to the precise date of Lambton's execution, although it is certain that it took place in the Summer of 1592. The most probable date is Monday 31st July 1592, the execution having been postponed from the previous Saturday because of fear of 'a great multitude of people'<sup>7</sup>.

On the Sunday night Lambton bid farewell to Waterson:

"Brother, let us be merry, for the morning I hope we shall have a heavenly breakfast"<sup>8</sup>.

Early next morning the Sheriff came to the prison to collect Lambton, but arrived so early that Lambton was not yet awake. He rose quickly and asked for the time to pray before being led to execution. He prayed for an hour and was then taken to the hurdle and dragged to the place of execution.

"Then taken off the hurdle he came to the foot of the ladder and kneeling on the lowest step he made the sign of the Cross upon it and kissed it and afterwards made his prayer more than a quarter of an hour. Then going up the ladder he turned his face toward the people and made the sign of the Cross upon him and holding his hands before his breast offered to speak. But one bade him hold his peace till the Sheriff did bid him. Wherefore he stood still in the same manner for a quarter of an hour, his eyes shut as though in meditation. And in the end lifting up his eyes and looking aside he first cast his eyes on the kettle of water that was in the heating and after that upon the butcher's board whereupon he was to be cut, and with a smiling countenance turned his eyes from them again and closed his eyes as before.

Then the Sheriff coming towards the gallows . . . Mr. Lambton began to speak saying that he asked all the world forgiveness and especially Almighty God, whom he had most offended. Good people, said he, they persuade you that we are sent in for the invasion or rebellion against our Prince, but I have protested, and now at my death I do protest that I was not sent in for any other cause but only for the safety of souls. To whom one asked if he had not persuaded any, and he answered that he had not. And he added moreover, that if he were beyond the sea again, and knew as much as he knew now, that he would willingly come in and offer his life for the least iota of the Catholic Roman faith. As touching his religion, he said he was a Catholic, and for his profession he was a priest, and he thanked God that he was called to that estate to die for it. . . . Then desiring all Catholics, our Blessed Lady, and all the Saints of Heaven to pray for him that his soul might be saved, the rope being put about his neck he was turned off the ladder . . ."<sup>9</sup>.

Lambton's sufferings were by no means over; he was still to endure a torture that was the lot of few other martyrs. He was cut down off the gallows before he was fully dead and the hangman set about the bloody work of disembowelling and quartering him. This hangman, however, was no professional, but a fellow-prisoner of Lambton's whose life had been spared on a condition that he



performed this office. He was so slow and clumsy that his victim began to revive, and he then conceived such a horror for what he was doing that he was unable to continue. Hence the Sheriff had to seek another executioner to complete the butchery, while Lambton with heroic patience endured the most terrible torments "which shocked even the most barbarous of the spectators; till, at length, a butcher from a neighbouring village was brought to the work, who, ripping him up and bowelling him, set this holy soul at liberty, to take its flight to its sovereign and eternal good"<sup>10</sup>.

After the execution the Sheriff brought one of Lambton's quarters back to the prison and showed it to Edward Waterson "with the intention, as it seemed, to terrify him, that by fear of the like execution he might be moved to relent from his confession." But Waterson, kneeling down, reverently kissed what to him was the relic of a martyr, 'which being contrary to the Sheriff's expectations, he took the quarter and departed away.'<sup>11</sup> Later Lambton's remains were exhibited over the gates of Newcastle, as was the custom of the day.

Lambton's execution must have made a very great impression on the people of Newcastle, both Catholic and non-Catholic. He was the first Catholic priest to be martyred in this city and a member of a well known and respected family. His death was made the more tragic by the fact that he had been arrested and condemned almost immediately on returning to his native country and that he was still very young; for he died, as Bishop Challoner says, "in the flower of his age, in the sight of his friends and relatives",<sup>12</sup> only twenty-four years old and one of the youngest English priest-martyrs.

**Russell Wright**

#### FOOTNOTES:

<sup>1</sup> Excerpts from Dr. Anthony Champney's: "Annales Elizabethae Reginae" c. 1618. Champney recalls briefly Lambton's studies, ordination, and arrest on his return to England. He states clearly the cause of his condemnation to death, viz. "that he was a priest ordained by the authority of the Apostolic See."

<sup>2</sup> Excerpts from "Annuae Litterae Societatis Jesu", 1593. The letter of the V.E.C., Rome, for 1593 describes the arrest of Lambton and his very cruel execution.

<sup>3</sup> Account of Ven. Joseph Lambton's Martyrdom, by Father Richard Holtby, S.J. March or April 1593 Stoneyhurst MSS, Anglia I, no. 74.

<sup>4 5 6 7</sup> Ibid.

<sup>8</sup> Ibid. Although in fact, Edward Waterson's execution was postponed and did not take place until January, 1593.

<sup>9</sup> Ibid.

<sup>10</sup> Richard Challoner D.D., "Memoirs of Missionary Priests", Pt. I. London 1741, pp. 292-293.

<sup>11</sup> Fr. Richard Holtby *ibid.*

<sup>12</sup> Richard Challoner *ibid.*



## John Lowe. 1533-1586

John Lowe was born in London in 1533, the son of Simon and Margaret Lowe. His father was probably a citizen and merchant tailor who owned a hostel called the 'Ancres lodging' which had formerly belonged to the Friars Preachers.

We know little of Lowe's early life and education, though Bishop Challoner believed him to have been a former protestant minister. The next historical reference comes in the second diary of the English College in Douai to mark his entry in 1575. In February of the following year he was under the care of the Jesuits in the nearby college of Anchin which he left to make a brief visit to England apparently returning to Douai in June 1576. After five years study there, the president, Dr Allen recommended that John Lowe and three other students should continue their studies in Rome.

John Lowe spent two years at the English College of Rome having been admitted on the 19th November 1581 at the age of twenty-eight. He swore the Missionary Oath on the following 15th April to "take up sacred orders and later set out for England to the souls in need of care".<sup>1</sup> In August 1582 he received both the subdeaconate and deaconate, and the following month saw him ordained priest by Bishop Goldwell of St. Asaph, the last survivor of the old hierarchy. During a final year in Rome John Lowe and John Cornelius (later beatified) met with the General of the Society of Jesus, Fr Claudius Aquaviva, to discuss joining that society. Fr Aquaviva refused their request as he felt that such a move would be counter-productive in England. Cornelius, however, was later admitted whilst awaiting execution in London. The 'Annuae Litterae' in the College Archives record the departure of Lowe's party for England in 1583;

"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 (who) had set 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>2</sup>

On the way back to England John spent some weeks renewing his links with the English College of Douai which since 1578 had been transferred to Rheims. Finally on 20th December 1583 he set out for England for the last time.

By the time John Lowe returned home his father was dead and his mother was living on the old London Bridge. In a list from 1581 of "such persons of the diocese of London as having any children beyond the seas" is "John Low son to Margaret Low of the Bridge, absent without licence four years".<sup>3</sup> Back home again he worked for two and a half years 'on the mission' apparently in the London area. There is little precise information regarding him apart from a spy's letter to Sir Francis Walsingham, Secretary of State, in March 1585 which says that he frequented the house of Mr Tremayne, at Clerkenwell on the outskirts of London. The official presentation for the cause of John Lowe's beatification holds that it is not improbable that he like many of his



contemporary priests in the London area, was present at some of the exorcisms carried out at Denham in Buckinghamshire and elsewhere in these years.

Lowe was arrested on 11th May 1586. The Dominican historian Fr Godfrey Anstruther quotes the annual letter of the English Jesuit province to the General in Rome which gives a rather macabre account of the event:

"one day in May 86 towards sunset as he was walking with his mother near London Bridge, he heaved a deep sigh. When she enquired the reason he pointed to the impaled heads that adorned the bridge and said, 'I see the heads of my brothers and I will never be happy until it happens to me to be of that blessed number'. He was overheard by a passer-by who hurried to the magistrate. That very night John was arrested."<sup>4</sup>

Immediately the prisoner was taken away to a jail on the south bank of the Thames the name of which makes it remembered even to the present day, the Clink. Its location is marked by the present Clink Street SE1, between London Bridge and Southwark Bridge.

Much is to be learnt about John Lowe's prison life from the sad history of one Anthony Tyrrell, as related by Robert Person's edition of Tyrrell's confession<sup>5</sup> and that produced by John Morris S.J. in his 'Troubles of our Catholic Forefathers'.<sup>6</sup> The documents in question deal with Tyrrell's later repentance for his part in the condemnation of the martyr-priests John Adams, Robert Dibdale, and John Lowe. In the first part of his confession Tyrrell writes:

". . . whoe knoweith yt whether the prayers of those most glorious and

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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".<sup>7</sup>

Tyrrell had originally come under suspicion from his fellow-Catholics in the Counter prison in Wood Street and so he was sent to the Clink, ostensibly as just another papist but really to continue his activities as an informer. Adams, Dibdale and Lowe were his prey, but even more so was William Weston, the superior of the Jesuit mission to England, then held under the alias of Mr. Edmonds. As John Lowe was Weston's friend and acting-secretary, Tyrrell also paid special attention to him.

Tyrrell's ill-faim, however, had gone before him and some rumours began to circulate amongst the Catholics of the Clink regarding his previous dealings with Justice Richard Young, a London magistrate well-known for his hostility towards Catholics, and Lord Burghley (William Cecil), Queen Elizabeth's Lord Treasurer. Lowe had heard the rumours and lost no time in confronting Tyrrell with them:

"The said Mr Loe began after some howers being together to utter the rumours, and to require satisfaction at his hands, who (Tyrrell) gave it by swearing and foreswearing, and more 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 sincearely, 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>8</sup>

His innocence now established, Tyrrell could now continue his treachery. He began by searching Lowe's cell and was rewarded by finding two letters in Weston's hand. Despite his efforts little could be found to be used against John Lowe. Soon however, a new hysteria broke out in the aftermath of the Babington Plot. Tyrrell moved from perjury to perjury, beginning by falsifying evidence which led to the execution of the would-be rebels, Fr John Ballard, Anthony Babington and five others on the 20th September 1586, and seven others the following day. Now Justice Young turned Tyrrell's attention to the Catholics in the Clink:

"Within a few days after thes former proceedinges, sayth he (Tyrrell) was the tyme came that there should be a sessions at Newgate, at which tyme commonly they misse not to bringe some good man or other to his tryall . . . (Justice Young) would be informed of me what man I thought in the Clink to be most dangerous. And before almightie God and the world I accuse my selfe of impeaching Mr Loe especially, and I thinke Mr Adames, as two of the greatest meddlers, and the one of them to have bene before a banished man (John Adams was banished in 1585), and consequentlie to be more obnoxious to the law, and the other to be one that did much hurt both abroad and within the house, what resolute papists they both weare, how full of leud practises, for disturbers of the commonwealth in gayning of her Majesties subjects into the see of Rome, with such other invectives as weare verie likely to speed them".<sup>9</sup>



Lowe, Adams and Dibdale were tried at Newgate Session in the Old Bailey probably on the 7th October 1586, but unfortunately the records of the trial have not survived. They were tried under the statute of 1585 'against Jesuits, seminary priests, and such other like disobedient persons'. All three were found guilty and were sentenced to be hung, drawn and quartered. The death sentence was carried out at Tyburn on the 8th October 1586.

Back in Rome, Fr Claudius Aquaviva, the Jesuit General heard one last time of John Lowe in a letter dated 21st December 1686 from Robert Southwell S.J. (later canonised), Lowe's contemporary in the Via Monserrato.

"Such a crown has been happily won by Father John Lowe, and the priests Dibdale and Adams, who here in London have with constancy suffered martyrdom".<sup>10</sup>

A second letter of Southwell's dated 22nd December 1586 assured Fr Agazzino, the Jesuit Rector of the English College of Rome:

"You have a new martyr in Lowe".

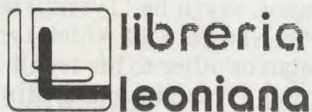
Anstruther concludes with a chilling note regarding the earthly end of the thirteenth of our *alumni* to face martyrdom, a note which recalls the starkness of John Lowe's earlier aspirations:

"He was martyred at Tyburn 8th October 86 with two more brothers John Adams and Robert Dibdale; doubtless their heads were all exposed in sight of his mother's house".<sup>11</sup>

FOOTNOTES:

John Kenny

- <sup>1</sup> Archives VEC, 'Liber Ruber', No. 303, also C.R.S. Vol 37, p 32.
- <sup>2</sup> Archives VEC, Liber 303, also FOLEY, *Records of the English Province of the Society of Jesus*, Vol 6, p 100.
- <sup>3</sup> FOLEY, *Lives of the English Martyrs*, Vol 1, pp 223-4.
- <sup>4</sup> *The Seminary Priests*, Vol 1, p 215, also 'Annuae Litterae' 1588, Rome, 1590, p 10.
- <sup>5</sup> Archives VEC, Liber 1392/3.
- <sup>6</sup> MORRIS, *Troubles of our Catholic Forefathers*, Vol 1; also B. Whelan, John Lowe 1586-1986, The Venerabile (1986) pp 11-16.
- <sup>7</sup> Archives VEC, Liber 1392, p 9, also MORRIS *Troubles . . .* op cit, Vol II, pp 322-3.
- <sup>8</sup> Archives VEC, Liber 1392, p 50, also MORRIS *Troubles . . .* op cit, Vol II, pp 392, 399.
- <sup>9</sup> Archives VEC, Liber 1392, p 56, also MORRIS *Troubles . . .* op cit, Vol II, p 411.
- <sup>10</sup> *Catholic Record Society*, Vol 5, p 310-2, trans B. Whelan op cit p 15.
- <sup>11</sup> See note 4.



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# Robert Middleton SJ. c1571-1601

Robert Middleton was born in York in or about the year 1571. He remained in that city for the first eighteen years of his life. Having then completed his education, he was led by his conscience to abandon the state religion and to be reconciled to the Roman Catholic Church. After his conversion he came to live in London, but later returned to Hull and the East Riding of Yorkshire. At the end of this troubled period of about six years, Middleton decided that he should study for the priesthood; and so sailed from Hull to Calais on a coal boat. Then from Calais he made his way to the English College at Douai.

Middleton was a student at Douai for three years from 1594-1597 but, with a group of fellow students came to Rome and entered the Venerabile on 14 April 1597 at the age of 26. He received four of the Minor Orders at the College and finally on 4 January 1598 Robert Middleton was ordained Priest.

On the 20th April of that year Middleton left Rome for England. He landed on the South Coast and from there made his way to Lancashire where he was to labour for about two years. Middleton was arrested at Ripon in 1599 at Christmas time, yet he somehow managed to regain his freedom. However, his luck was not to last as on the 30th September 1600 Middleton was arrested again at the order of Sir Richard Houghton, a justice of the peace in Lancashire. Houghton had Middleton taken to Preston where he was 'examined'. He was then given in to the custody of Henry Hodgekinson, the Mayor of Preston, who upon order was to have the prisoner conveyed to Lancaster Castle, where he was to remain until the next Assizes.

On the night of the 30th September Thurstan Hunt<sup>1</sup> alias Robert Greenlow learned that his fellow Priest Robert Middleton had been captured near Preston. Hunt was determined to rescue Middleton and so on the morning of 1 October 1600 he and three or four others waylaid the party conveying Middleton from Preston to Lancaster Castle. However, the attempt failed and Hunt was captured though his companions managed to escape. When Hunt was searched three papers were found on him of which one was a draft of an open letter to Elizabeth I, in which Hunt warned the Queen of a Puritan plot which proposed to depose her and put the Earl of Essex on the throne. It was then decided that Hunt should also be taken to Lancaster and imprisoned along with Middleton.<sup>2</sup>

Sir Robert Cecil, the Secretary of State was informed of these events, who in turn informed the Privy Council. The Council, incensed by the 'great insolency' of such a daring attempt to rescue a Priest ordered that both Middleton and Hunt be sent up to London so that they could be thoroughly examined.<sup>3</sup>

In November 1600 Middleton and Hunt were committed to London's Gatehouse Prison. They remained there for four months, during which period they were examined many times, but finally they were called to the Bar to be arraigned. The authorities though suddenly changed their minds and ordered the two Priests back to Lancaster for trial. On 3 March 1601 a letter from the Privy Council informed the Justice of the Peace in Lancashire,

"wee have direction for the safe conveyinge of them, (Middleton and Hunt)



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thether, so we are to let you understand her Majesty's pleasure, that they shalbe proceeded withall at the next Assizes for that county for to receive theire tryall according to the lawes of the realme."

Just before his return to Lancaster whilst still in London Middleton fulfilled a long standing wish to become a member of the Society of Jesus.<sup>4</sup> He was received into the Society by the Superior of the English Jesuits Fr. Henry Garnet SJ.

Middleton and Hunt started back to Lancashire on 4 March 1601. They came back to Lancaster Castle and were again examined. Hunt was particularly questioned about the alleged plot against the Queen.<sup>5</sup>

It was at the Lent Assizes in Lancaster in 1601 that Robert Middleton and Thurstan Hunt were charged under the statute of 1585, "against Jesuits, Seminary Priests and other such like disobedient persons." In effect this meant that any Englishman ordained priest who was found to be exercising his ministry in England was committing high treason. Hence Middleton and Hunt were both found guilty and were charged and condemned to be hanged, drawn and quartered. The execution took place on the same day that they were condemned, and which is recorded in *Chalcedon's Catalogue* as the 3rd April 1601.

However, before the execution took place both Middleton and Hunt reconciled, 'two or three felons' who professed their faith. On the same day Middleton refused the offer of One Hundred Pounds from his sister who wanted to try and buy him a reprieve. Thus as a contemporary source writes Middleton and Hunt,

"being brought to the place of execution, professed their faith very constantly and dyed very resolutely. They asked benediction one of another and embraced each other before they went up to the gallows . . . Mr Hunt hanged til he was dead. Mr Middleton seemed to have flown up the gallows, he went so nimbly up, and was cutte downe alive by error, as some think: for as soon as the rope was cutte and he began to stirre in the butchers hands, the Sheriff bid streightwaies cutt off(f) his head, and soe it was; and thus he, being last hanged, was first quartered. Every one lamented their death, for all the world perceaved their innocency, and not only Catholickes but scismaticks and of all sortes strived to have something of their relics."<sup>6</sup>

**Shaun Middleton**

FOOTNOTES:

<sup>1</sup> Hunt was an alumnus of the English College at Douai, he was ordained Priest at Rheims Cathedral on 20 April 1585. D.D. I p12, D.D. II, p206.

<sup>2</sup> LETTER OF HENRY HODGEKINSON, MAYOR OF PRESTON, AND OTHERS TO SIR ROBERT CECIL, WITH EXAMINATION OF VEN. THURSTAN HUNT, 1 October 1600. — Hatfield House, *Cecil Papers*, 81.f. 84 & 90. (Mod ver. in HMC, *Salisbury MSS*, X, London 1904, pp. 335-336.)

<sup>3</sup> LETTERS AND WARRENTS OF THE PRIVY COUNCIL, 1600, 15 October 1600. saw a letter from the Privy Council to, Sir Richard Houghton, Mr Heskith, Attorney of the Wardes and Raffe Ashton, Esq. In the letter the information received from Houghton is acknowledged and the following directive is given:

"Because we thincke it fitt to have it throroughly examyned who were the confederates in so great an insolvency, which wee fynde needeth speciall redresse and reformation in those partes, being growne to so intollerable a bouldness and heade as it amongst that infected sorte of people, wee do therefore pray and require you, the Sheriff to cause as well as the said Middleton as the said Greenlow to be sent up hether bound under some convenyent garde."



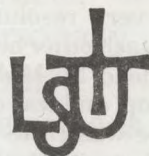
- <sup>4</sup> In a letter dated 30 June 1593 Henry Garnet wrote to Robert Persons, S.J., concerning Middleton. "I would gladly know whether you require great sufficiency in learning in candidates for the Society, or be content that they be workmen full of devotion and vertew and be able to travail in their function with mediocrity. What think you of little Mr Rob. Middleton and such like?"
- <sup>5</sup> LETTER OF THOMAS HESKETH TO SIR ROBERT CECIL, WITH EXAMINATION OF VEN. THURSTAN HUNT: 16 April 1601. — Hatfield House, *Cecil Papers*, 181, 135-138 Mod. vers. in HMC, *Salisbury MSS*, XI pp. 165-167. Hunt according to Hesketh, "confesseth that he hath mannie tymes hadd conferences with one Vallentyne, servaunt to Sir Richard Mullineux, who often affirmed unto him that the Earle of Essex wold have the crowne of England."
- <sup>6</sup> ACCOUNT OF ARREST, IMPRISONMENT, AND MARTYRDOM OF VENS. ROBERT MIDDLETON AND THURSTAN HUNT, probably 1601. — A.R.S.J., *Anglia* 37, ff 58v-60, (in Fr Christopher Grene's copy). CRS, V, London 1908, pp.388-390.



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## Thomas Pomort. c1560-1592

The story of Blessed Thomas Pormort, martyr, has in no small measure restlessness, failure, heroism, prevarication, treachery, bravery and betrayal. He was born of a noble Lincolnshire family around the 1560s, and brought up a Protestant, under the aegis of the Archbishop of Canterbury, Whitclif, who was his sponsor at his baptism into the State Church. In 1575, he matriculated into Trinity College, Cambridge, though there seems to be no record of his graduation. How he became a Catholic must remain a mystery.

In any case, in January 1581 he appeared at Rheims, en route for Rome where he entered the English College on the 8th May 1581 at the age of twenty-one. He took the oath to serve on the English mission the following December and in spite of unhappy, restless relations with his Jesuit superiors was ordained to the sacred priesthood at the Lateran Basilica on 23rd August 1587.

His health was too poor, however, for an immediate despatch to England and so he entered the service of the Welsh Bishop Owen Lewis of Cassano, Naples. Yet shortly afterwards, having found such an office tiresome, he worked in Milan as Prefect of Studies at the Swiss College there. Later that year, 1590, the future martyr set off for his homeland, travelling via Brussels where St. Henry Walpole, S.J., arranged for his disguised passage into England.

We know that Pormort was in London on 30th December 1590. Much of his apostolic work was done in the area of St. Paul's where he later met his fate. It was here that he was befriended by St. Robert Southwell, S.J., who not only lodged him but also gave him clothes and money. It must have been a little later that he met John Barwys, a haberdasher living near St. Paul's, whom he reconciled to Mother Church in July 1591.

Pormort was soon recognised by William Tedder, sometime priest of the Roman Church who had subsequently conformed to the Elizabethan Settlement. On Tedder's account he was apprehended, once managing to escape from the Tower but soon recaptured and reimprisoned in September 1591. His inquisitor was Richard Topcliffe who offered him both his liberty and ecclesiastical preferment if he would renounce Rome and reveal the names of the Catholics who had harboured him. Pormort refused. In his desperate efforts to secure a recantation, not only did Topcliffe defame the Earls of Derby but he even slandered the Queen herself! From the nature of his astonishing "revelations" about his familiarity with her, one can only conclude that he cherished considerable hopes of a triumph over the martyr. He did not succeed — blandishments and the inevitable chastisement of the rack notwithstanding. "So many and varied were the torments," runs one contemporary account, "they thought he would have died. For he was so pulled and distended that not only were the joints and joins of his bones loosened but it is known that his belly was ruptured." Another simply says, "He throughe extremitie of torture got a rupture, for which an ancient prisoner in the house with him got him a trusse made whoe sent me word of it."



His torture proving of no avail, he was tried at the Newgate Sessions, London, 18th February 1592, charged not only with being a priest of the Catholic Church which was high treason, but also with reconciling John Barwys to the See of Rome which was also high treason. Barwys himself was tried under the same statutes, for being reconciled to the Church and for harbouring Pormort. Topcliffe was the principal accuser and witness at the trial. In an attempt to undermine his testimony and show what a scoundrel his accuser was Pormort made public Topcliffe's revelations of indecent intimacies with the Queen and his claim that there was not a true Stanley in all England. The Lord Strange said, "Topcliffe, I trust you know to use noblemen with honour, otherwise you shall understand of it." "My lord," retorted the accuser, "believe not a traitor priest who doth belie me."

Pormort pleaded not guilty of reconciling people to the Faith as he had no faculties for so doing and that he might accordingly be banished. Topcliffe opposed with all vigour. The Judges offered clemency if he would confer — presumably with a view to conforming to the Act of Supremacy. The martyr refused saying that he doubted no article of faith. So the verdict of guilty was recorded and the death sentence pronounced against him.

Pormort said after the verdict that he would confer, only to be told that it was too late. The Archbishop of Canterbury, however, commanded the Sheriff to stay the execution, and he sent chaplains to dispute with his godson. Topcliffe would have nothing of it. He was furious that Pormort had undermined him at the bench and quickly obtained a mandamus for immediate execution.

Pormort was led to the place of execution on the afternoon of 20th February 1592. The gallows had been erected in front of Barwys' house as a final pathetic gesture of triumph. The latter had recanted confessing at the gibbet "that he had offended God and her majesty by being reconciled by the priest". To add to this taunt, Pormort was "inforced to stand in his shirt about two houres upon the ladder in Lent tyme upon a veery cold day." Topcliffe was determined to make him withdraw — not his loyalty to the See of Peter — but his scandalous revelations at the trial. This time Pormort did not waver, even to the shedding of his blood. "Thus did this man die, leaving not only to the young but also to the whole nation, the memory of his death for an example of virtue and fortitude." (2 Mac. 6, 31.)

**Richard Thomas**

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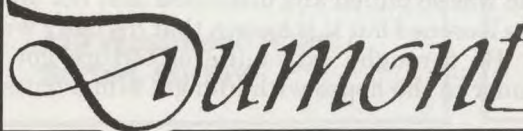
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## John Thules. 1568-1616

John Thules was baptised in the Parish Church of the Lancashire town of Whalley on the 28th day of December 1568, the third of four children born to William Thules and his wife Anne (nee Ashton). John's father was appointed as Master of the local Grammar School in 1571, a post he held until his death in 1574, and it is probable that John, together with his brother and sisters received their early education here. Of the other children we know little, except of Christopher who was born in 1560 (possibly before the family moved to Whalley) and who, having entered the Seminary in Douai in 1577, was transferred to the English Seminary in Rome in 1579, being ordained to the Priesthood on the 16th December 1584 in the College Church.

Providence contrived that John should follow his elder brother into the Sacred Ministry and on 28th May 1583, he entered the Seminary at Rheims where he received Tonsure in the following September. Here John was to continue his studies for the next 7 years until, having just begun his theological training, he was transferred, like his brother, to the English College in Rome in May 1590. His course of studies completed, John received ordination to the Priesthood in the Lateran Basilica on 28th March 1592 — aged 23 — having been granted from Rome Vicariate a dispensation *defectu aetatis* in that he was still some 10 months below canonical age. Once ordained, he spent a few short weeks in Rome until, in the April of that year he set out for the English Mission in the company of several other newly-ordained Priests, including Ven. Joseph Lambton.

Having arrived in England in July, Fr. Thules was at first active in his native county of Lancashire, although later, around 1605, we find him in the company of a Mr. Brooks in Essex. Apart from Thules' signature on two documents pertaining to the 'Archpriest Controversy', this is the sum total of our knowledge of his activity in England.<sup>1</sup>

The next time we encounter Fr. Thules, he is a guest in the house of a Catholic weaver in the Lancashire town of Chorley, and it is here, around the 29th September 1615 that both Thules and his hosts were apprehended on the orders of William Stanley, 6th Earl of Derby who was at that time Lord Lieutenant of Lancashire and Cheshire.<sup>2</sup> Thules' host was a Catholic lay-man by the name of Roger Wrenno, described by a contemporary document as a '*pious et strenuus Catholicae religionis professor*',<sup>3</sup> and he, along with Thules, was taken to the city of Lancaster where they were both to await trial.

Of the time spent by the two in prison, only one incident is recorded: Sometime before the Christmas of that year, there was a break-out from the gaol, and Thules and his companion took the opportunity to escape also. They walked all through a winter's night, hoping that by day-break they might be some 10 miles from their place of captivity. Unfortunately, in the light of day they realised that they had in fact walked themselves in a circle and were less than two miles from the town. Believing this to be a portent of the Divine Will, they handed themselves over to their guards, and were suitably 'secured' until their trial which was to take place during the Lenten Assizes of 1616.



Thules and Wrenno faced the court together. When asked why they had 'broken' prison, the Priest replied that in fact they had 'broken' neither window nor wall, and had simply walked out through an open door! Although "one of the judges who sat upon the trial was heard to say in the company of many gentlemen that he had scarce met in all the North of England a man of so much modesty, prudence and temper",<sup>4</sup> the refusal of both lay-man and Priest to subscribe to the Oath of Allegiance led to the passing of a sentence of death upon both of them; "Mr. Thules was brought in guilty of high treason, for being a Romish priest, and remaining in England contrary to the laws of the nation. And his companion Wrenno was condemned of felony, for harbouring and relieving priests, which the laws of our country likewise forbid upon pain of death".<sup>5</sup>

Having been so sentenced, Thules and Wrenno were taken back to prison, and confined to an underground cell with others who were to die on the morrow, "four of whom (were) reconciled in prison by Mr. Thules to God and His Church, and constantly professed to the last the Catholic faith as the true and only saving religion."<sup>6</sup>

Early the next morning, having prayed and wished farewell as best he could to those fellow-priests in prison with him, Thules was dragged on a hurdle through the streets of Lancaster to the place of execution. One report of events tells us that both Thules and Wrenno were forced to enter a nearby Protestant church, something which Thules resisted so violently that he earned a cracked skull in the attempt! At the place, three criminals were executed first, evidently in an attempt to make the two Catholics accept the Oath, which was again offered to them. Thules said that he was quite prepared to accept any form of oath which contained purely civil allegiance, but that in conscience he could not forswear his Catholic Faith. Even when his Godfather, a Mr. Ashton of Great-Lever, offered him the sum of £20 per year if he took the oath, Thules remained steadfast. Having disposed of his final coins to the hangman, Thules commended himself to all present as a Catholic Priest, and asked their prayers for his soul. Even after he had mounted the ladder, and the rope had been placed around his neck, a Protestant gentleman by the name of Bowen offered to 'maintain him like a gentleman if he would renounce his profession' to which Thules replied "I hope in an hour's time to be better provided for than if all the world were mine".<sup>7</sup>

John Thules was hanged, and then cut down and disembowelled and quartered in accordance with the sentence passed on him. Next Wrenno was executed, although only by hanging since the additional barbarities were the penalty only for high treason of which the Priest had been found guilty. It was 18th March, 1616.

Subsequently, the four quarters of Thules were exhibited in the four towns of Lancaster, Preston, Wigan and Warrington.<sup>8</sup> There are no relics or images of John Thules, although according to a contemporary ballad "a hundred handkerchiefs with his sweet blood were dight, as relics for to wear."<sup>9</sup>

\* \* \*

As T. S. Eliot once wrote 'a martyrdom is always the design of God, for His love of men, to warn them and to lead them, to bring them back to His ways ...



the true martyr is he who has become the instrument of God, who has lost his will in the will of God . . . ' As we give thanks for the witness granted to us in the lives — and deaths, of John Thules, and lay-companion Roger Wrenno, we are called to imitate them in their surrender to the will of God. Let us leave the final words to a ballad, attributed to John Thules himself:

Thus I your friend John Thulis,  
have made my latest end,  
Desyreing God, when His will is,  
us all to heaven to send  
Where niether strange nor dampned crewe  
can greefe unto us bringe.  
And now I bid my last adue;  
Christ send us happie ryseinge.”<sup>10</sup>

Philip Gillespie

FOOTNOTES:

<sup>1</sup> *Clergy Review* 1949 p238-245 'A Whalley Martyr' J. E. Bamber.

Christopher Thules when in England used the alias of 'Ashton', his mother's maiden name. There is also mention in an Italian text to a certain 'Mr. Ashton' of the town of Great-Lever, who is called Thules' 'Godfather'.

<sup>2</sup> These and other pieces of information are drawn from a detailed account in Italian of the martyrdom of John Thules and Roger Wrenno which is found in the Biblioteca Vallicelliana. Rome. It is evidently either a translation of an English original or a compilation from more than one account. It is undated, but the text suggests that it was written in the year 1616 since references to 'the feast of St. Michael' and to 'the Lenten Assizes' carry no year.

<sup>3</sup> In 1616/1617 there was published at Douai a life, in latin, of Blessed Thomas Maxfield, a secular priest and ex-alumnus of the English College Douai who was martyred at Tyburn in the July of 1616. Later in the text, commonly referred to as the *Exemplar Literarum* . . . there is mention made of John Thules, and also Roger Wrenno, a lay-man who suffered with him.

<sup>4</sup> R. Challoner *Memoirs of Missionary Priests* 1742.

<sup>5</sup> J. Knaresborough, *Sufferings of the Catholicks*, England c.1720.

<sup>6</sup> Challoner op.cit.

<sup>7</sup> From a manuscript circa 1720 now in the possession of Saint Cuthbert's College, Ushaw.

<sup>8</sup> Anstruther (*The Seminary Priests* Vol 1) says that, in revenge for the trouble caused in trying to force the two Catholics into a Protestant church, they hanged three criminals before Thules and Wrenno and then 'cut up all the bodies and threw the pieces into the square so that it was impossible for the Catholics to distinguish the martyrs' members from those of the malefactors. They were left for five days unburied' (p 355)

<sup>9</sup> H. E. Rollins *Old English Ballads 1553-1625* Cambridge 1920 p 87-100.

<sup>10</sup> Rollins op.cit. p 79-86.



## Edward Thwing. 1565-1600

Edward Thwing was born at Heworth, on the outskirts of York, in 1565. It is possible that his father, Thomas, may be identified with the ecclesiastical lawyer who was an advocate in the Visitation and Consistory courts and later, about 1565, a Vice-Admiral of York.<sup>1</sup> Thomas Thwing acquired the manor of Heworth through his marriage to the daughter and heiress of Richard Kellet, a corn merchant of Goodramgate.<sup>2</sup> Though Edward's parents were never associated with recusancy, after his martyrdom the Thwings of Heworth were known for their loyalty to the old faith. Indeed, it was at Heworth Hall that Mary Ward, the indomitable foundress of the Institute of the Blessed Virgin Mary, died in 1645.

We have no details of Edward's early life. He was eighteen when, with nine others, he left England for France and the English College at Rheims, arriving on 22 July 1583. However, it seems that his first two academic years were spent studying at other places in France, though he returned to the college each summer. After two further years at Rheims, Thwing was sent to Rome and admitted to the English College in November 1587. A year later he received tonsure and minor orders but his health began to fail and so, in July 1590, he left Rome and returned to France.

At Rheims once more, Thwing taught logic and later was made Master of Greek and Hebrew, as well as lecturing in rhetoric. He was ordained priest at Laon on 20 December 1590, probably by Valentine Douglas, a Scot, who was Bishop of the town from 1581 to 1598. After ordination Thwing continued to teach, at Rheims and then at Douai when the college returned to its old home in 1593. His health was never good. Dr. Anthony Champney, a fellow Yorkshireman, at Rheims with Thwing from July 1590 to January 1593, tells of the latter's great patience in enduring the pain caused by an ulcer on his knee. It seems that French doctors met with no success in their attempts to cure the ulcer, Thwing recovering his health only on return to England in 1597.<sup>3</sup>

Richard Cowling, a Jesuit born at York two years before Thwing, writes of the new martyr that 'for some years he worked strenuously in the Lancashire area'.<sup>4</sup> Other than this we have no details concerning his work on the mission. In the controversy of 1598 surrounding the appointment of George Blackwell as Archpriest and superior of the English secular clergy, Thwing sided with the majority in support of Blackwell and signed the letter sent to Pope Clement VIII on 8 November.

It was in May 1600, returning from a visit to Richard Cowling, that Thwing was arrested, together with the Dominican Robert Nutter who had escaped from Wisbech Castle only two months before; they were both imprisoned in Lancaster Castle. Thwing was examined by Richard Vaughan, protestant Bishop of Chester, and Thomas Hesketh, Attorney of the Court of Wards. The latter, writing to Sir Robert Cecil, Secretary of State, states that Thwing had been 'a scholler of some understandinge and much esteemed amongst the Papistes'.<sup>5</sup>

A disputation was held in Lancaster Castle on 4 July, Thwing and Nutter arguing against the protestant vicars of Lancaster and Kendal. It appears that Thwing and the vicar of Kendal, Mr. Tyrer, played the principal parts in this.<sup>6</sup> In the same month, Thwing and Nutter were tried at the Lancaster Summer



Assizes. Under the statute of 1585, it was high treason for an Englishman who had been ordained priest abroad either to return home or to remain in the country. Nutter and Thwing were found guilty and sentenced to be hanged, drawn and quartered. They were put to death at Lancaster on 26 July 1600.

In a letter to the Jesuit Father General, Richard Cowling tells how Thwing and Nutter 'ended their days by an illustrious Martyrdom to the great edification of the whole region'.<sup>7</sup> Cowling left England soon after their arrest but received an account of their martyrdom from someone recently arrived in Douai. The behaviour of the catholics present at the execution is related quite vividly:

There was a very great crowd of catholics present at their last conflict as one recently arrived here (sc. Douai) has told us. While the executioner was busy with the quartering, the catholics, impatient at his dawdling, could no longer hide their pent-up feelings, and boldly began to seize the martyr's garments, fingers, hair and anything else they could lay their hands on. The women also played a valiant part, for while the guards were busy quelling the riot they snatched the hearts of the martyrs from the blazing fire and made off with them. Some days later their heads and quarters came into the hands of the catholics, while the queen's infernal ministers raged and gnashed their teeth.<sup>8</sup>

None of the relics so eagerly seized by these witnesses of the martyrdom is preserved today.

Five days before his death, Edward Thwing wrote to Thomas Worthington,<sup>9</sup> speaking with affection of his uncle and brother and of the 'good priests and scholars' at Douai. The letter ends:

Before this come unto you, I shal, if God make me worthie, conclude an unhappie life with a most happie death.  
*Omnia possum in eo qui me confortat.*<sup>10</sup>

This trust in Christ, who strengthened Edward to accept a martyr's death, was shared by another member of the Thwing family. The last priest to be executed in penal times, with the single exception of St. Oliver Plunkett, was Edward's great-nephew, Thomas Thwing, martyred in 1680.

**David Bulmer**

FOOTNOTES:

- <sup>1</sup> J. C. H. Aveling, *Catholic Recusancy in the City of York 1588-1791* (CRS 1970), pp. 23f, 315f, 348f.
- <sup>2</sup> There is some uncertainty as to the name of Edward's mother. See Aveling, *op.cit.*, pp. 23 and 348; also G. Anstruther OP, *The Seminary Priests* Vol. 1 (1968), p. 356.
- <sup>3</sup> Anthony Champney, *Annales Elizabethae Reginae* (c. 1618) pp. 992-994 (Westminster Archives) in: Congregation for the Causes of Saints, *Official Presentation of Documents on Martyrdom of George Haydock & Companions*, Fascicle XL, pp. 1437f.
- <sup>4</sup> Letter of Richard Cowling SJ to Claudius Acquaviva, Father General SJ, 25 September 1600 (ARSJ, *Fondo Ges*, 651/614) in: CCS, *Official . . .*, pp. 1425f.
- <sup>5</sup> Letter of Thomas Hesketh to Sir Robert Cecil, 17 August 1600 (Hatfield House, *Cecil Papers*, 87, f.107) in: CCS, *Official . . .*, pp. 1421-1423.
- <sup>6</sup> John Knaresborough, *Foul Draughts*, p. 216 (Humberside County Record Office, Beverley, North Humberside, DDEV/67/2). Cf. R. J. Ashton, *Venerable Edward Thwing, Martyr* in: *The Venerable*, XXII (1962-64), pp. 9-18.
- <sup>7</sup> See note 4.
- <sup>8</sup> See note 4. Translation from G. Anstruther OP *The Seminary Priests* Vol. 1, p. 357.
- <sup>9</sup> President of the English College, Douai, 1599-1613.
- <sup>10</sup> Thwing's letter is cited in Thomas Worthington's *A relation of sixtene martyrs glorified in England in twelve moneths*, Douai 1601, pp. 91-94 in: CCS, *Official . . .*, pp. 1428f.



## John Woodcock OFM. 1603-1646

John Woodcock was born in 1603 in Clayton-le-Woods, of the parish of Leyland in Lancashire. His mother, Dorothy (nee Anderton), was a Catholic but his father, John, was not. Because of this, John and his younger brother were brought up as Protestants. When John was about twenty years old, he converted to the faith of his mother, at which his father was so displeased and made life at home so unpleasant that John was compelled, in about 1627, to leave home and take refuge with a Catholic gentleman by the name of Anderton, who was probably a relative of his mother.

A year later Woodcock left the country and entered the English Jesuit College at St. Omer, where he remained for a year. After this he made the journey to Rome and was admitted as a student of the English College by Thomas Fitzherbert, the Rector, on 20 October 1629. This '*placidissime indole bonique imprimis exempli adolescens*' (as the Liber Ruber refers to him) stayed at the College for only about six months before he conceived a desire to become a Capuchin. He applied to the General of the Capuchins in Rome who sent him to the Convent of Saint-Honoré in Paris to begin his novitiate.

However, after only a few months as a novice, Woodcock was dismissed from the order. Woodcock afterwards summarised the reasons as: 1) his superiors had not received the letters of reference from his mother and so feared that she was opposed to him entering the order; 2) they believed that the Rule forbade them accepting one who had been brought up as a heretic; 3) they feared that his health would not stand up to the Capuchin lifestyle; and 4) learning French was posing great difficulties for him.

Woodcock was both surprised and grieved at this decision on the part of his superiors and still wished to enter the Franciscan order. To this end he went to Douai in 1630 to the recently established Convent of St. Bonaventure to seek admission amongst the English Friars Minor there. Soon after his arrival there, though, he changed his mind and returned to Rome.

We know little of this sojourn in Rome, but perhaps he sought admission to the Irish Franciscan Convent of St. Isidore whose Guardian and Founder, Fr. Luke Wadding, O.F.M. had offered to receive him in 1625. At length, however, he resolved to retrace his steps to the Convent in Douai where he asked his friend (and possibly his relative) Fr. William Anderton, O.F.M., already a member of the community, to seek that he be admitted. This request was granted and in 1631 he was admitted and clothed with the habit by the then Guardian (himself to be martyred on 17 April 1643, which was to inspire Woodcock to return to England) Ven. Henry Heath. Woodcock took the name of Martin of St. Felix. A year later he made his solemn profession to the new Guardian, Arthur Bell (himself to be martyred on 11 December 1643). Woodcock was ordained priest in 1634 in Douai.

Woodcock was to remain on the Continent for several years, even though in 1637 the Provincial Chapter, meeting in London, approved him as being suitable for the mission 'at an opportune moment.' He acted first as chaplain to an English gentleman, Mr. Sheldon, in Arras and then from November 1639 to



April 1640 as chaplain to the English Franciscan nuns at Flanders. He worked in both positions with great zeal but after some time he suffered a breakdown in health and had to return to Douai to recuperate. It was whilst he was at Douai that on Trinity Sunday in 1643 he went to a Solemn Service of Thanksgiving for the Martyrdom of Henry Heath. The sermon preached by a Capuchin Friar so inspired him that he begged his superiors to be allowed to serve on the mission. Permission was eventually granted and, towards the end of 1643, he prepared to set out for England.

He landed at Newcastle-upon-Tyne and made his way across the country to his native Lancashire to visit his parents. Tradition has it that he arrived at Clayton-le-Woods on the vigil of the Feast of the Assumption of Our Blessed Lady. He went first to a friend's house, a Mr. Burgess, and was just about to begin Mass at midnight when someone discovered that the pursuivants were coming. Woodcock had time to hide and so the pursuivants were unsuccessful in their search. Later that same night he returned to his own home but his father, afraid of the penalties for sheltering a priest, gave him breakfast and sent him away. Less than a mile from his house, at Bamber Bridge, he was arrested. He was brought before the magistrate who committed him to prison in Lancaster Castle.

He remained in prison for two years since the twice-yearly visit of the Assize Judge could not take place because of the Civil War. When the judges resumed their visits to Lancaster, in 1646, Woodcock was tried together with Edward Bamber and Thomas Whittaker. They were accused of violating the statute of 1585 'against Jesuits, seminary priests and such other disobedient persons' and consequently of having committed high treason, punishable by death.

Woodcock, at the trial, admitted openly that he was a priest and a friar. The judge, according to one of the stories of the martyr, appears to have suggested to Woodcock that, since there was no evidence against him other than his own confession, he should admit only to being a Roman Catholic. To this Woodcock said that he would not deny what he was. Twice more, that is after the condemnations of Bamber and Whittaker, the judge suggested that he say he was only a Roman Catholic, and twice more Woodcock refused. According to the same story the judge sentenced him in tears and Woodcock asked that, since he had been condemned last, he be executed first, which request was granted. According to other accounts, however, Bamber was executed first.

Early on 7 August, 1646, the three priests were drawn by hurdle from Lancaster Castle to the place of execution. When Woodcock ascended the scaffold he prayed silently and then began to address the crowd. He had only just begun to speak when he was flung off the ladder but it is said that the rope snapped and so he had to be hanged a second time. Whilst he was still semi-conscious he was cut down and quartered in the usual way.

Veneration of the three martyrs spread quickly and is shown by an 'Ode or sonnet upon the three Catholick priests put to death at Lancaster' which was composed soon after the martyrdom. Some time around 1660 the Provincial of the English Franciscan Province refers to Woodcock as one of the Franciscan martyrs and says that he daily commends himself to his prayers.



Woodcock's cause was introduced in Westminster in 1874 and first raised in Rome in 1886. No objections were raised about the authenticity of Woodcock's martyrdom and so, his case having been reintroduced in 1978, he will be beatified, together with those who clothed him as a friar, received his Solemn Profession and suffered with him.

Paul Daly



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*Laudate Jesu Christo.*



# Syri-esque

## A visit to a Syriac Monastery

The option was clear: either we could open the windows for air but be covered with sand, or we could keep them closed and have beads of sweat trickling down our backs. The Turkish taxi-driver was avoiding the pot-holes and weaving between the oil-tankers. We were travelling the 25 miles down the road from Midyat to stay at a Syriac monastery, Mar Gabriel. Our road continued to Cizre and the Iraqi border-crossing. Even here in this remote part of eastern Turkey the long lines of tankers testified to the widespread effect of the Iran-Iraq war. The Gulf had long been closed to Iraqi shipping, and so to export their oil tankers travelled monotonously between the Kirkuk oilfields and the Turkish oil terminal at Batman which was connected by pipeline to the Mediterranean coast.

Our object, though, was not to explore the side-effects of some arcane war but to visit a Syriac monastery founded in the fourth century. Here the monks had prayed continuously in Syriac, a literary form of Aramaic — the language of Jesus Christ. As we approached the monastery up the hill we could see the walls set against the deep blue sky glisten in the sun. The man we were told to contact was Isa (Syriac for Jesus!) who spoke English and had received Westerners before, including the Apostolic Delegate to Turkey. Yes, we could stay in the monastery. The taxi-driver departed having earned more in one trip than the average Turk would in a week.

Isa had met us in the Abbot's reception-room, a Syriac *salone*, which managed through some feat of architecture to have a continuous breeze blowing through it. We shared the room with a Turkish Army Captain, who was asking the monks for water to give to his troops who were guarding the area. He was bored, there had been no fighting for months, the Kurdish rebels had moved on with the heat, and with daily temperatures reaching 105°F water was a scarce commodity. The monks had suffered this heat for 1600 years and knew how to cope. They had dug great cisterns that filled with water over the winter, a feat of engineering seemingly impossible for the secular state. He was fighting a battle 1,000 miles from home in a land as different to his own as Scotland is to the desert. Also in the room with us was a young man, a refugee from Beirut, both parents of whom were long since dead, casualties of the Civil War. He was an Arab-speaking Syriac who was now learning the language and trying to emigrate to the States to start life again.

These were our companions for the next few hours. We talked, exchanged addresses and ate ice-cold water-melon for its liquid content. The Abbot was in Midyat on ecclesiastical business but would be back in the evening. So the day went by, the heat increased and there seemed nothing to do but to sleep the heat away. Our quarters were an orphanage built by the American-Syriac Church 30 years ago. There was no-one present and so we had the place to ourselves. The room overlooked a courtyard with vines, the opposite wall of which was the 6th century Church. The honey coloured stone glowed and gave off a most sublime light. The impression was of permanence and continuity. Christ had been here and had stayed.



The heat increased and slowly abated. A tour was organised for 5 p.m. The Lebanese student showed us the Church, a building half-buried in the ground. Shafts of light penetrated the gloom and highlighted the Syriac inscriptions on the walls and curtains. The Church was orientated longways unlike the normal Western practice of having the altar along the narrow end. The main space was covered with a giant barrel vault, and the altar itself was in a separate room off the side. This was the holy of holies, no iconostasis, but a definite split between the Priest and laity. We never saw the Syriac Mass because like all Eastern Churches they celebrate Mass only once a week. We continued on our tour. As the Abbot's quarters were private we could not see the Library but instead were shown the cellars and vaults where the cool of darkness managed to survive the summer above. Later we walked around the garden, and searched the ground looking for recently fallen nuts, whose kernel on taste seemed like honey.

It was obvious, however, that the Abbot's return was dominating the thoughts of the community that day. All the monks, the Priests and their families, the sisters and servants were waiting with expectation. The Abbot's arrival did prove the high point of the day. As we gazed over the desert to Midyat, we could see a cloud of dust coming nearer, and eventually a dark-blue Fiat became visible. Once the car had stopped and the Bishop stepped out, all the monks came up to kiss his hand, and a toothless Syriac workman yelled out what I can only presume to be some greeting of affection. His arrival was the excuse for more water-melon, ice-cold as ever. The Abbot consumed a gigantic piece and the monastery took on a new life.

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*Sixth Century brickwork at the monastery of Mar Gabriel.*

The Abbot came over to speak to us and asked us to join him for some cold drinks. As we were walking back into the courtyard, servants were bringing out large cushions for us to lounge on. Isa, the toothless workman, and ourselves sat down with the Abbot. It was now that we thought we should bring out our gifts, two tins of Fortnum and Mason biscuits. We had been told by a journalist-friend in Ankara to bring some exotic gifts for the Abbot. He seemed well pleased with them. He opened one for immediate consumption with the community but sent the second into his private quarters.

Our biscuits were the prelude to supper, a special banquet of stuffed tomatoes, roast-lamb and sweet peppers. I had always been told about, and have witnessed, monastic eating habits, but this was by far the most bizarre. The Abbot seemed to swallow the stuffed tomatoes whole rapidly followed by large chunks of lamb. What seemed like ten minutes later, we were back outside lying on the cushions. Obviously the supper seemed well appreciated to judge by the intermittent 'abbatial' burpings. A long monologue in Syriac followed from the Abbot on the day's proceedings. Every few moments though it was interrupted by Syriac yelps from the toothless workman. We bade them goodnight after an hour of Syriac conversation. Instead we gazed at the stars and my travelling companion (an amateur astronomer) pointed out the Southern Cross and other constellations. There was almost complete silence and darkness only occasionally interrupted by the distant rumblings and headlights of the oil-tankers.

By 5 a.m. the heat had finally departed but by 6 a.m. it had returned. I was soon afterwards hearing Morning Prayer. Instead of the normal English College liturgy, I was listening to the Psalms chanted 'Gregorian style' in the language



of Jesus. Throughout the service along the side of the Church a number of sisters were doing spiritual gymnastics bending up and down in continuous wave-motion. I was witnessing something not changed for 1600 years, the liturgy of the hours seemed in perfect unison with both buildings and surroundings. The monastery had suffered over the years. In this century many of the monks had been killed during the First World War, being pawns in the regional conflict of the area. Travelling through modern Turkey is like meeting ghosts of past civilisations learnt about in school and here in the University. Here we passed Hittites, Uratians, Greeks, Romans, Armenians, Byzantines, Selcuk Turks. For most nothing but the memory and a few archeological sites remain; others have been absorbed into modern Turkey but somehow here in the south-east corner of Turkey a few monastic houses have survived the ravages of time, and the destructive urges of alien civilisations. Throughout all these changes, their liturgy and monastic life has remained much the same, a timely reminder that the truth of Christ has not and will not change. Yet in a way the monastery has adapted to modern realities. The Abbot is middle aged and the monastic community comprises about ten young monks.

That morning, by chance, there was to be a Baptism. There were about a dozen of us in the group, and accompanied by Priest, monk and altar-server we made our way to the Baptismal font. The ceremony took about 45 minutes. Would I take some photographs? Certainly though I feared it was too dark inside the Church. The baby was dropped into the water amidst much noise and crying. After it had been dried, the Priest rubbed oil over the whole baby. The baby though took fright during the drying and a gentle arc of soft amber liquid

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*An eventful Baptism !*

spouted over the Priest's chasuble. Undeterred he continued his invocations amid the busy hands of the baby's mother. There was an atmosphere of part piety and part informality as the eldest daughter tried in vain to keep her younger sisters under control.

A festive breakfast now followed; the whole community was gathered together and we consumed the first water-melon of the day. Afterwards we bid farewell to the Abbot, offered some money which he refused, and took a taxi with other members of the community back into Midyat. We drove back down the track to the Cizre road and the monastery was soon obscured by a cloud of dust. A few moments later we were wedged between two oil-tankers bearing the slogan *Allah Korusun* (God protect you).

**Peter Newby**



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# The Holy Priest and the Poorest of the Poor:

A spiritual conference given in the English College (by Mother Teresa)  
on May 15th 1987

Let us ask Our Lady to give us her heart, so beautiful, so pure, so immaculate, her heart so full of love and humility, that we may be able to receive Jesus, the Bread of Life, to love Him as she loved Him, and serve Him in the distressing disguise of the poorest of the poor.

We read in the Gospel that God loved the world so much that he gave Jesus to the most pure Virgin. And on receiving Jesus, she went in haste to give Him to others. She went to Elizabeth's house, just to do the humble work of a maid-servant. There, something very strange happened. When she went in, the little child in the womb of Elizabeth leapt with joy. God used an unborn child to proclaim the coming of Christ. St. Joseph did not know. Nobody knew. But that little one, that little unborn child, was chosen to become the first missionary, to proclaim the coming of Christ. We know how today that the unborn child is being killed, destroyed by its own mother. We know how abortion has become the greatest destroyer of peace, because it is destroying the image of God, and the presence of God. It is destroying two lives at the same time: the life of the child, and the conscience of the mother. So this is why I think it is good for all of us, just for a second, to thank our parents for giving us the joy of living, for wanting us, for loving us, and for giving us the opportunity to be wanted and loved and cared for.

Jesus came to the poor. The other day I was thinking of this coming of Christ into the world, and I realised once again that today it is the poor who are bringing the rich to Christ. I see this every day in our work. We work for the poorest of the poor. In our Congregation we take a fourth vow: to give whole-hearted, free service to the poorest of the poor. And I find that many people, whoever comes into contact with our people, with the dying, with the lepers, are being brought to Christ. I see that now we have opened homes for Aids victims in the United States, in New York and Washington; and that so many people, who before were afraid even to look, who would cross over to the other side if they saw an Aids victim coming towards them, are now changing. Even parents! They are throwing their sons out of their families, and so on. But now, my sisters are telling me, many, many volunteers are coming to serve our people night and day. You can see again how the poor have brought something beautiful into the lives of many, so that now they are seeking Christ.

That is why we want to prove that we are precious to Him, and that God has a special love for each one of us: that the man in the street, this child who died, the cripple, the mentally-handicapped, the sick. This is something we must realise more and more. And especially you students for the Priesthood! One day, you will be a priest of God. How pure your life must be! How holy you must be, to be able to receive the sinner who comes to you, full of sin! He comes to you, and gives to you all that is within him, and leaves the confessional a sinner without sin. And it is your hands that hold the Precious Blood! How holy you must be in your heart to be able to say, 'This is my Body, This is my Blood!' How holy you



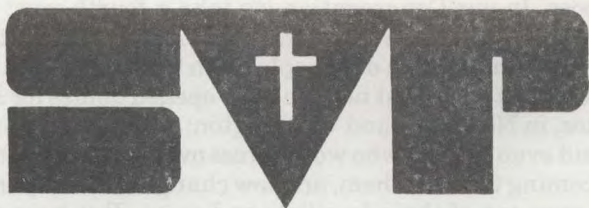
must be to join lives together, husband and wife! For each sacrament, you have the power of Christ within you. How holy you must be!

I think the world has never, never needed holiness so much as today. And especially holy priests. We are now working in 77 countries, and I find that everywhere there is a tremendous hunger for God. A tremendous hunger to come to know Him, to love Him. It is there, but we need holy priests to guide us. And how does this apply to us religious? I remember when I was asked to speak at the Synod, the first words I said to the Holy Father were: "Holy Father, give us holy priests, and we religious and our families will be holy".

We need to be shown the saintly way, the holy way. We need to be taught how to be holy, and how to grow in holiness. For without Jesus we can do nothing. This is something we must realise more and more, because holiness is not the luxury of the few. We have been created for that. We have to be holy as the Father is holy. This is not the luxury of the few. It is the simple duty of each one of us, and especially of the priest, because what you can give no-one else can give.

I remember a man in New York where we have a home for Aids — 30 of whom have died already. They come to us so broken, so miserable, so full of despair, because the majority, when they hear the doctors telling them they have the disease, think first of suicide. They know they are unwanted, a throw-away of society. To see these people after some time in our homes, when we have prayed together! We have the Blessed Sacrament right amongst them, with them, we pray together with them, being so close to Jesus. And after confession, after Holy Communion, they are different, completely, completely different.

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And that is something no-one can give except the priest, no-one except the priest.

So I think this is something for you really to hunger for: to be like Jesus. To allow Jesus to lead your life, so that when the people look at you they see only Jesus. Cardinal Newman has made a beautiful prayer about radiating Christ:

“Let them look up and see only Jesus! The light, O Jesus, will be all from Thee; none of it will be mine. It will be Thou shining on others through me. Let me thus praise Thee in the way you love best, by shining on those around me. Let me preach Thee without preaching, not by my words but by my example”.

And this is something specially important for you priests. We all need to be holy, but I think in a very, very special way it is your duty to grow in that holiness: to be more and more like Jesus, to be His presence, His love, His compassion. The world today has so much suffering, so much suffering! Unbelievable suffering — and not only material poverty! We are working in so many places in Europe, and in the United States. They have food to eat, though in most places we have a big soup kitchen. There is one in London, and here in Rome we have one where about 200 people come and eat. We have just built a new house in Washington. We are in all those big cities. Only today, our Holy Father was very anxious that we should have a home for the sick and dying, for the very poor destitute people, in the Vatican. So today I was able to get the land, and I hope that some of you, when we have the home, will come and take care of all those people.

Near the station we have a big night shelter, where 200 people come and eat, all street people. We can only take in about 40, and the rest have to go back to the streets to sleep, specially during those terrible cold night. The sisters go out at night to bring some food to them, lying in the streets, covered up with a little bit of plastic. That is where tender love is necessary. And this is what I hope, that one day, when we have that home in the Vatican, you will contribute, not by how much you give, but by your touch, your kindness: coming into the home with them, that presence with them, to make them feel wanted, make them feel loved. This is what you have become a priest for, to be that presence, that compassion, that forgiveness.

One of the young men in our homes, of all those young people that have died of Aids, one of them, a young man, was dying, and yet he could not die. He was struggling, and struggling, and struggling. And one of the sisters asked him what was disturbing him, why was he struggling with death like this? And he looked at her, and said, ‘Sister, I cannot die until I ask pardon from my father’. And so she was able to find out where the father was, and she brought him to the home. It was like a living Gospel: father and son, the father embracing the son and forgiving him, and the son begging to be forgiven. The tender love that went between the father and the son helped the boy to die after two hours. Do you see that forgiveness? The forgiveness, the sort of joy that comes from a pure heart.

So, who will be the best person to help you to become holy? To be only all for Jesus? Mary! The mother of Jesus. Learn from her, pray to her, cling to her. And you will see that she will be the one to help you grow really holy. Really holy! — and to be that holiness, that love to all with whom you come in contact. Many people will look up at you, with that longing to be brought to God. And this is



something that is missing so much today: you must bring people closer and closer to God.

I remember some years back, I was invited by the President of Yemen, a completely Muslim country, to open a house there. For many years there had been no religious congregation there, no church, no tabernacle, nothing. And no priest either, or anything like that. When the President asked me, I said I was not willing to allow my sisters to go there, except on the condition that he would allow a priest to go with us. Without Jesus, I refused to go. And then he decided that we should come, and that the priest could come as well. And it was a real, real miracle for me. The moment that a priest came, there was a tabernacle, there was an Altar, there was Jesus. I had never realised what a great gift it is: a priest, a holy priest, in a country where there was nothing. Now we have the tabernacle, we have the sisters in three places, and this is something so real, so beautiful to see, what a holy priest can be, and what a holy priest can give to the people.

We pray very much for priests, and on the eve of every first Friday, we have Adoration from 11 to 12 for holy priests. Because we see the tremendous need: the people are hungry for God. And you are the only people who can give God to them. And so you are precious to God. You have that beautifully in the scriptures, where it says, 'I have called you by your name, you are mine' — you are precious to Me, I love you. Just think: what man or woman or child clings to you full of sin in confession, and goes from confession without sin. A sinner without sin! Wonderful! But for that you need a deep oneness with Christ, that real presence of Jesus.

The last time I was in the Philippines, a Bishop told me of about 30 priests who had gone up into the mountains, and joined the rebels. I could see the great sorrow of the Bishop, and the loss that they were to the people there. So I made an offer to that Bishop, I said give me all the names, and I will give one priest to every community, and we will pray, and offer up penances for that priest. You must have a love of penance also: we offer penance and ask Jesus for everything. So every community has now taken one priest, and with Our Lady we are joining all our forces to help those Fathers come back: they have joined the rebels, and gone up into the mountains. So, I am asking for your prayers too: pray for them! For we must help them, to bring them back. Most of them are very young priests indeed, and it is a big number, 30 of them. So let us ask, and I ask you too to join us, to obtain that grace for them to come back. The priest is such a great gift of God, and such a great loss to the Church. I am sure that with your prayers and sacrifices we can join together to obtain the grace necessary for them to come back.

Again I say to you: the world has never needed holy priests so much as it does today. So we pray for you, that you really will become holy priests. And you pray also for us, that we may be able to be holy, so that we may obtain the graces our people need. In our home for the dying in Calcutta, we have picked up 50,000 people from the streets. And 23,000 have died with a ticket for St. Peter — because he won't let them go in without one! We call baptism a 'ticket for St. Peter'! And they die such beautiful deaths. They will obtain many graces for the people of India, and especially of Calcutta. So let us pray that this home, that we are going to have here, will be a real gift of God for Rome, and for these people. Let us pray that it be a real 'open Calvary'. That our homes for the sick and dying



be a real open Calvary, and that the Passion of Christ be with the dying. So then, pray for us, and we will pray for each other.

Our main strength is that we try to make our communities deeply contemplative, because of the words of Jesus, when he said: 'You did it to me'. So we are with him 24 hours a day, feeding him, clothing him, taking care of him, and so on. Jesus said: if you give a glass of water in my name, you give it to me. If you receive a child in my name, you receive me. And, again, even at the hour of death: I was hungry, you gave me to eat; I was naked, you clothed me; I was homeless, you took me in. And we are doing just that: feeding him, clothing him, giving him a home. That is what makes us deeply contemplative, right in the heart of the world. And we are intensely Eucharistic. Our lives have to be very closely interwoven with the Eucharist. Again, that is where the priest comes in, for without priests, there is no Jesus. We would not have the Blessed Sacrament if we did not have priests to say the Holy Mass for us. So again, we can be intensely Eucharistic only with the help of the priest. This is something like a bible picture: the aim of our Congregation is to satiate the thirst of Jesus on the Cross for love of souls, by working for the salvation and sanctification of the poorest of the poor. And so this is something very clear, the reason for our existence — to satiate the thirst of Jesus.

And so you pray for us, that we may remain faithful to this gift of God; to satiate this thirst. In our society we have a fourth vow, to give whole-hearted, free service to the poorest of the poor. We depend solely on Divine Providence. We don't accept government grants, or church maintenance, or salaries, and up to today, we have never had to send anyone away. I will just give you one beautiful example of that, something that happened only recently. A man came to our house, and he said that his only child was dying. And the doctor had prescribed a medicine that cannot be got in India, but has to be brought from England. Now I have permission to bring life-saving medicine from anywhere in the world if



*Mother Theresa and the Suore*



necessary. But as we were talking a man came with a basket of medicines — we have people who go from house to house to gather all the left-over medicines in the families. And so he came just at that time, and right on the top was that medicine! If it was inside, I would not have seen it, and if he had come before or after, I would not have connected them! As I stood in front of that basket and looked at that medicine, I thought of the millions and millions and millions of children in the world, and I saw the tender concern of God for that little child in the slums of Calcutta. To send the man at that time! To put the medicine on that basket!, and when I looked into it, it was exactly the number that the doctor had prescribed. This is the tenderness of God's love: that little one is precious to him. And I think this is something we need to be convinced of, you and me: that we are precious to him. He has a tender love for us.

We have in our Constitutions a sentence about chastity which says, "Jesus offers life-long, faithful, personal friendship, espousing us in tenderness and love; and to make that love more living, more real, he gives the Eucharist". So, again, you see where the priest comes in, because it is thanks to the priest that Jesus is given to us. Our gratitude to you is our prayer for you: that you may grow in holiness and be Jesus' presence; that whenever people look up, they see only Jesus in you, and through you. And you please pray for us also, that we may bring his love, his compassion, to the people we serve.

Let us say a little prayer for the poor people:

Make us worthy, Lord, to serve our fellow men throughout the world, who live and die in poverty and hunger. Give them, through our hands this day, their daily bread, and by our understanding love, give peace and joy.

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## Venezuelan Interlude: In a Church of hope

Venice is a place much loved and visited by students of the *Venerabile*, but 'Little Venice' is not so accessible. Venezuela owes its name to Spaniards of distant days and in the not so distant summer of 1986 I had the good fortune of being a summer-missionary in that enigmatic and exotic part of South America. When a year-old suggestion had turned into an invitation I set forth, with a measure of latin excitement to San Tomás Apostol, a lively parish in the outskirts of Caracas. My task was to replace temporarily an ailing pastor (mainly weekend ministry) and to participate in retreat and renewal efforts. A most rewarding aspect of this work was preaching a series of short retreats to school groups who, happily, were tolerant of the foreigner's Italianised Spanish.

The most memorable and significant aspect of the summer interlude was an experience of the Church which was both educational and exemplary. It was (is) also historical, because it focuses on the year 1992, the 500th anniversary of the coming of the Christian faith to South America and in particular to Venezuela. The Church has endeavoured to grasp the sense of occasion and direct the country, in and through its Christians, into the strength-giving grip of the Holy Spirit. It was thus that I witnessed the beginning of a seven-year programme of renewal. The initial hopes, the sense of commitment already in act, the promise of a growing enthusiasm all seemed to spell out not just a local happening but an event of far-reaching significance. The universal Church in the spirit of its Christic body would surely be blessed anew through the movement towards renewal in the Church of Latin America.

One's first reaction to Caracas is usually much removed from the impression left by an extended stay. The city is fresh, modern and prosperous. It is unusual in form, stretching long and narrow between the imposing mountain-ranges. But those beautiful mountains are repositories of many aspects of the reality of human life in Latin America. They contain the *barrios*, ever increasing in population and therefore in overall poverty. Teeming with inhabitants; dwelling in hundreds of thousands of *ranchos*, the *barrios* are the scenes of many forms of human drama. The hills are predominantly Catholic in population, but poverty-stricken in terms of practising adherents to the Church. And yet, the people are religious, even if their religion is sometimes intermingled with superstition. Most of the houses exhibit signs of devotion: crucifixes, sacred-images, holy pictures. Five hundred years of 'Church' have bitten deep into the Latin American soul.

Conscious of the rich heritage of faith reaching back to 1492 the Venezuelan Bishops introduced their plan for a *misión permanente* to run throughout the seven years from 1986 to 1992, culminating in the celebration of the 500th anniversary. The following summary-commentary on their reflections, observations, hopes and plans is intended to illustrate the state and spirit of the Venezuelan Church and to indicate the direction it is taking.

The Bishops and Priests of Venezuela aim to reach eventually the thoughts and hearts of all the believers of the country and to propose faith to those who have either lost or never known belief. There are challenges for the Church to meet and these must be met "with decision and optimism". The following



episcopal statement appears to encapsulate the mission ideal:

"conscious of our capacities and limitations, we seek to employ all our strengths in the construction of the kingdom of God in our country. With the ever joyful proclamations of Christ, *el-Salvador*, we seek to bring our contribution to the necessary transformation of the nation".

The Bishops remind the people that since 1492 the Church in Venezuela has signified justice, culture and even material improvement, that it has been involved in the evolution of Venezuela, marking the national history with the seal of Christian identity. However, it is acknowledged that there now exists a national crisis which manifests itself in several ways. This is a crisis which is fundamentally ethical and spiritual. Response and treatment are required. There are challenges and obligations.

The Church authorities have therefore offered to the country its vision of renewal to be realised according to the following general lines of action:

1. A united Christian effort to proclaim the Gospel with intensity in order to promote and support growth in the living out of faith with its moral, personal and community implications.
2. The development of a greater dynamism in ecclesial life, animated by charity and fortified by sacramental celebration.
3. The construction of a more fraternal and sympathetic society in which democracy would generate greater sharing and justice; the outstanding obstacle to this, which must be confronted is the increasing breach



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between the rich and poor of Venezuela.

4. The promotion of the national cultural identity stimulated by internal (not foreign!) criteria and needs.

The determining theological interest of the pastoral mission is evangelization. It has declared that the Church cannot neglect the duty to evangelize when she reflects on her vocation, mission and 'raison de ser' (raison d'être!). People must be renewed and a new humanity must be formed in the Good News. The evangelical word of God impels the Church into mission. The work of the evangelizing Christ must be continued by the Church in the power of the Holy Spirit of truth and renewal. Moreover, the task of evangelization is for all in the Church: Bishops, Priests, religious and laity; it is a personal activity, but is enacted in the context of the ecclesiastical community. The new plan focuses attention on three vital theological pillars of evangelization: i) Christ, God made man, our Saviour and our hope; ii) the Church, pilgrim people of God, universal sign of salvation and communion; iii) man, made in the image of God with inviolable dignity, called to continue the work of creation by fecundity and work.

The effectiveness of the mission's theological inspiration depends of course on its translation into pastoral activity. In this context it is a fact of crucial significance that the Bishops openly favour and exhort others to adopt the option for the poorest and most needy, but in practical ways which promise the building of a new society in which all people know themselves truly to be respected 'protagonists'. Great needs require great ideals. The new evangelization will proclaim the values of the Gospel in the light of the preferential option for the poor and for the young. To all must be offered the truth about Jesus Christ, the Church and the vocation of man. It is envisaged that the Venezuelan people will be helped in the recognition and fulfilment of their vocation in all its aspects: human, Christian, baptismal and ministerial. The programme is eager to establish the nation in greater justice, freedom and fraternity. The mission seeks especially to serve four areas of priority: the family, the young, the renovation of society, vocations.

a) The Venezuelan Bishops and their assistants for the communication of the mission have studied in depth the reality, problems and needs of family life in their country. From their own resources and in the light of Church documents which concern the values of family life they have produced some distinctive reflections and suggestions. Their statement on family life in Venezuela begins with a summary of biblical and theological foundations of the Christian approach to the value of the family. This is followed by an assessment of the positive and negative aspects of the contemporary reality of family life in the country.

A general objective for the family apostolate has been proposed: to motivate, form and assist the family in becoming the domestic Church, a true community of faith, love and service, source of vocations and of builders of the new society. From this are derived the specific objectives which are designed (i) to provide education in conjugal and family spirituality, (ii) to support apostolic movements which work for the good of family life, (iii) to spread the doctrine of the Church on the sacrament of Matrimony, the family, responsible fatherhood and sexuality, (iv) to educate the young about matrimony as an option for life, (v) to bring about involvement with all kinds of families, especially the most needy.



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b) The concentrated interest in the young is unavoidable and essential: 60% of the people of Venezuela are under the age of 24! This phenomenon has particular repercussions in the educational system, and in the labour market which sees increasingly large numbers of young people ready for and seeking employment. The mission's plan, in its general objective for the young, seeks through intense pastoral action to introduce the young people to a living experience of God and of faith in Jesus Christ so that they in turn can assume their mission in the Church and in the world. It is hoped that they will thereby establish themselves as builders of the civilisation of love and as evangelizers of other young people.

This programme is well underway in its specific areas. The emphasis is first on the experience of Christ as the source of true hope for people in their aspirations and needs. There is secondly, a nation-wide drive to initiate or strengthen pastoral organisations which serve the young, as well as impressing on Church centres and parishes the obligation to work for youth; the need to be actively and directly conscious of the Christian vocation of young people. Attention is given not only to the heavily populated districts, but also to the marginal areas, to the rural Church and to the native Indians. The mission thus aims to animate the young in the work for justice, equality and social improvement. This ideal leads into the third priority,

c) The pastoral impetus towards a new society offers the general objective; to make concrete the evangelizing mission of the Church in the preferential option for the poor, for the development of the country in greater justice, liberty and fraternity in the hope of establishing a new society and a civilisation of love. In practice this calls for widespread conscientization with the consequent effective involvement (or intervention) of Christians in social and cultural life, in economics, politics and particularly in the world of work. To this end the presence of the 'Church' is already being intensified in the centres of population stricken with poverty.

d) The fourth priority area is that of vocations in the Church. Priestly and religious vocations, greatly needed, are keenly encouraged and fostered. However, the vision is much wider: permanent diaconate, lay ministries and the work of catechesis are highly rated and not just in theory. Moreover, the vocational responsibility of all members of the people of God is being taught with conviction.

Pope John Paul II, speaking in Santo Domingo, in October 1984, invited the Bishops of Latin America to embark with ecclesiastical vitality on a new mission of evangelization. At the end of his visit to Venezuela, the Pope exhorted the people; "Venezuelans, renew your faith; carry it into your personal life, your family, into your commitment to justice, to solidarity with the poor and with those who suffer". The clergy and people of Venezuela are in the process of response with their *misión permanente* (1986-1992). This mission is many things but it is especially a work of love and a great act of faith and hope in the transforming, converting and edifying power of the grace of God. The spiritual enthusiasm is expressed in the eloquent prayer of the 'permanent mission':

"Lord God, Our Father, we praise you and we bless you because you call us to mission of continuing the work of your Son. We seek to proclaim your word, we seek to renew our faith, in order to live it with the joy of working



for your kingdom. Lord Jesus Christ, you who are active today in our world, with the Father and the Holy Spirit, help us to believe, to live and to announce your Gospel. Virgin of Coromoto, patron of Venezuela, walk with your children in this new evangelization, advocated by John Paul II, in order to celebrate the first proclamation of the faith in our continent”.

**Fr. Terence McGuckin**

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## Romanesque —

### The Castelli Challenge: wine-tasters' notes July 11th, 1986

What better way is there to spend (or should it be, to escape from?) the Villeggiatura than to get up considerably earlier than you were ever known to during the year in Rome, then to walk on roads for the next fourteen hours (apart from the 'shortcut' through the wood below Tusculum — when you get lost), and drink a dozen glasses of wine? A day which offers the unwary traveller blisters, heatstroke and dehydration, but is also extremely good fun. So would-be wine-buffs, Nick Kern and Rob Esdaile, set out one July morning in 1986 to sample the vintage *a piedi*. Here is their diary.

0630 **Rocca di Papa**\*\*\*

Wine bought from Cantina near V. Palazzolo the previous night. A rustic wine, bold and tangy. A bit rough on the palate at 6.30 a.m., but would be good with cheese, for an all-out assault on the taste-buds.

0900 **Rocca Priora**

We drew a blank, the Cantina on the main street not opening until 1100.

1010 **Monte Compatri**\*\*\*\*\*

Albergo Ristorante Anna above the town. *Vino Proprio*. A good, slightly opaque wine, sharp, light and refreshing.

1130 **Colonna**\*

Pizzeria Franca e Fernando, the most expensive wine of the day, at 2.500L for a less than half consumed bottle! Deep amber, with a timid bouquet (almost *friscante*), from Cantina Nardella Alfonso. A crisp wine to excite the tip of the tongue and only a gentle after-taste.

1245 **Monte Porzio**\*

Cantine S. Teresa. Akin to Colonna but not as memorable, and less immediate on the palate, with slightly more after-taste. Meagre and *Friscantino*. Almost white with slightly stronger bouquet than Colonna.

1345 **Frascati**\*\*\*\*\*

A good colour, light bouquet, softer, fuller taste than the NE Castelli, with a certain sharpness. The second acquaintance confirms the first impression. It leaves a sense of bonhomie. . . . It also make you forget where you bought it.

— **Grottaferrata**\*\*\*

Clear yellow, a fresh bouquet of the "*campagna*". A definite centre-of-palate sharpness, a full flavour. Akin to Frascati with some characteristics of its own. Not as good.

— **Marino**\*

*Cantina ignota*. Gentle bouquet, pale yellow, slightly tangy, appealing to the jowls. Little else to offer.





— **Castel Gandolfo\***

Cantina Trinca, behind the town. Slightly opaque, with a moderate bouquet "as clear as a mountain stream" (sic., hic.). But to taste, a pedestrian wine, nothing special, though typically *Castelliano*.

— **Albano\*\***

Osteria alle Scalette. Amber, virtually without bouquet, very little impact on the tip of the tongue, but quite a tangy after-taste.

— **Arricia\*\*\***

Little bouquet. The villa wine's nearest relative so far.

— **Genzano\*\*\*\***

Da Mostrizio. Lighter *Albanense* wine — clear taste: an enticing foretaste ("as delicious as Nemi strawberries" — Nick), a good after-taste ("like a mature cheese" — Nick). Worth returning to. An honest wine.

2040 **Nemi\*\***

Tolerable wine (rather less so after 11 glasses of wine). Slightly opaque, with a stronger bouquet. A certain charm to the foretaste that lingers; a hint of sweetness to the after-taste.

2200 **Palazzola\*\*\***

Oh, No. Not another glass of wine. . . . The typical fuller softer flavour and amber colour of the western Castelli.



## 'Those who came to pray remained to scoff'

The scene opens in a student's room in the English College. Five or six students are sitting around vaguely looking at the ceiling or the decor, or staring intently at the picture on the opposite wall to see if the nun really has got a thorn growing from her forehead. Convention forbids him to get up and see what the picture really shows because this is 9.40 p.m. on a Tuesday evening and a prayer group is in session.

The chance for a leisurely inspection of other people's rooms is not, of course, the main purpose for a prayer-group. It should be seen as a serendipitous side-effect for those who don't readily enter the seventh heaven (a rare ability below third theology). Tradition and politeness demand that the first few minutes are spent looking at the floor. This is not normally very interesting (or distracting). The thoughtful student will leave a few objects of interest there: a pair of old socks under the bed; little pieces of dust along the edge and in the corners of the room; and perhaps even a few nuts — left where they fell last prayer group and still gathering dust. Object lessons in cleanliness not being next to Godliness. But all these pall, and, after forty minutes or so, the gaze begins to wander further: to the pictures, ornaments and bookshelves.

Although rooms are individually decorated there are certain elements in common. All rooms have an icon. These may be stuck up with *blu-tack*, block mounted or framed. They can be in a little niche with a lamp and incense before them like a Russian chapel before the Revolution, or they can have rough and blackened edges like the same after the Revolution. But every room must have an icon. They seem to have entirely displaced the student posters of the seventies: the 'poem' ones — with appalling blank verse about friendship written by American women; the meaningful photographs of sunsets or forest tracks with lines like 'Every sunset is someone else's sunrise'; and the 'agit-prop' posters about how wonderful the world will be when the Americans leave Vietnam. I suppose there must still be a few left if only for nostalgic or historical reasons.

Other decorations, like giant murals of smiling faces or of Popes and Seminarians being presented in heaven, are more individualistic. There are a few pets too: terrapins that look uneasy and try to burrow whenever anyone mentions turtle soup, and parrots that speak only Hebrew. Another relic from the seventies to be looked out for is the 'Zen-garden'. This is a small bowl half-filled with sand on which little pebbles are placed for meditation. They look like ashtrays but the quickest way to make the seemingly placid Zen-Buddhist cross is to stub out a cigarette in his Zen-garden.

Then looking at the books on other people's bookshelves can be fascinating, at least to some people. It gives a superficial familiarity with the books without the tedious necessity of reading them. Here again convention restrains curiosity until an appropriate opportunity is reached, of which there are two. The first is when you arrive early; you sense it as soon as you enter because the group animator for the week is still flicking desperately through the Bible or a volume of Newman's sermons for something vaguely relevant for tonight. He hasn't



organised the bottles yet, or arranged the chairs, so the conversation goes something like this:

Student: Sorry, am I a bit early? Shall I come back in half an hour or so — say at nine o'clock?

Animator: (full of charity providing he realises how good he's being) No, don't bother; come in and sit down if you can find a chair.

Student: (looking at a bookshelf) I see you've got Fishgeschichte on the 'Fifth Day of Creation'.

Animator: (not paying attention, still madly arranging things) Yes. (Thinks: Shut up).

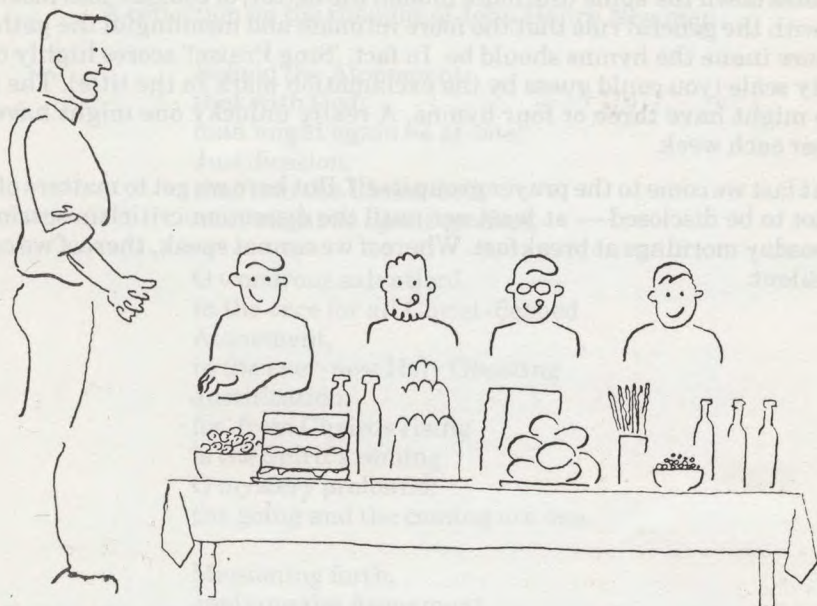
The last two lines are repeated several times, with variations: until nine o'clock arrives and the others come in.

The other opportunity occurs when the main business section is over and the buns section is about to start. The animator has just gone to the tea-room for a bottle of wine from the fridge and is spending a long time chatting to other animators on similar Missions of Mercy. Here again there can be a leisurely pause.

There's a certain similarity about the books students have. First there are the working books, several copies of the Bible, and the V.C. II documents. Then there are the books for show: the Bible in Italian, the 'Ugaritic Grammar'; occasionally you will see the works of K. Rahner in the pastel shaded set designed to fit in with any colour scheme (even in the dusty environment of Rome), and the Rizzoli editions of tedious Italian novelists that we meant to get around to reading sometime. The Greg *dispensae* — both the ones you wanted to keep and the ones you couldn't give away; the works of W. Shakespeare and odd poetry books. Finally there are the little Spiritual Reading paperbacks on self-affirmation with titles like 'I want to be me!'. So everyone gathers round, sees how similar the collection is to their own, and says what a splendid collection it is. Finally the animator having returned with bottles and accoutrements, we can move to the buns section.

Buns are not, of course, the main reason for a prayer group. (But try not providing any.) They reflect the mind of the animator. In some rooms you get cake and biscuits, chocolate if you're lucky, tea (two spoons) or pop in huge plastic half-gallon bottles. You don't actually get jelly and ice-cream in little plastic dishes — but you only just avoid it. This will be the philosophers. By the time you get to Licence level the story is quite different: there it's all plates of Italian sausage with 'I hope this isn't too spicy. If it is there's another type over there, but that's quite spicy too, actually.' You get dry Red wine, sent down from the last Villa he visited at Easter by Signora \_\_\_\_\_. Not that the philosophers are forgotten — they're sent out of the room with a handful of coins to get some *Fanta* and 'keep the change'. Meanwhile the specially soft Italian cheeses are being poured out and the conversation centres around villas (not our own), Italian nobility and English ex-pats. The novice is advised to sit quietly and listen to his betters. There's no point in trying to compete — you won't be listened to anyway.





*I thought we might consider this week's theme a sort of "grace before meals."*

But just before this stage there is one last hurdle to overcome — intersessions or bidding prayers. They are to a prayer group what Rugby is to a Prep School, with the keen parties leading and the less keen standing on the sidelines and trying to avoid the action, while the group animator is running around (metaphorically speaking) trying to make it all sound like fun. The rules are fairly simple. We'll start with obvious ones: absent friends (the ones who have feigned such to avoid Latin class or Schola Practice). The expert will then pray for the Order of the Saint of the Day — all the better if taken from the Old Calendar: 'Let us pray for the work of missionaries to Denmark and amongst the Danes on this, that used to be the feast of St. Willem of Eshillen'. Almost as good are those that start from something specific (e.g. a sick terrapin) and branch out ('... and all sick animals and those who care for them, and all the sick and those who care for them . . .'). Normally the wider the better, except that it's considered an error to add 'and everyone else' since it rather restricts further petitions. Also you can build (harmoniously or acrimoniously) on what went before:

- 1: Let us remember the Prof. at the Greg. who . . .
- 2: Let us also remember the Prof. at the Biblicum who . . .

This can lead to more or less amiable discussion later about whether the Greg. Prof. or the Biblicum Prof. needed the prayers more.

Finally a word about hymns (loosely so called) sung (ditto) at prayer groups. They are usually chosen from 'Sing Praise!', a book strongly recommended on



several counts: there aren't enough to go round, they are invariably needed for a liturgical celebration the next day, they don't open well and tend to hide words and notes down the spine (the more hidden the better, of course), and most of all fit in with the general rule that the more intimate and meaningful the gathering the more inane the hymns should be. In fact, 'Sing Praise!' scores highly on the inanity scale (you could guess by the exclamation mark in the title). The usual group might have three or four hymns. A really unlucky one might have that number each week.

At last we come to the prayer group itself. But here we get to matters of trust and not to be disclosed — at least not until the dissection/criticism sessions on Wednesday mornings at breakfast. Whereof we cannot speak, thereof we cannot keep silent.



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# Atonement — Justification

— A reflection on the thought of John Henry Newman.

Behold the Atonement:  
that with God  
man might again be at-one;  
Justification:  
that into the Christ-body  
man might be Spirit-grafted.

O wondrous salvation!  
in the once for all Christ-fleshed  
Atonement,  
in the ever-new Holy Ghosting  
Justification;  
for, from Christ's rising  
is the Spirit's coming.  
O mystery profound:  
the going and the coming are one.

Missioning forth,  
applying the Atonement  
of the Christ  
is the Spirit of Christ  
justifyingly.  
The Spirit blows where he wills,  
and his will in humankind  
is the doing  
of our justification.

Thus,  
from out the kingdom of darkness,  
that unkindly night,  
through kindly light  
into the kingdom of Christ  
man is borne.

Continue then thy kind leading  
O Ghost all Holy,  
in the power of the  
blood that burned  
and broke the flesh of God  
through death  
unto risen victory.  
Alleluia!  
Life flows on death,  
Eucharisto!

Terence McGuckin



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The Headmaster and Mrs. Ketterer are always delighted to meet parents to show them the school and to discuss the educational future of their children.



# St. Alban's College, Valladolid

Michael E. Williams, *St. Alban's College Valladolid*. C. Hurst & Company, London 1986.

Of the considerable number of English seminaries abroad that linked such cities as Lisbon, Seville and Rome with recusant Catholics in England and Wales, now only two remain — The Venerable English College in Rome and the College of St. Alban in Valladolid. In a previous book Michael Williams has traced the fate and fortunes of the VEC. Now he has devoted his considerable talent for patient and painstaking research to a study of the history of the English College in Valladolid.

The history of the Valladolid college spans a period of 400 years and, with the anniversary of its foundation about to be celebrated in 1989, this book's timely appearance will be welcomed and no doubt its contents read with great interest especially by old boys of the college. Those of us who lived and studied at Valladolid will find much that is both absorbing and amusing in these pages. The author develops the story of "San Albano" from the first recorded presence in Spain of English students for the priesthood in 1588. The arrival of Fr. Robert Persons S.J. from Rome in November of that year and his discovery of the nucleus of a seminary was decisive. With his endeavours the college was to receive a secure basis and be assured of Royal patronage and support. In the search for a suitable home the college was offered the magnificent castle of Coca. What an incredible site for a seminary that would have made! From the very beginning, the Englishness of the college is evident and the training of priests for the English mission an exclusive pre-occupation. A pro-Spanish bias (i.e. one that included hostility to Queen Elizabeth) was not a feature of student opinion. Among the students themselves, the fact of being dedicated to an ideal that might involve the death-penalty did not preclude tensions within the college itself. Spanish staff and students sometimes clashed and on one occasion the trouble was so great that the local police had to be called in! (1636).

The foundation of other colleges at Seville (1594), Madrid (1610), and Lisbon (1622) is covered in some detail especially in relation to Valladolid. The two former colleges were never very successful and were eventually closed, the compensation for the Seville buildings only being received finally in 1965, a legal battle lasting nearly 200 years!

Many aspects of the tradition and tenor of the college are given excellent treatment. I found especially interesting the story of the "*Vulnerata*", the desecrated statue of Our Lady brought from Cadiz and still venerated in the Chapel of the college. The account of its first arrival in 1600 is impressive with "the arrival of the Queen of Heaven" producing an encounter between Her and "the only Catholic Queen on earth" (i.e. the Queen of Spain) in the Chapel of the college! Another interesting story is that of the college plate. The whereabouts of some of it is not in any doubt!

This book is so rich in detail that I cannot do justice to its contents in this review, but I would like to congratulate Fr. Williams for his treatment of the rectorship of Fr. Perry, the first post-Jesuit English Rector (1768-1774); the



Napoleonic period; the rectorship of Fr. Standen (1838-1845); the year of the two Rectors (1924-1925); and finally the Rectorship of Msgr. Henson (1925-1961). A letter of Fr. Standen quoted in the book is one of instant appeal to all who love and value our Continental colleges. I quote a section of it:

*"A priest educated in Catholic, ecclesiastical Spain, familiar with the apostolic principles and thought of Avila and Granada expressed in their own sublime language, who has studied the same books, contemplated the same scenes and daily knelt before the same altars whence our holy old English missionaries drew all their knowledge, zeal and piety — can he, my Lord, help turn out according to Your Lordship's and God's own heart?"*

This book is an eloquent and evocative testimony to the great tradition of the English seminary abroad embodied so powerfully in the Venerable English College in Rome and its sister the English College of St. Alban in Valladolid. *Ad multos annos vivant!*

**Fr. Antony Conlon**



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# Old Romans' Notes

We would like to thank all those who have provided valuable information on the 'status quaestionis' of Old Romans' whereabouts in England and Wales. This is also an opportunity for us to encourage much more 'news from the Mission' for next year.

From Clifton we hear that Brian McEvoy is doing wonderful things to the R.C.I.A. programme. Moving swiftly to East Anglia we see that Michael Griffin is off to St. Laurence's, Cambridge, and that Stephen Porter is up to things Catechetical as Coordinator of R.E. for the diocese. From Portsmouth Alan Griffiths has become Parish Priest at Earley in Reading, and Canon Terence Walsh is shortly to retire as Senior Theological Lecturer at La Ste. Union Training College in Southampton.

Moving to the chill and distant North in Hallam John Metcalfe has escaped from the "dizzy heights of the Palace" and is now at St. Michael's in Barnsley. From Hexham and Newcastle Frank Kearney writes: "Since I last reported to you there has been very little movement in the neighbourhood of the Roman Wall. The phlegmatic men of the frozen North are getting mildly excited about the 1300th anniversary of the death of St. Cuthbert, our local Patron, who was not exactly keen on Roman ideas at the best of times. Tony Battle is showing further signs of sanctity by performing acts of bi-location as he splits himself between being chaplain at Newcastle University and also P.P. of a small Parish in Gateshead. Peter Carr has returned from the C.M.S. to be Assistant Priest in Corpus Christi, Gateshead. All other Romans appear to be as they were last year, and Michael Sharratt still hasn't had a hair-cut."

From Lancaster (while in that part of the world) we hear that T. V. Smith (after an autumn "re-education at Palazzola") is "thoroughly enjoying himself" at Fernyhalgh near Preston, and Michael Murphy is chaplain at Lancaster University. From Shrewsbury we were sad to hear of the death of Canon Edward Coonan, who was Chancellor of the Diocese. R.I.P. John Rafferty has moved to Sacred Heart, Stockport, being appointed director for the Continuing Education for the Clergy and (perhaps more important) a Dean.

From Salford we saw in Rome this year Chris Lough, who is at Ss. Aidan and Oswald in Royton, and obviously flourishing. Also from Salford is the recently departed Ian Farrell, who is being shown the ropes (among other things) by that other Old Roman, Tony Grimshaw, at St. Wilfred's in Longridge.

## Jubilarians

This year sees an influential little flock of Silver Jubilarians, including two Bishops and the ever-present and power-laden Bryan Chestle in Rome. Of those ordained in 1962 we see two youngsters left over from the previous years' ordination because of their age; these are Bishop Patrick Kelly of Salford, who is flitting actively round the diocese and apparently enjoying it, and Michael Cooley from Southwark. The rest of the group are the victims of this little contribution from Canon Harry Parker: "Plethora of purple? *Chris Budd* still leads the group of five who were ordained 25 years ago this year and entered the



VEC in 1956. As Bishop of Plymouth he is flanked by three Monsignori and a much esteemed Dean of Philosophy at Allen Hall. Chris remained in the College to take his Doctorate and then joined the Staff '65-'71 as Tutor in Theology. His next three years were spent at Newman College in Birmingham where he also served at St. Brigid's Parish. Then followed three years as a Travelling Matrimonial Missioner for CMAC, ending up as Rector of Wonersh '79-'85. *Bryan Chestle*, after 6 years at Mark Cross, now endeavours to keep the whole year in line with Papal thinking from his office in the Vatican Segretario di Stato where he has been 'Englishing' their correspondence since 1969. *John Allen* held 2 Curacies in Manchester before starting a 16 year stint as Bishop's Secretary. During this he received his purple and he now thrives at St. Dunstan's in Manchester. *John Hine*, with or without beard, has served in Worcester Park, Maidstone, Chatham, and at Bearsted where, as penalty for building a church there, he has been appointed Vicar General and Chancellor of Southwark Diocese. The sole representative of pure scholarship is *Tony O'Sullivan*, who after serving at Spanish Place and Harrow on the Hill, sat again at the feet of Fr. Copleston in Heythrop and then went to St. Edmund's (now Allen Hall) where he reigns as Philosophus Supremo." We wish them all *Ad Multos Annos*.

Regarding this year's Golden Jubilarians, the only two Old Romans left of the year ordained in '37 are Bishop Brian Foley and Bernard Jackson, from Salford. Brian Foley was Bishop of Lancaster from 1962 to 1985; before that he had led an equally distinguished life at the College, being an excellent batsman and, perhaps as a result, Senior Student. Bernard Jackson was equally significant in College life as the Electrician, in which capacity he assisted Bishop Restieaux for a while. He was called 'The Plumber' and appears to have successfully translated this into his first appointment (upon which he is still engaged) at St. Bede's College in Manchester; he rose to the position of bursar and is reputed to have a certain knowledge of the inner ways and means of the water supplies of that institution also. He is also famed for an excellent impersonation of Hitler.

1937 produced many other excellent and able priests: recently deceased is Canon George Eckbery (Salford) who died after a tragic road accident outside his church; he was a philosopher, being tutor at the College and subsequently lecturer at St. Edmund's. There also died recently Francis Gallagher of Plymouth; Bill Purdy tells of him that one night, while staying at an *albergo* on the way to Assisi Francis retired to bed and tried to put out the light: instead he pressed the service bell. Moments later a buxom maid appeared in the doorway, to be met with the flustered cry of a student recoiling in horror and shouting '*Non voglio LEI!*'

Robert Henshaw from Lancaster was incardinated into a Canadian diocese where he did valuable work as chaplain to the Canadian Armed Forces. Sidney Lescher of Liverpool made his mark too as an army chaplain, and after a serious accident continued to give Forces Retreats in Germany.

Gerald Mitchell was a keen theologian, teaching dogma at Upholland for 20 years. Eric Grasar of Nottingham rose from the female lead in the 'Yeoman of the Guard' to being Vice-Rector of the College for a while before becoming Bishop of Shrewsbury from 1962-1980. Joseph 'Spike' Mullin of Liverpool led a particularly active life serving on the African Missions for many years; during



the Council he worked in Rome at the African Bishops' office. He died recently in Manchester. This was the year ordained in 1937. To Bishop Foley and Father Jackson we wish '*Ad Multos Annos*'. The others *requiescant in pace*.

While on the subject of things of 50 years ago, it is interesting to take a quick glance at the life of the College in those years: all the quotations below are taken from the diaries of the magazines of 1937.

Starting with history making events of a half century ago, one of the first items in the diary of '37 concerns quite a College institution:

"Tuesday 12th Jan; The Queen Mary, as our new luxury suite of bathrooms has been christened, made her maiden voyage this evening."

Other stirring things happened in that year, not least the return to Rome of Mussolini's Abyssinian forces:

"5th February: The triumphant return of a large body of troops from Abyssinia coincided most conveniently with our afternoon walk. They marched down from the station to the Piazza Venezia, there to be welcomed by the Duce, and the enthusiasm of the people could not be controlled."

"6th February: Every street corner, and of course every *osteria*, harbours two or three Abyssinian soldiers in their stained and tattered uniforms, who with many gestures explained to the crowds how they won the war."

Another novelty celebrating 50 years continues to this day:

"5th March: The new Sacristy is now finished and will be used as soon as the furniture arrives."

Life in the College seemed to be fairly vigorous; occasional comments pop up in the Diary about, for example, musical goings-on:

"26th March: Good Friday: The ear-splitting rattle, sounded with all its unaccustomed viciousness and without warning at 5.25 of a morning is a most potent *sveglia*. But on the other hand the notice: 'no musical instruments may be played' meets with full approval from the long-suffering majority."

There's also this little comment from later on:

"2nd May: If you are foolish enough to walk along the Monserra corridor on any free morning you will hear three violins, a cornet, a French Horn, a zither, a fife, a mouthorgan and a bassoon, all playing, or attempting, different tunes."

Some things never change. An interesting historical note again records Mussolini, in connection with a building we pass every day on our way to the Greg:

"21st April: This morning the Duce opened the new building that has been erected opposite San Andrea. During this last week, a month's work must have been done to get the place ready in time."

The Italians always seem to have misconceptions about the College:

"3rd July: A certain Italian Official has written to the Rector that he has



heard of the excellence of the College and intends to send his daughter, Laura, to it to study English, gymnastics and music."

By July the College is at Palazzola, where change had also occurred:

"9th July: 'Just like the Vatican!' As we entered the Villa we came upon Raniero, wide-eyed with astonishment, and heard him utter these words, the first criticism we have heard of the renovated cortile. You remember the old crazy paving stones in the Cloister that used to trip you up in the morning's headlong rush? All are gone, and behold we walk on a floor of polished red and white tiles. All the arches overhead have been remodelled and slender lines put on the cornices."

Not that the new Cloister was the only novelty at the Villa:

"Palazzola is aged, but hers is the enigma of eternal youth; the latest addition is a chapel for the nuns, pure and serviceable, with Gothic arches which help to maintain the studied simplicity which is its great charm."

Liturgically things sound fairly lively:

"5th August: Feast of Our Lady of the Snows. Our Sacristans almost out-do the Romans and 'tis said that at Benediction the celebrant arrives at the altar knee-deep in the Bay-leaves that the Cope has swept up."

Back to Rome by the end of October where on the 31st we hear of the Diaconate ordination of those mentioned above in (of all places) the German College. One final comment on the nature of College life:

"19th November: Photos of Archbishop Hinsley greet us at a dozen street corners and tonight the OSSERVATORE graciously referred to the Venerabile as that '*scuola di Romanità e di eroismo*'."

*Can the hearties of these modern eras beat that?*

## Highlights from Palazzola: 1986-7

The history of Palazzola has been developing slowly as a Retreat House since its 'new life' began in October 1984 and there is no doubt that this is a project with a future. Several hundreds of people have passed through its doors in the past year.

The "Universe" brought its first Retreat Group on Palm Sunday 1986. For them much of the time was spent in quiet prayer here, while some of the more important Holy Week ceremonies were celebrated at the English College and in St. Peter's. For many of the group it was the first time in their lives to have the opportunity to slow down, sit and ponder the Scriptures and still be in the Lord's presence during the greatest week in the Liturgical Year. At the same time, too, the Irish Deacons-elect were making their Retreat prior to their Diaconate ordination. Both groups blended well together — the young seminarians



strengthened by the obvious faith of more mature people, and the latter filled with hope for the Church at the sight of ten young men about to be ordained for public ministry.

The Easter-Gita College break was blessed with beautiful weather, and those who opted to come to the Villa enjoyed long walks and other outdoor pursuits which guaranteed healthy appetites. For some light sleepers the night of Easter Tuesday, held a curious experience; was the Palazzola ghost after all a reality? However, the news that a strong earth tremor had struck the Castelli allayed fears or added disappointment, depending on how one views ghosts and mini-earthquakes.

During the Easter break it was a joy for us to welcome many parents and friends of the students for Mass and a meal. I am sure they enjoyed their visit as much as we enjoyed meeting them. Sadly, though, for us here news reached the Villa that Sister Madeleine had been elected Vice-Provincial of the third Province of the newly-formed Institute of the Sisters of Mercy and would consequently be leaving Palazzola in the summer. However, within days, her successor, Sister Anselm was appointed to join the Community in the Autumn.

In May, the "Friends of the Venerable" stayed at Palazzola for a week, their first visit to see for themselves the great improvements that their friendship and support has brought. Among them was Louis King, a loyal and devoted supporter of the Villa Project. Just now, news of his sudden death has reached us and we offer to Elizabeth and her family our sympathy and our prayers.

The weather in May was splendid and the garden looked a picture. Alfredo's hard work was rewarded by the abundance of vegetables that sprang up in weeks. Likewise the roses and the lillies burst into full bloom and the whole place took on a biblical atmosphere conducive to prayer and meditation. "Breath over my garden to spread its sweet smell around." Sg.2.

In June, other blooms graced the garden in the persons of twelve Golden Jubilarians of the Sisters of Mercy who daily walked, talked and prayed there during their stay at the Villa. They were here to celebrate this milestone in their lives and in the history of our Order. Between them they had 600 years of service in the Church, in the cause of education, care of the sick, elderly and orphans, as well as prison visiting and parish ministry. They were remarkable in that nothing daunted them. They were first in the Church each morning, took their turns at the washing-up machine and the dining room chores, and were always ready for every outing and adventure. Their presence added greatly to the daily life of the Villa and for those two weeks, laughter echoed everywhere. Their deep inner peace was a great encouragement to those starting out on their journey. There must be something special in their life if that after fifty years they had not lost the zest for living and being.

The Villeggiatura as always added its own contribution to Palazzola. This is when the Church of Our Lady of the Snows is at its best; the solemn liturgies with so many splendid male voices, together with the golden sunlight streaming through the back door makes me think, 'All this and heaven too'. It was during the Villeggiatura that the College formally said goodbye to Fr. Tim Galligan who returns to England to teach at Womersley Seminary, and Sister Madeleine.



The Summer Groups were wonderful people and it was like a whole parish moving through the Villa. Many groups joined in the regular Morning and Evening Prayer, as well as the Salve, and some organised their own liturgies. The second group stands out in that it had a large number of very talented teenagers who were delightful to have around. During the Summer, many 'Old Romans' came here either as Group Leaders or as individuals — their presence was most supportive and encouraging.

In the Autumn, the highlight for us was the first Renewal Course for priests. We were all a little apprehensive about how it would turn out, but our fears were groundless. Father Philip steered it very well and the priests fitted in happily and became a vital part of the Community life of the Villa for the six weeks. The Course content was excellent being both pastoral and informative. The speakers were all well qualified in their field. The success of this course has given us the encouragement to plan a similar one for 1987, and make it a regular feature in Palazzola's Calendar.

A new feature at Palazzola is the double glazing on the Cloister which should make the Villa more attractive to Winter visitors. We are deeply indebted to Bishop Brewer and the Institute of the Sisters of Mercy for their large and generous donations to ensure that the work could be completed quickly and efficiently.

Space is running out and the activities listed are only a sample of what has taken place at the Villa over the past year. We continue to receive encouragement and support from our regular visitors — the North American College, St. Anselmo, the Irish College, Jesus Caritas Fraternity, the Samaritans and many English-speaking priests and Religious living in Rome.

From the inside, with the endless round of daily activity, it is not always easy to see the true value of the 'new life' of the Villa, but I think it is worth adding how a priest in the present top year of the College sees it. He could be likened to John the Baptist who had one foot in the Old Testament and one in the New.

*"Somehow you can tell the difference between a gift that has been chosen and wrapped with love, and one that has been merely 'delivered'. This is the best way to describe the change that has come over Palazzola in my time. Yes, there have been enormous improvements to the structure and facilities. And they are vital, because now the monastic tradition of hospitality and refuge can be thrown open to so many more people who desperately need a sanctuary in the midst of life's storms. But it's the little things that make the difference, once you have arrived: the welcome, spontaneous but unfussy; human touches like flowers and cups of tea. Above all, you feel that you are entering a home, because the Community at the Villa is so obviously dedicated to sharing meals, prayers and . . . just time with you. That is the most rare and precious gift a person can offer — even more so in today's hectic world — and it's worth coming 1,000 miles to receive."*

"For all that has been and for all that will be we give thanks."

**Sister Maria Assumpta**



# Friends of the Venerable

Following on the successful 1981 Appeal for the College, it was felt that a means of providing for a continuing interest in the work should be set up. Thus the Friends of the Venerable came into being at a Special Mass held in St. George's Cathedral, Southwark in July 1985. The first version of the Video on the life of the College and at the Villa was shown there.

The aims of the Friends are firstly to widen the knowledge and understanding among the Catholics of England and Wales of the work of the Venerable, emphasising its unique historical place in Seminary life. Secondly to provide help to the College in any way possible both spiritually and financially. Thirdly to arrange pilgrimages to Rome and to enjoy its spiritual and social benefit.

Since its foundation the Friends organised a pilgrimage in 1986 staying at the Villa. Some fifty people joined it and apart from the Audience with the Pope which was a memorable occasion there were visits to Rome, Assisi and other local places. The quiet and peace of the extensively refurbished Villa were a joy to the pilgrims.

The main task has been the preparation and filming of the Video which was masterminded by the lately deceased Louis King who worked indefatigably to provide a visual record of the work of the College. This was introduced by Bishop Cormac Murphy O'Connor, President of the Friends and a former Rector, and narrated by the late Bishop Agnellus Andrew, a loyal friend of the College. Both Louis King and Bishop Agnellus had died sadly before the showing of the final version on the 24th April at Westminster Cathedral.

What is the future? We want to increase the membership (now nearly 300) to at least 1,000 to enable the aims to be developed further. Shortly before his death Louis King felt it was essential that the financial support to the College should be augmented. The lovely old buildings need constant maintenance and repair. Thus the wish of the Financial Advisers is that a Maintenance Fund should be established to provide for sudden emergencies in the fabric of the College.

This year sees the Beatification of some 85 English, Welsh and Scottish Martyrs of which 9 are former students of the College. Will you help by becoming a member and encouraging others to do so? The subscription is a minimum of £5 a year while copies of the Video are available at £20. Please write to the Secretary, Friends of the Venerable, 33 Wilfred Street, London, SW1E 6PS.

**Robin Hood**  
**Secretary**



# Obituaries

## Bishop Agnellus Andrew

"God is good": it was a phrase that was often on Agnellus's lips, a phrase that expressed his warm and humorous response to whatever challenges and difficulties came his way. It sprang from what was deepest in him, his faith, the motivating factor of his life.

Agnellus Andrew's life began at Crosshill, near Glasgow, in the early summer of 1908. He was born in the Scotland to which he always looked with affectionate loyalty, even though the greater part of his life was to be spent in England. His parents not only ensured that he received a good education, they shared their faith with him and he came to love it. For Agnellus, the good news and simplicity of the Gospel message were mirrored in the Franciscan life. He felt attracted by Francis of Assisi's joy in all of God's creation and by his uncluttered love of Jesus.

On leaving school he joined the Franciscans and was only 23 when he was ordained a priest. His first appointment was to the parish of St. Francis at Gorton in Manchester, at a time when many of the parishioners from the cotton and engineering industry were unemployed and morale was low. Agnellus sought to help by bringing in experts to speak with and give ideas, encouragement and hope to his people, and he held open air debating sessions on social questions during the workers' lunch breaks. These initiatives were typical of the spirit of imagination and initiative that Agnellus showed repeatedly throughout his life. The debating sessions attracted large crowds and caught the attention of a BBC producer who was searching for a Catholic member to join the team of a new religious "Brains' Trust" programme, called "The Anvil".

Agnellus was very uncertain when the invitation came to join the programme and we have the tenacity and persuasive power of Cardinal Arthur Hinsley to thank for overcoming the reluctance and hesitations of the young friar. Indeed, we have very good reason to be grateful because from that simple beginning there was to emerge one of the leading Catholic communicators of this century.

"The Anvil" ran for three years and was a great success. Agnellus Andrew's contribution was recognised as being of consistently high quality. There was to be no turning back: radio, and later television, were thereafter to fill his life.

He quickly saw the opportunities for Christian broadcasting and, in spite of considerable opposition to him as a Catholic and as a priest, he scored an impressive number of "firsts" in the following years, opening doors through which others could follow. In 1946 he became the first Catholic priest in Europe to train as a producer. In 1954 he broke new ground by being appointed to the new post of Roman Catholic Assistant to the Head of Religious Broadcasting and it was in the same period that he became the first Roman Catholic priest to appear on British television. He fought for a fair share for Catholics in broadcasts and then had to fight even harder to convince clergy and laity to avail themselves of their opportunity.



By the mid-1950s, there was respect and affection for Agnellus throughout most of the BBC and I would like to single out two points that were to be hallmarks of all that followed:

Firstly, he was truly a professional. He sought to achieve excellence in his metier. He went to the BBC Training College and received training as a Radio producer. He honed his skills to the utmost in the following years, maintaining the highest standards, and in this way he won the respect even of those who objected to his faith and to his Church. His approach was thoroughly incarnational in the best sense of the word. Long before Vatican II he was a fine example of the Christian who seeks to transform the world, as it were, from within.

The result can be judged from words written later about him by Fr. Peter Henrici, S.J., of the philosophy faculty at the Gregorian University: "notwithstanding the enormous, almost violent, social and technological changes that have come about during his life, Bishop Andrew has managed to position himself unaggressively ahead of events, patiently encouraging the rest of us to catch up with him".

Secondly, Agnellus' approach, while clearly and cheerfully expressing his Catholic identity, was thoroughly ecumenical. His breadth of spirit and his deep awareness of the fatherhood of God impelled him, in the spirit of Francis of Assisi, to see all his fellow human beings as his brothers and sisters, and to see his fellow Christians in an especial way as brothers and sisters in Christ.

To quote Richard Stewart, a mutual friend: "Agnellus was already involved in ecumenical activities at a time when most of us were just beginning to think and talk about ecumenism".

By 1955 Agnellus had come to a firm conviction: if Catholics were to respond effectively to the opportunities of radio and television, then facilities were required to allow bishops and priests, religious and lay men and women, to be trained in the ways of the media. In that year he set up at Hatch End the Catholic Centre for Radio and Television.

The impact of this Centre, one of the first of its kind, was considerable, not only in Britain and Ireland and North America, but especially in Asia and Africa. The formation offered to young Christian communicators in the Third World has had a long and lasting effect. The whole Hatch End concept, courageously followed through, marks Agnellus as a man of vision, a great pioneer.

He was for 21 years full-time on the staff of the BBC and then for seven years adviser to the Independent Broadcasting Authority. His rich and melodious voice in the meantime became known all over the world as he relayed the celebration of Christ's birth at Christmas and his dying and rising at Easter into millions of homes from St. Peter's Square.

In 1968 Agnellus was elected President of UNDA, the International Catholic Association for Radio and Television, a post he was to hold for an unprecedented four terms. In this capacity he travelled all over the world, working indefatigably to improve Christian communications. It was his gift to chart out new paths and to invite others to travel down them.

His work as President brought him into regular contact with the offices of



the Holy See. In 1971 the Pontifical Commission for Social Communications published the pastoral instruction *Communio et Progressio*. This remains the best document published by the Holy See to date and Agnellus was one of those most intimately involved in its preparation.

In 1978 Agnellus reached 70 years of age. He was already doing the rounds of the Bishops looking for a successor to take over at Hatch End. In his remaining years he wanted to respond to a conviction that had been growing within him: the need for greater depth in the Christian approach to social communications, a search for a stronger philosophical and theological underpinning for the communications work that was now going on all over the Church.

While he was in Rome in October, 1979, pursuing this goal the Pope unexpectedly invited him to concelebrate Mass with him and then to join him for breakfast. The rest is history. In early 1980 Agnellus was ordained Bishop and appointed Vice-President of the Pontifical Commission.

Agnellus described himself at that time as "an ancient elm uprooted from the side of the Thames and transplanted to the banks of the Tiber". The following four years, until he thankfully reached retirement at 75 years of age, were not easy.

In Agnellus' self-assessment of his time in Rome, he singled out two areas. The first was the work with the Jesuits at the Gregorian to establish the Inter-Disciplinary Centre for Social Communications, an instrument he judged necessary for establishing a stronger philosophical and theological base for Christian communications. The other was the Papal Visit to Britain in June, 1982. Agnellus played a crucial role in ensuring the success of the first visit of a reigning Pope to Britain and the 1984 edition of the *Venerabile* carries a lively article recounting his part in the preparations.

In his homily at the Westminster requiem for Agnellus, Archbishop Worlock said: "the world of the media rejoiced to have a friend at court; and the students of the English College, where he resided, rejoiced to have access to this most approachable man of joyful faith and courtesy". Few of us at the College will forget the dedication of the College Church on December 1st, 1981, at which Agnellus presided and preached. Staff and students, personnel and many friends from around the city of Rome stood in silent witness to the College's hundreds of years of tradition and to its purpose and continuing identity as the relics of the martyrs were solemnly laid in the simple bronze casket under the altar. It was one of the most moving liturgies that I can remember in the College Church.

Agnellus' voice and life gave joyful witness to the Lord he loved. We can hear his voice still in the words he delivered at Wrexham two years before he died, explaining that it was because he was a minister of God's word that he was in broadcasting: "God does not cross the threshold of many, but he is still their God and the Bible tells us that he wants to be known by all his creatures. They all have radio sets and television sets and it is there that millions have met God for the first time. . . . For me as a minister of God, it has become not only a means of discussion and reflection and searching with those who already know God but, much more, it is the one way in which I can help many of my brothers and sisters in every country of the world to make progress to God, always respecting them



and their cultures and traditions, but always knowing that only by finding God can they find the fullness of life”.

As we remember this old friend, this great Christian communicator, and as he, who opened his arms in welcome and with a smile to so many, encounters the warm welcome of God, I can imagine him not being able to resist the need to turn back for a moment with a radiant smile and to repeat in one last, definitive comment: God is good!

**Peter Coughlan**

## **Louis Thornley King** **O.B.E.(Mil.), T.D., J.P., K.C.S.G.**

Louis King died peacefully on 27th March, 1987 after a short illness. He will be mourned by his widow, Elizabeth, and his two children, Jane and Charles, and by a host of relations and friends. He will have been welcomed into Heaven by his eldest child, Catherine, who died in 1978.

Louis was born nearly 76 years ago in Bath. He went to school at Stonyhurst and, when he left after nine years, he joined Usher's Wiltshire Brewery in Trowbridge in 1931. By 1939 he had learnt the "art and mystery" of brewing and had become an area manager for his Company.

In 1933 he had joined the Territorial Army so when the Second World War broke out progress in his military career was rapid: he was selected for the Staff College course at Camberley and passed-out successfully.

By the end of the War, he had achieved the rank, unique for a pre-war Territorial Officer, of Brigadier. For his services he was appointed an "Officer of the Order of the British Empire".

In 1942 he and Elizabeth had married and, in 1946, they moved to Manchester where Louis had joined Wilson's Brewery as General Manager and, eventually, became Chief Executive. In 1961 Wilson's merged with the powerful Watney's Group and Louis' responsibilities were extended to the whole of the North of England, to Scotland and to Ireland. Louis used to tell of his first meeting in Dublin with the Irish licensed trade. It was not a very happy meeting. Local opinion was freely expressed on the appointment of an Englishman to run the Irish operation. Louis outlined his plans which were, with some reluctance, accepted. During the less formal gathering which followed, he mentioned to the Irish Sales Director, who had introduced Louis to the meeting, that his family were direct descendants of the "Great Liberator", Daniel O'Connell. "If we had known that, we could have finished the meeting in five minutes," he said.

In addition to his business commitments Louis was known for his community work; his appointments were legion: a Justice of the Peace; member of the Area Race-relations Board; chairman of several hospital management committees; president of his local Catenian circle; president of the Stonyhurst Association, the association of past pupils of his old school.



Indeed, it was Stonyhurst which provided one of his greatest interests and one which he kept for the rest of his life: the Lourdes Pilgrimages. He became a founder-member of the trust through which Stonyhurst arranged its pilgrimages each year together with the Catholic Association Pilgrimage. Louis' own activities were not confined solely to organisation and administration: he turned his hand to any task on offer. One of his younger, fellow-pilgrims, now a student at the Beda in Rome, tells the following story about a journey with the pilgrims by train to Lourdes:

"I can recall Louis on his back at 4.30 a.m. trying to light those boilers for the tea, covered in dirt and water from above his head, somehow managing to appear at 7 a.m. fully-dressed, with a tie, and shaved, ready to preside over a tea service as if he was a head-waiter at the Savoy Grill".

(John A. Morrison)

In recognition of his work in Lourdes Louis was awarded the Silver Medal of the *Hospitalité*.

In 1970 Watney's was taken-over by Grand Metropolitan Hotels and Louis was glad to retire. He and his family moved to Devon. Retirement was, however, a short-lived experience. Stonyhurst was launching an appeal to set up a bursary fund. Louis was the obvious chairman. Six years later he had raised considerably more than the original target, and Louis was exhausted.

In 1980 the Venerable English College, which had set up its own Appeal Committee some three years earlier, heard about Louis and asked him to help. Elizabeth tried to dissuade both Louis and the College because she felt that her poor husband had hardly recovered from the Stonyhurst Appeal. Louis was not to be deterred and within 18 months it was evident that the English College Appeal was to be a success; Louis' health, almost miraculously, flourished. In the next four years he and the group of dedicated helpers, whom he had recruited, raised over £660,000 for the College. For his services, His Holiness the Pope appointed Louis King Knight Commander of the Order of St. Gregory.

Louis was buried in Devon and his Requiem was attended by his family and concelebrated by many of his priestly friends. In Low Week, on 28th April last, a Memorial Mass for him was sung at Westminster Cathedral by more than 40 concelebrants of whom the majority were members of the Hierarchy of England and Wales. His family and many hundreds of his friends were present.

The Principal Celebrant, Bishop Cormac Murphy-O'Connor, gave the panegyric. Bishop Cormac mentioned one particular virtue of Louis': his simple goodness. His colleagues and his friends, particularly those who worked with him, will have shared one aspect of this virtue: in whatever he had to do, Louis drove himself hard to achieve his goal; when he did succeed, he was full of joy. The way he died was a case in point.

From his earliest days at Stonyhurst he would have heard after night prayers "Meditations on Death", one for each day of the week. The meditation for Fridays included the admonition

"Live as you intend to die  
For you will die as you live"

Louis most certainly, and happily, did just that.

**W. B. Godfrey**



# The College Diary 1986-87

## The Villeggiatura 1986

The ecclesiastical Pontins (since unlike Butlins there is no knobbly knees competition despite the number of obvious contenders for the title) got off to a staggered start this year due to the Greg's reluctance to bid *a té logo* to its beloved students, Portuguese being the latest official language to be twisted into Greg-Speak for the exams. A basic community took up residence on Monday, June 23rd, soon to be joined by Bishop Restieaux and Don Cecchi but the three line whip was called for the evening of Saturday the 28th and the vigil of Sts. Peter and Paul. This still left Francis Lynch back in the city for a 7.00 p.m. oral exam.

*Sunday 29th June.* The Roman feast of the city's Apostles sees us settle so quickly into the bread and circuses routine of the Villa. "What exams?", they ask by the pool. These are the days of wine and medieval herbs, of bloods and *bocce* and afternoons on the Sforza dodging adders and the Rector's long hops. Anthony Barratt says the feast day Mass and is the first of the new priests to return to 'The Mission'.

On Tuesday evening Mass followed by a sumptuous al fresco barbecue form the celebration of Sister Madeleine's two years at Palazzola and her recent election as Vice-Provincial of the Sisters of Mercy Institute to which mission she also will return at the end of this villa.

*Wednesday 2nd.* A busy day. Thomas Wood was elected Senior Student to serve until November 1987 according to the present reorganisation plans. In the morning there is excess exertion as the West defeat the East at soccer, the Rector also discerning that his refereeing has been too little appreciated. More gentle recreation after supper as teams bluff and bluster over the opening round of the now traditional Call My Bluff. Fr. Goswin Habets who visited us today, provides the connection between the little Dutch boy with his finger in the dyke and 'Fenks', used for repairing Norfolk dykes — bluff!

*Friday 4th.* Since all have dried off from yesterday's Lake Gita we get down to sealing the ex-M.C.'s usual fate by electing Michael Selway as Deputy Senior Student.

*Saturday 5th.* "Are you a Tuskers man?" Well, the College hearties have set off at crack of dawn for Tusculum, Mass and a monumental breakfast provided by Kevin Haggerty and his team, who put his army training to much appreciated good use.

*Sunday 6th.* Mass is in Italian this morning as two young members of the family from the Kiosk come to be confirmed by Bishop Restieaux. The Bishop gives them a scare in the sacristy when he asks them for their Confirmation names. In a panic, and fearing this could mean facing Italian bureaucracy with new names, they take the Confirmation names of Giuseppe and Julie, their sponsors, which turn out to be those of two great native saints, Francesco and Caterina.

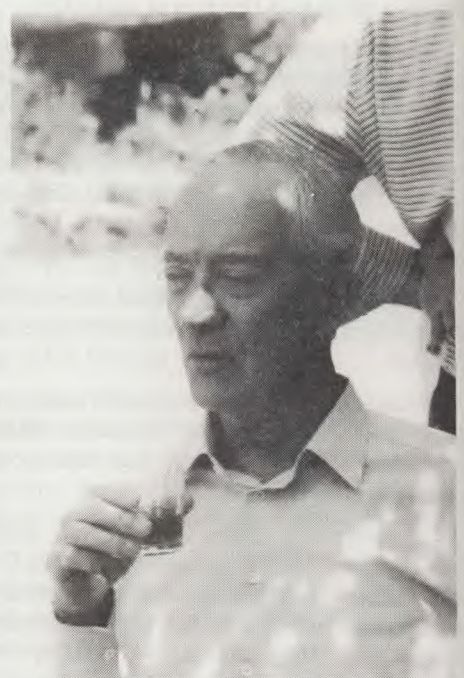




*Breakfast up Tusculum for the hearties*



*Tim Galligan*



*Bishop Restieaux*



It is fitting that an opportunity had arisen for Bishop Restieaux to confer the Sacrament in this his twenty-fifth summer at Palazzola. Over D.B.L.s the Rector presented him with a silver tray and thanked him for his presence at the Villa. Also for his 'stinging comments', which, the Bishop assured, were for our own good.

*Monday 7th.* Today saw Tim Galligan's farewell Mass as Theology Tutor, while on

*Tuesday 8th* we wished many long years of ministry to our Top Year, with dolce and spumante provided by Ian Farrell and John Nelson our departing priests, and also Chris Beirne, Mark Woods, Derek Jennings and Bill Swabey, who are also moving on. After supper we begin our day of Recollection given by Fr. Kevin Macdonald, once of the Venerabile, lately of Oscott, and now of the Secretariat of Christian Unity.

*Thursday 10th.* The peace and quiet of Wednesday gave way to the first of the ceremonies marking the end of the Villeggiatura. Gary Lysaght was instituted as an Acolyte.

Welcome news today, as the Italian railway unions called off their strike planned for the following week, beginning on Sunday, in favour of an 'estate tranquillo'. Tranquil certainly for at least a dozen of us who were planning to return home by train.

The sunset was serenaded by the third annual Palazzola 'Songfest', brought into being by John Kenny assisted by various guitarists, flautists and choristers.

*Saturday 12th.* Fifteen new Lectors — unlucky for the M.C. who is thinking of next year's rotas are instituted from first theology to join the ten of second theology, their bibles having only just survived the trip from Rome.

*Sunday 13th.* The last day of the Villa, with our Sisters and 'personali' joining us from Rome, has a traditional flavour even if there is no Diaconate. New candidates were never feasted like Michael Booth, Patrick Broun, Simon O'Connor and Mark O'Donnell, but that is their privilege for providing the climax to the Villeggiatura. Before the spumante had gone, students could be seen bidding farewell and slipping away. Fond farewells for those who would not be seen again until the first Ordination of the summer — a whole week away!

## **Part Two: The New Semester**

*7th October.* Six minutes to midnight — the last student arrives back.

*8th October.* An afternoon coach to Palazzola where Riccardo, son of, is found to have grown out of his romper suit. Sr. Anselm makes up four, the Rector celebrates Mass, and in the evening Mgr. Vincent Nichols gets the Retreat under way. To the shock of some he asks for silence at breakfast.

*Thursday 9th-Sunday 12th.* Breakfast quite appreciated without the burden of making conversation. Mgr. Nichols' conferences are generally found to be stimulating, and it is agreed he was an inspired choice. The College Video is shown — silence broken by raucous laughter.

*Monday 13th.* The new men join us at Palazzola. We have the Mass for St. Edward's Day, and lunch. They are introduced to the volleyball, the Tank, a few



scorpions and a dead mouse. Some want to stay. Old hands want to get back to Rome for the start of the year's business.

*Wednesday 15th.* The Greg opens with Mass at S. Ignazio, all are encouraged to attend. Those who do find Fr. Giles Pelland, the new Magnificent Rector, giving a sermon sub-titled 'Spot the Church Father'.

Fr. Vincent Smith arrives prior to joining a 're-cycling course' at D.O.P. He regales us with tales of his student days, and our present Rector's exploits.

*Thursday 16th.* After the exertions of the first day, the Greg provides its usual Thursday break. Having been exiled from Palazzola for at least two whole days a number rush for the first bus from Subaugusta.

*Friday 17th.* And lectures start. New men's fond daydreams of Academia shattered by what they find in the Aule. Meanwhile, third theology marvel at their proximity to the Bar and what it will mean for their lives. All but one contrive to miss the first lecture which had not been timetabled. The Dean later apologises in his word-perfect 'Australiano' for the mistake. Then he giggles. A good start!

*Saturday* afternoon saw Luiz Ruscillo and his team achieve a great soccer victory over the Scot's College, by eleven goals to three: a feat of historic significance, and not a pleasant re-introduction to Roman life for their new Rector, Fr. John Fitzsimmons.

In the evening the new men become first years at their traditional welcoming party. Party pieces include a strange cacophony of cats, organised — if that's the word — by Robert LeTellier. Also welcomed is Suor Angelia, who comes to replace Suor Adelma who has been appointed Superior at the Elizabethine Convent in Rocca. Suor Angelia says she has never worked in a seminary before, but she has spent many years looking after small children. . . .



*The Rector enjoys a Palazzola lunch*



*Sunday 19th.* At an eventful House Meeting we hear Jeremy's 'State of the Roof' speech, and rumours start about the Monserra being transferred to Palazzola. Or perhaps spare rooms at the Greg. The meeting also sees John Kenny resigning, twice. He pleads for new blood for the Charities and Common Room committees. Kevan Grady pleads for new blood for the Tiber Island.

*Wednesday* sees a mysterious notice from Tim Swinglehurst and the realms of faery about a 'Tolkien Evening', while another extra-mural activity resumes as some seek the perfect end to a perfect Thursday at the Gonfalone concerts.

On *Saturday* the arrival of Cardinal Hume reminds us of the International Gathering about to take place in Assisi. Vigils of peace have been organised among the Roman Oratories. *Fiacoli* are to be put out in the evening, and all churches are to ring their bells at 10.00 p.m. A keen group of College peace-makers ascend the clock-tower to ring the bells at the appointed hour, whereupon the Rector storms upstairs in his dressing gown looking for the fire.

*Sunday 26th.* The annual *Quarant'ore* house function takes place at S. Lorenzo. The parishioners can't understand why we sing the recessional hymn, 'Nella chiesa di Dio', with such glee. They don't know it's the same tune as 'Land of Hope and Glory'.

The following day saw the College youth group (there was at least one teenager — Jim Creegan) head off for Assisi to join the Pope. They came back with tales of huge crowds, and of how they had to walk up to Assisi from the Basilica of S. Maria degli Angeli on the plain below.

On *Wednesday* we bade farewell and God Bless to Mark Fitzsimons who, though leaving the College, plans to stay in Rome teaching English.

At *Friday's* Public Meeting it was decided that some sort of guidelines had to be drawn up to govern procedure at these meetings. Two weeks later a



*Sister Anselm with Martin Stempczyk*



'Codification Committee' was sworn in with ex-lawyer David Manson and Canon Lawyer Andrew Summersgill briefed to help sort out the sub-clauses. There was some idle chatter about the need for a Commission for Interpretation of the Code!

On *Saturday*, All Saints provided Rome with a *ponte* as the city closed down for a long weekend.

*Sunday 2nd November* continues the holiday in a more sombre mood as students joined many others visiting the Campo Verano cemetery.

On *Wednesday* the seminary door bears a blue rosette announcing to the world the birth of a son. Mauro is the child of Carlo and Simonetta, daughter of Arrigo.

*Sunday 9th November*. An impromptu choir practice is led by the Rector at the House Meeting in order to add the Latin versicle and response to the anthem at Visit. As the Rector isn't in on Monday evening the vernacular rears its ugly head *alia more solita*.

*Tuesday* sees a fevered rush to Barbiconi after the post arrives. Not another letter from Cardinal Poletti, but vouchers for a cut-price offer.

*Thursday* is the first Gita Day, with no lunch in College. The many cooks in the tea-room preparing a sumptuous broth indicates the exchange rate's effect on student finances. Brian and Pat Godfrey arrive laden with hundreds of copies of this polished organ.

On *Saturday* evening Pat Yates arrives for an Advent Season of training Lectors.

*Monday 17th November*. The Feast of St. Elizabeth of Hungary is celebrated by the nuns at a Community Mass in the College Church. We are all glad of the opportunity to witness our Sisters' renewal of their religious vows. Unfortunately, we are without Suor Gemma, who on Saturday had a fall in the kitchen. She has hurt her back, and today went to Santo Spirito for a precautionary X-ray. She is found to have a fractured vertebra and needs surgery. (She was to spend the whole of Advent in hospital.)

On *Friday* of this week members of the year of '57 are to be discovered rummaging behind the stage. They are concerned for the convenience of today's students when they find that the Queen Mary is no longer in use. One of the mysteries of College life is solved: it's called the Queen Mary because she too was launched in 1935.

*Sunday 23rd November*. Bishops Murphy O'Connor and Brewer together with their year lead us in a celebrated Mass at which Canon Peter Bourne preached. At lunch John O'Connor gives us a delightful speech and encourages us by saying 'If you get to the top in the ecclesiastical rat-race, remember: you'll still be a rat'.

*Tuesday* is the feast of Santa Caterina della Rota. This year promises to be a special occasion as the Confraternity of St. Anne seek to inject new life into their sodality by the revival of one or two traditions. This involves the Rector being escorted across to Santa Caterina by the liveried *confratelli* bearing torches. The speed of the procession, however, suggests that in fact he's been arrested, and they've forgotten the way to Castel Sant'Angelo!



*Wednesday* evening saw the traditional Cucu auction, although the beneficiaries will be decided at a future public meeting. As usual a staggering amount was raised. A rather worn and patched cassock was bought for Bishop Cormac, from which Tony Milner immediately benefited, while the rival syndicates battled it out for meals and excursions, including dinners with Nella and Germano.

On *Friday* the Commune declared a 'venerdi rosa' asking Romans to leave their cars at home and give the city a breather. During the morning three hundred children blocked the Via dei Fori Imperiali protesting at the level of exhaust fumes through which they have to pass to school every morning. The Romans seemed to respond by driving faster.

*Monday 1st December: Martyrs' Day.* And we escape lectures thanks to the Scots who swap notes for St. Andrew's Day. For our feast there is a minor miracle as the relics of the Martyrs are removed from under the Altar to be venerated after Mass.

During the week ghostly noises are heard from somewhere on the Via de'Cappelari. Speculation is rife among residents of the Common Room corridor as to the nature of the creature responsible: are cats being strangled, or is a cockerel learning to crow?

Also during the week Bishop Restieaux arrives and pleases the students by sitting among them for all his meals, regaling them with tales of visiting the Lateran for the first time since his subdiaconate, and then with tales of what sub-deacons were.

*Friday* sees the Pantomime read-through of Jack and the Beanstalk — and interpretation begins on several levels: if the hero is Jack, who is the wicked giant?



*Bishop Restieaux with the two newly ordained Deacons, Gary and Michael*



*Monday 8th December.* Feast of the Immaculate Conception, a holiday from the Greg, so we have all day to celebrate the Ordination to the Diaconate of Michael Selway and Gary Lysaght by Bishop Restieaux. Michael admits to having been quite excited during the morning, but had calmed down by 11 a.m.

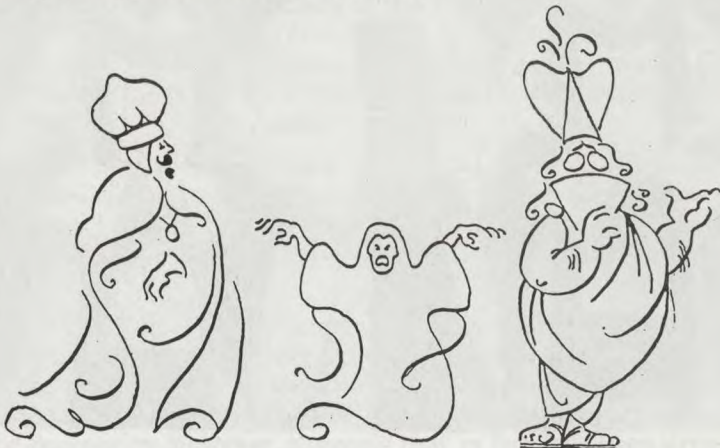
On *Wednesday* Bishop Restieaux departs until his return for more of the same in June.

*Sunday 14th December.* The Advent Day of Recollection given by the new Rector of the Scots College, Fr. John Fitzsimmons. He concentrated on the figure of the Baptist in the wilderness, and warned us against flabbiness. He also made us aware of his great involvement in the ICEL translation of the Breviary and Missal, although he did not claim all the credit.

During the week the Traditional Christmas began with the singing of Carols at the Greg, and the Holly Cam to the Villa. John Cahill, Jim Creegan, Damien McGrath and Bob McCulloch, the whole of second philosophy, must have taken the right turn in the woods since they were back in five minutes bearing great loads of holly.

In a generous mood, the Jesuits let us break up on the 20th. This was of course just as well as the final preparations for Christmas had to take place.

*Thursday 25th December,* the priests in the corridor and the people in the Church wait in silence for the stroke of midnight. With the clock bells chiming, the procession sets off to begin the great celebrations of Christmas, which now only start with Midnight Mass. The glorious Mass leaves us with no voices to sing carols with our mince-pies and mulled wine afterwards. A few hours of sleep are grabbed before the day Mass, then St. Peter's for the Pope's blessing, lunch and the first performance of the Pantomime. The long day finishes with us all invited to the Salone by the staff who are discovered to have prepared party-pieces. There are calls for Shaun Middleton to tell a joke like last year, but the day ends with the Rector organising a strange version of the Twelve Days of Christmas. Our minds filled with the events of the day, and images of rowdy maids-a-milking and mistreated swans-a-swimming, we stagger off to bed. That was only round one of our holiday week.



*Kings, Giants and Princesses in action.*





*Handsome youth triumphs over ugly brutes . . .*



*Myriddin and Jack*



*A couple of rambling beanstalks*



Through the ministrations of Stephen Langridge, and led by Peter McGrail a group of students quickly learned to sing 'Silent Night' in Swedish, along with other less familiar carols. This is at the request of Mother Tekla to help with a Catholic-Lutheran ecumenical encounter on St. Stephen's Day at the Brigettine Convent. The students then join the Sisters and their guests to dance round the Christmas Tree in traditional Swedish fashion.

After four hectic days, all comes to a peaceful conclusion with St. Thomas' Day and the beginning of the Gita week. However, for the many who remain in College it all begins again for New Year's Eve when the Sisters vacate the kitchen in favour of the students, expertly guided this year by Damien McGrath's mother. The many cooks fail to spoil the Turkey Kiev (chicken being unavailable this year!).

*Tuesday 6th January.* The Feast of the Epiphany has been returned to National Holiday status so that the Befana may brush away the troubles of the old year. They return the next day as the Greg opens its doors.

During the week we hear of the death of the father of John McLean who had remained in England with his family.

*Sunday 18th January* is celebrated as the Feast of the Dedication of the College Church, and Mgr. Charles Burns delivers an inspiring *ferverone* of a homily recalling our Martyrs, and the ceremony of dedication presided over by Bishop Agnellus in 1981.

The following day we hear of Bishop Agnellus Andrew's death, and soon after a Community Mass is devoted to a Requiem for him, presided over by Peter Coughlan.

*Sunday 25th January.* During the week the College bids farewell to John McLean who returns to England after a year and a half in the College.

*Monday 2nd February.* The Feast of the Presentation. The Church's own festival of light marks our own need for guidance as we enter the dark ages of the exam period.

The following day we hear of the sudden death of Robert Esdaile's father. As Robert goes home to be with his family Bernard Longley, a former Curate in Robert's parish, celebrates a Requiem Mass here in the College.

Soon after Anthony Milner also flies home when news of his father's serious illness reaches us. Nicholas von Malaise, our exchange student, also flies home soon after Christian Unity Week to continue his preparation for the Anglican Ministry.

*Sunday 15th February.* The apparent calm of exam time draws to a close and each searches for his Greg *programma* to see what the new semester promises.

On *Friday* Suor Gemma goes into the Santo Spirito Hospital again, and again is destined to spend a penitential season there.

*Sunday 22nd February.* Early in the week we hear of the sudden death of Mike Raiswell's mother.

On *Saturday* evening, at 9 for 9.30, carriages roll up at the door (at least in some people's mind's eye), and bemedalled *glitterati* from the four corners of the



Empire assemble in the Common Room for their Austro-Hungarian evening, led by Robert LeTellier.

*Sunday 1st March.* Anyone visiting the Piazza Navona today would have seen Liam Kelly covered in confetti and streamers, and surrounded by hundreds of costumed children. The *oratorio* of the parish at which he helps was one of many celebrating a 'Catholic Carneval'. What a pity last night's costumes had been put back in their closets!

*Monday* saw the arrival of the exam results, and the Mass of St. Chad celebrated by candle-light while our block suffered a short black-out. An exegetical structuralist would notice an inclusion here with February 2nd!

*Shrove Tuesday's* evening Mass is the last of Ordinary Time and Fr. John Kenny presides, making an attempt on the record for 'alleluias' outside Eastertide. Then *Carnivale* hits the ref at supper with whistles and streamers, a medieval rock band and the grotesque apparition in the minstrels' gallery (or is it crows nest?) of Mark Anwyll brandishing a bottle and singing sea shanties dressed as Captain Hook. Suor Angelia, unaccustomed to such sights shakes her head in disbelief. With this diversionary spectacle in full fling all the necessary ingredients for pancakes are diverngled upstairs to the tea-room for the *grassacci* to celebrate their *Onomastica*.

*Ash Wednesday, 4th March* sees in the season of O.B.L.s (orange juice), public dieting, and private; the renouncing of cigarettes, chocolate, etc., etc., and this year even shaving. No-one is seen to pour oil on his head.

The opportunities for penance continue the next day as Simon Peat posts a comprehensive sports notice offering, in addition to the regular diet of football, squash and running, the delights of badminton, swimming and tennis at various venues around the city. There is also news of a bold challenge by the French College to a rugby match. Has Jean-Pierre Rives offered himself to his Bishop, we ask?

On *Friday* we give thanks for the good news which Charis Pattichi has sent concerning the medical tests for which he had gone to England.

*Sunday 15th March.* Philip Holroyd provides us with both entertainment and information with the slide-presentation he has put together on Palazzola.

The following day the Bishops of the Southwark Province arrive for their *ad limina* visit, and their latest addition — Bishop Christopher Budd — celebrates Tuesday's Community Mass. Earlier today drums and rattles had made a return to the liturgy of the College as a group of pilgrims on their way to Medjugorje from Zimbabwe celebrate Mass.

*Sunday 22nd March.* Final preparations for the play, Sweeney Todd, are being made with technical rehearsals and advance make-up calls. The play is to be presented on Saturday and Sunday nights, but not without heart tremors for director, Tim Swinglehurst, on Thursday morning as a good number of his cast and stage crew are in the rugby team playing the French College.

Happily all return relatively unscathed after an exhausting and bruising encounter with a surprisingly strong French side. For those of our victorious team who still have the energy to walk there is *bonhomie* and lunch at the



French College. The play is performed flawlessly on Saturday and Sunday evening with bloodcurdling performances from Mike Booth as the cut-throat barber.

Michael O'Connor, with the support of a money-motion, engineers a most civilised innovation solving at once the seemingly insurmountable problems of the possible lack of musical awareness in the house, the frustrations of unexpressed talent and where to get a D.B.L. before Sunday lunch (or whether to give one with such an untidy room/roof). The answer is pre-lunch concerts given by the various vocal and instrumental artists residing among us. We start today with *Lieder* from Bernard Longley, accompanied at the piano by Stephen Shield and in the auditorium, to the familiar plop of ice into gin by chiefly ourselves.

The tone of the pre-lunch concerts was changed, perhaps irretrievably by Russell 'Songs from the Shows' Wright and his fellow stars giving us a selection of old-favourites from famous musicals. Smash hit was the Venerable's very own Honeysuckle Rose Mary-Jo Lorello. Amid fervent applause one guest, also from the ex-colonies enthused, "Right on Sister!"

For the last time this year we are entertained in a perfectly genteel though occasionally risqué way with Mark Langham's selection from the songs of Noel Coward. No mad dogs but a crowd of Englishmen swing down to lunch.

On *Saturday* amid heavy airport security Anthony Towey leaves for the Holy Land on Fr. Makowski's study-pilgrimage to spend Holy Week there.

*Sunday 12th, Palm Sunday.* We begin Holy Week in glorious sunshine in the Garden with Harry Parker "blessing the greenery" before the procession and Mass of the Passion. That evening Fr. Jack O'Brien S.J. begins a multi-media day of recollection, sharing with us the fruits of long years working in the field of communications. His theme is the power of the media and the possibilities of harnessing this for evangelisation and catechetics.

Also that evening the first of the family guests arrives as Susan, sister of Stephen Shield, becomes a temporary guest of the Nuns. By Wednesday supper the College is nearly full and on Saturday afternoon the community is complete with the arrival back from hospital of Suor Gemma.

The great days are celebrated with the customary pomp though not without the odd innovation. Jeremy goes for non-exclusive language and gesture on Holy Thursday and washes his mother's feet along with those of other ladies and gentlemen. Pat Kilgarriff does not change anything, while the Rector alarms the M.C. and the deacons with an unplanned dive into the congregation at the Vigil wielding a primed *aspergillum* and a mischievous grin.

*Sunday 19th, Easter Sunday.* As the devout and energetic set off after the morning Mass for the Pope's Easter Blessing others, perhaps inspired by last weekend's conferences on the Mass Media, perhaps having read the small print of the indulgence, put their feet up and watch the Eurovision production from St. Peter's Square. Unfortunately the schola, for the first time in many years, were not invited to join the choirs for the Mass. We wonder if the changes in the Papal M.C.'s office since the departure of Mgr. Magee will affect any other age old traditions.





*Jarvis and Tobias take a breather*



*He's Evil - so he tells us.*



*The Oakley tableau.*



After a festal lunch the longed for holidays begin. A late Easter entails a long Spring stretch at the Greg. so suitcases and rucksacks have been packed with much relief. Luiz Ruscillo flies off to his parents, not to Askam in Furness but to Lisbon where they are visiting aunts and uncles. Charles Briggs and Peter Newby set off with brollies and raincoats to search for relics of the Empire on Malta while an eighth of the student body, loaded with food and other supplies set off for a self catering holiday at the Villa of the College lawyer Avv. Spani at San Felice in Circeo.

*Sunday 26th.* Holiday time comes to an abrupt end with the realisation that the Greg. starts tomorrow and there are only four weeks before exams set in. The Rector has remained in England for the Funeral of Louis King.

On Tuesday Jack O'Brien's invitation is taken up to see the film 'Mass Appeal' at the Jesuit Curia. He had shown some clips of the film at his conferences and it had caught our imagination since it was about a misunderstood seminarian, a well meaning P.P., played by Jack Lemmon, and an enigmatic Rector who is much talked of but never appears in the film.

*Thursday and Friday (May Day)* see the staff enjoying a period of recollection and Myers-Briggs personality tests at the Villa. The result of these tests is that one is given a set of four letters to carry round for the rest of one's life and yet not quite remember what they stand for. We hoped they would all turn out to be AMDG. Mmm . . . perhaps we were being too intuitive there.

*Sunday 3rd May.* The Rector reports to a house meeting on his activities in England and later in the week presides at a Requiem Mass for Louis King, giving us a particularly moving homily. He also announced that there would have to be yet another search for staff, this time for the Villa, as Philip Holroyd will be returning to England next March.

This evening also saw the arrival of Mgr. Alfred Gilbey for a short stay with us. There cannot be many seminaries with Tridentine Mass every day.

During the week Thomas Wood our Senior Student begins to turn yellow. Afraid that he has picked up some hideous disease at the Angelicum he flies home for medical treatment only to be pronounced quite fit if a little yellow.

On *Thursday* we are saddened to hear of the death of Mgr. Anthony 'Dad' Hulme who had made a visit to the College a couple of years ago and quickly become known to modern students who had only heard of him in College Legend.

*Wednesday 13th May.* The day for the changeover of house jobs and diarists. This May there have not been any Senior and Deputy Senior Student elections but the change of jobs provides a suitable occasion for the announcement that the new College year will see Paschal Ryan as Theology Tutor and Michael Gilmore as Philosophy Tutor. With that glimpse into the future this diary draws to a close with the realisation that the Canon Lawyers do not perhaps realise how a juridical person can have a life of her own which, like any other person's life is only really understood by herself and only partially communicable. I hope this Diary has communicated something of her Venerable yet ever changing character.



## Priests leaving the College in 1987

*Charles Briggs* writes: When I arrived here in September 1981 I had already complete a degree in theology at Heythrop and consequently my course of study has been somewhat different. Over the years I have in fact completed two licences, the first in Dogma and the second in Church History for which I wrote a *tesina* on George Talbot de Malahide. Apart from one year in the Sacristy I have spent three years in the Library.

Having a great interest in archeology and Early Church History, Rome has provided me with a unique chance to see most of the major sites (including 37 visits to Ostia Antica!) and some of the minor ones as well. However, I still, after six years am unable to get into 'The Golden House of Nero'. Perhaps by the time my obit. notice appears in the magazine it will be open . . . but you never know!

*Rags Hay-Will* writes: I arrived in Rome late at night in September 1981, captivated by cobbled lanes, flaring street-lamps and beguiling Trattoria entrances. That magic has never quite worn off — I've kept a sense, that part of our responsibility in the Eternal City is to do and see those things which the many faithful back in England (who really pay for us to come), will never be able to do. It is good to be so close to St. Peter's, and the Sunday noon blessing by the Pope remains a high-spot of the week for me.

This continues to be true alongside — rather than despite — the fact that Seminary life is tough at times. The rather incoherent range of activities I've indulged in, has been a way to cope with that: sports, plays, walking and historical "Gitas" to other Italian sites, pastoral work at the "Piccole Sorelli dei Poveri" (old people's) convent near the Coliseum, some blessed escapes to the Villa at Palazzola for fresh air and countryside.

The other major elements of the Italian experience is the Gregorian University. This has its frustrations but on balance I have nothing but respect for its teachers and aims, who try to give an integrated training in human and the logical sciences to members of virtually every language-group in the world. My specialisation — Moral Theology — has enabled me to 'think-through' some issues which bore remorselessly upon me working in the Foreign Office before deciding to try my vocation as a priest.

In a sense, though, "the best wine was served first". The highlight of my Roman career came in my second year, in the theatre. No, not the many female parts (why me?) I seem to have acted, but . . . the back half of Stanley the Camel, in "Ali Baba and the Forty Thieves". I (well, we) received no less than five fan letters as a result of that.

*Nicholas Hudson* entered the College in September 1981, for the Diocese of Southwark. During his six years here, he served as Archivist, Choirmaster and Senior Student; and also edited the 1984 edition of this magazine. His pastoral



work has been at St. George's School, in the preparation of children for Confirmation; and, more recently, as a Chaplain to the Blue Nuns Hospital. He was ordained Deacon at Palazzola on 14th July 1985; and Priest at the Sacred Heart, Wimbledon, on 19th July 1986. His Licence was in Fundamental Theology; with a *tesina* asking, "To what extent does the Idea of Christianity in Newman's *Essay on the Development of Christian Doctrine* anticipate Rahner's 'Theology of the Symbol'?"

*Liam Kelly* came to the VEC in September 1980. A student for Nottingham Diocese, Liam was ordained Priest in July 1986 in his home parish of St. Joseph's, Derby. In his early years in the College, he produced a number of plays, *Anastasia*, *Happiest Days of Your Life* and *Dry Rot* reviving the tradition of a Lenten-Play during the second semester. Liam also was a stalwart of the College football team for seven years and 'our-man' at Vatican Radio. He spent much of his final year working in the parish of Santa Maria dell'Addolorata on the outskirts of Rome. His Licence in Fundamental Theology concluded with a *tesina* for Fr. Galot on 'The Christology of Edward Schillebeeckx'.

*John Kenny* writes: Horseman. Ride on! Cast no glances to the seven years on the Monserrato. Farewell murky Tiber, vandalised Ponte Sisto, double-decker bus; 1000 lire Pasquino tickets.

Farewell Forlanis, Fanfanis, Spadolinis and Craxis, fade and flicker second fiddles to Pertini and Cossiga unbowed on the "*Vita del Corso*". Yours are the memories of methylated wine and the '82 World Cup; mine are Carlo Martini, Bob Maloney and George Hay. The Berardaburger lives on and a stacked-plate is still a happy plate!

And what of just another Venerabile Gregorian veteran of San Anselmo? A couple of CUCU campaigns (his half-beard Bishop-bought for 33 thou'); a house job sweepstake changing crises into cash for charity; International Folk Festivals at Palazzola, aid to the 'Philip Egan' Gita Book; the "Which Retreat?" directory.

Thank you for the continuing hospitality to guests and to each other — DBL's when life was on the rocks. Thank you for prayer groups, the note-systems, tolerance and liturgical compromise. Thank you for what changed and what did not change.

Horseman.— Ride on!

*Peter McGrail* writes: I arrived at the College in September 1980. I was ordained Deacon in July 1984 and Priest the following year. Over the past three years I have been working towards the Licence in Liturgical Theology at S. Anselmo, my *tesina* being a discussion of the relationship between the Medieval Macaronic Carols and their liturgical sources. As this might suggest, I have a keen interest in music, and am grateful that the years spent in the College have permitted me to develop and exercise this interest. I have served as Schola-Master 1982-3 and



then as Choir-Master 1983-4, but have also — I hope — contributed to the liturgical life of the College through my musical compositions. On the stage I have taken part in several plays and pantomimes and am particularly delighted that for one year I was asked to play the Panto villain. I return to England to serve in the Archdiocese of Liverpool.

*Michael Raiswell* entered the College in September 1980. Over the years he has completed a PhB and STB at the Gregorian but joined a growing band of students studying at S. Anselmo for a Liturgical Licence. He finished his Licence with a *tesina* on 'The theology of sacrifice in Third Eucharistic Prayer'.

In the College he has been a stalwart of the Football, Rugby and Cricket teams. Michael has seen the Football team change from unfit amateurs losing 23-0 to the Scots to become a fighting force in the Seminarians Football Cup. The highlight of his musical career was singing the Exultet at the Easter Vigil last year while his greatest moment on stage was as King John's second henchman in *Robin Hood*. As a keen gita-goer Michael travelled far and wide over Italy and last summer climbed the *Gran Sasso* during the Villeggiatura.

*Anthony Towey* writes: Born 14/10/59, Maltby, Hallam Diocese, Ht 5ft 7in, Wt 10st, 51 caps, 52 goals-Midfield-*tornante*. Ordained Priest: 6/9/86. Maltfriscan. Licence: Biblical Theology. Tesina — "Ignem Veni Mittere in Terram". (Luke 12.49).

Favourite other team: Sheffield Wednesday.

food: Carbonara "dalle suore"

drink: Hot wine after a Tramontana in Cremona.

Film: "The Venerabile"

Place in Italy: Venice (no cars!).

Greatest achievement: Winner of the John Kenny "Summa cum caffè latte" Greg bar attendance award (1981-2), despite a cappuccino overdose.

Personal ambition: Love God, love everyone, stay realistic and pass Pearly Gate Perusal.



## Schola Notes

For me it has been a much less intimidating year as Schola Master than last year. I suppose you gain a sense of confidence in the second year of a particular house-job — you have “seen it all before”. However, this did not make the Schola year any the less exciting. In fact we have learnt a number of new pieces, in addition to some of the old favourites which included Palestrina’s “Ecce Nunc Benedicite Dominum”, his “Sicut Cervus”, and Tallis’s “If Ye Love Me”. We also dug up an arrangement of “Panis Angelicus” by César Franck for the old people at S. Pietro in Vincoli on Corpus Christ Sunday, and A. Gabrieli’s “Te Deum Patrem” on Trinity Sunday. The new pieces have mostly appeared since October ’86, thanks to a healthy intake of first-years (I am told that they are not to be referred to as “new men”) despite the loss of a few highly-valued “old men” last term. Among other motets, we learnt Byrd’s “Sacerdotes Domini” for Martyrs’ Day and an adaptation of some music by Guy Nicholls (Schola Master ’81 to ’82 — well before my time) for the Vespers canticle on the feast of Christ the King.

By Christmas our repertoire included “The Three Kings” by P. Cornelius; the Schola sang the lovely slow chorale, while Mark Langham fluttered in and out with the solo part. Four days later, Peter McGrail’s “Sarum Sequence for St. Thomas’ Day” was given its first rendition — the words coming from the old English Sarum rite, and the music for three-part chorus and three-part semi-chorus deriving most definitely from the twentieth century but with a very appropriate and effective medieval flavour. Many thanks to Peter! After Christmas, in two Masses for Christian Unity, we sang an arrangement of Duruflé’s “Ubi Caritas”, and a little later in the year we learnt yet another new piece called “Si Iniquitates Observaveris” by S. Wesley for Ash Wednesday.

The sight-reading ability of the Schola has certainly improved markedly throughout the year, and so we have occasionally added harmonies to hymns such as “In Dulci Jubilo” at Christmas and “This Joyful Eastertide” at the Easter Vigil. It still took quite a number of rehearsals, however, to put together the usual parts for Holy Week — most especially the Byrd St. John Passion. But, as always, the end-result in the Good Friday liturgy seemed to justify the effort put in. Palestrina’s “Surrexit Pastor Bonus” for the Easter Vigil also required quite a lot of work and concentration. Finally, since we were not singing in the Easter Sunday Papal Mass this year I picked out, after rooting around in the dustier corners of the Schola drawers, the old classic “Cantate Domino” by L. Hassler to complete in enthusiastic style our Easter celebrations in College.

It just remains for me, therefore, to express a big “thank-you” to all this year’s and last year’s Schola members for their faithful and good-humoured work.

**Philip Le Bas**



# Library Notes

In the absence of any resident tutors the Library has very much been in student hands this year. Our aim, though has been to continue the developments begun by Fr. Tim Galligan and earlier Librarians. With regard to new purchases, we have tried to keep up to date with recent publications. A number of areas have, however, merited special attention, notably the Scripture and Philosophy sections. In the former we have received considerable assistance from students taking Scripture Licences and have received a number of suggestions from the Greg and Biblicum Professors. This has enabled this section to be considerably enriched. Likewise, as the Bob Maloney collection has begun to be classified, the philosophy section has benefited.

One new area of development has been to buy the basic texts for major licence courses. In the past, financial restrictions have meant that only First Cycle courses could be fully covered. This task though has now largely been completed and we have bought this year a number of primary texts for those studying Liturgy at S. Anselmo. The reference shelves now boast a considerable number of medieval liturgical texts.

Thanks to a very generous donation from the Old Roman Association we have also been able to recommence purchasing copies of *Corpus Christianorum*, including a copy of the Gellone Sacramentary, the arrival of which excited the interest of a number of liturgists, both professional and amateur. A gift from Mother Imelda of the Sisters of Mercy was spent on the *Oxford Dictionary of the Classical World* for which we are very grateful. In fact it is true to say that the Library has benefited enormously from these and other donations. A gift offered in memory of Tim Galligan's service to the Library has also been spent on books suggested by Tim, thereby continuing his contribution to the Library's literary holdings. Likewise I extend our annual thanks to Mgrs Jim Sullivan and Bryan Chestle for a large and generous number of books and Papal documents.

One final event which must be mentioned is the completion of the classification of Bishop Foley's collection of books on Rome and Italy. This major donation is one of the most popular sections of the Library, most notably in the weeks before the gita periods begin!

It remains only for me to thank my fellow assistants, Peter Newby, David Bulmer, Dominic Byrne and Francis Lynch for their valued support and perseverance and to wish the new head Librarian Peter Newby and his team a happy term of office.

**Gary Lysaght**  
Senior Librarian



## Play Review

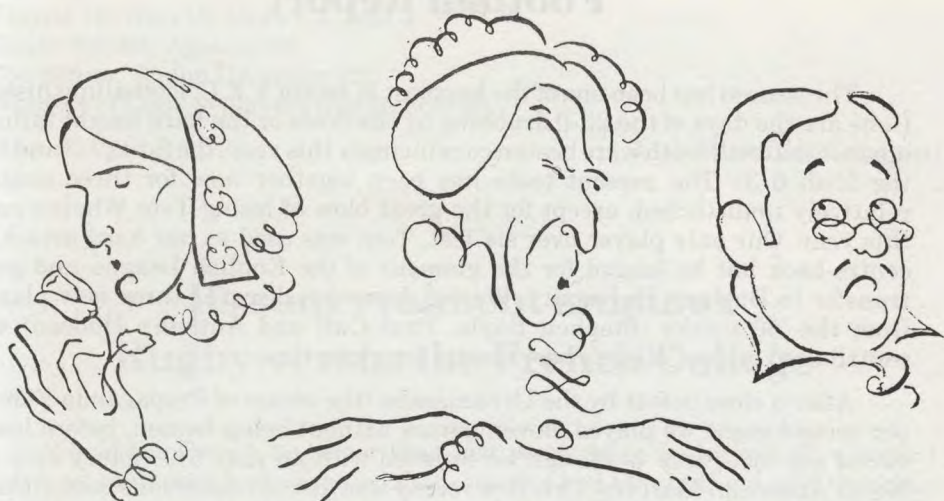
The art of melodrama is not yet dead. It lives on at the English College; at least, that is, it enjoyed a brief but successful revival on the nights of March 28th and 29th when the Common Room was transported back to the world of Victorian limelight and Music-Hall song for the College production of 'Sweeney Todd'. Staging a play of this type presents unique technical and dramatic problems, which were overcome by an enthusiastic production team. Timothy Swinglehurst trained the actors to perform in a full 19th-century style which evoked the Victorian stage without caricaturing it. Paul Shaw, likewise, brought out a truly Music-Hall style of singing, with audience participation fully encouraged. The technical challenges particular to this story (especially the infamous barber's chair) were resolved by Robert McCulloch and Damien McGrath, while the generally sinister atmosphere of the play was reflected in a monotone set painted by a team led by Mark Langham.

Everyone, of course, knows the basic story, however, this version provided a host of minor characters and complex sub-plots which led from graveyard to shop, from Madhouse to Court House, and so on. We had not one, but two tragic heroes — one a dashing officer (Anthony Hudson) who seemed to embody all the classic Empire-building qualities of courage, honesty and true friendship, whilst the other was a naval man (Simon Peat) who shed vast quantities of stage blood over the course of several scenes, and yet still survived to see right restored and to be reunited with his ever-faithful beloved, played with considerable pathos by Michael O'Connor. In true Victorian fashion there was also a child here, played here by Luiz Ruscillo, who aroused great sympathy with his two



*Sweeney Todd with his last victim.*





*“Who’s the master of this house. . .?”*

songs: ‘It’s My Mother’s Birthday’ and ‘Heaven’. His youthful accomplice was played by Paul Cuff — particularly memorable in the scene when the truth about the unorthodox contents of the pie in his mouth slowly dawned upon him.

Comic relief (and with this plot it was needed) was provided by Bernard Longley, David Manson and Dominic Byrne. Bernard’s role was that of the long-suffering father of the heroine, and despite his claims to the contrary, it was quite clear that it was his wife — played by David Manson with a Lady Bracknell-like ferocity — who ruled the roost. Dominic’s part was that of Lupin, a clergyman of multifarious vices — drink prominent among them. Here the quality of the writing showed through, and considerable psychological insight was brought to bear upon a character who could easily have been rather two-dimensional. Dominic was skilfully sensitive to this, and his interpretation of Lupin’s self-revelatory song drew forth well-deserved applause.

The same holds true of the two main characters, both in terms of the script and of its interpretation. Michael Booth gave to the demon barber an almost manic malevolence at the start of the play, and then as the evening progressed brilliantly evoked the descent of the character into outright lunacy — at times violent, at times strangely tender. On the other hand, Gary Lysaght brought great warmth to the character of Mistress Lovett, drawing out the tragedy of a woman trapped by her own greed and fear of its consequences.

So although the play did have a full share of gore and not a few logical inconsistencies (just how did a man who was shot quite dead through the head in scene one manage to re-appear fit and well at the end of the play?) it still succeeded in passing beyond the risk of becoming a series of horrific sketches and approached the truly tragic.

**Peter McGrail**



# Football Report

This season has been one of the happiest in recent V.E.C. footballing history. Gone are the days of the 23-0 drubbing by the Scots or the hard fought failures against the Irish (both were beaten convincingly this year, the Scots 7-3 and 8-2, the Irish 6-3). The present team has been together now for three seasons relatively undisturbed, except for the great blow of losing Tom Whelan early this year. Our only player over six feet, Tom was used as our hard attacking centre-back but he longed for the glamour of the English League and got a transfer to Durham University. We did, however, discover three new players from the '86 intake (Stephen Boyle, Paul Cuff and Anthony Hudson) who contributed to the College's best results for a long time.

After a close defeat by the Urbanianum (the cream of Propaganda Fide) in our second game we played eleven games without being beaten, before losing two of our last three — though we finished with an easy 5-0 victory over the North American Martyrs. This fine record was due to continuous commitment to training throughout the year, and of course memorable moments of magic on the field.

The most exciting and enjoyable event of the season was our participation in the first "*Italia-'90 Coppa*", part of the sporting preparations for the staging of the 1990 World-Cup in Italy. Eighteen seminaries and religious houses took part in the competition which spanned the season. The teams were divided into groups for the early matches in 'World-Cup style' to decide which would go through to the quarter finals. We qualified, winning two games and drawing one to meet the Poles in the quarter final. The team's performance in this game was certainly one of the most satisfying of the season. After going down 1-0 early on in the first-half, a beautifully worked move starting from just outside our own goalmouth, sweeping up the field with smooth accurate passing and clean finishing by John Cahill, brought us back level just before half-time. We went on to score twice in the second half and moved into the semi-finals. Unfortunately here we finally met our match and were defeated 1-0 by the Cappucins (the favourites) but only after a hard fight which won for us the title, "*La squadra più dura*" of the competition. One week later we had the third/fourth place play-off. Morale and motivation were very low and consequently we suffered our second defeat in two weeks against the seminarians of the Lateran 3-1.

The final was won by the *Basiliani* against all odds — since they had their best result of the competition (2-1) against the Cappucins. (We incidentally had beaten the *Basiliani* in one of our qualifying games!)

A fourth-place trophy was the fruit of a lot of hard work this season. Although it is the first trophy to appear in our common room for many years, we hope next season to add to it.

Sadly, however, we must say goodbye to three of the College greats, Liam Kelly, Mike Raiswell and Ant Towey who came in the days when the team could barely give the Beda a good practice match! Now they leave us when our hopes are high that the team will go from strength to strength and glory to glory. We can only thank them for their enormous contributions to College football and wish them well in their Diocesan clergy teams!



*Statistics:*

Played 16: Won 10, Drawn 3, Lost 3.

Goals: For 68, Against 33.

Top Scorer: Simon O'Connor 22.

Number of College players this season: 20.

**Luiz Ruscillo (Captain)**

## **Ils sont vraiment animaux Rugby versus the French College**

Would the French be better than last year? After we kicked off, a perfect catch set and touch kick revealed that someone had taught them, and that they were bigger than us. Was our technique better? The years of standing ankle deep in cow dung, would they pay off?

The game settled into a pattern of French possession from the set pieces then their backs getting battered and losing the ball. Our one tactic of give-the-backs the ball was slowly working as we kept them pinned in their own half. Dangerous breaks occurred when they would charge downfield. At last a penalty gave us a 3-0 lead.

We surged back, our forwards driving the French to a standstill and the backs running or kicking to gain space. The NAC pitch is concrete in one corner and John Mone the Scottish referee wisely kept us away from there. Of course we would have scored twice otherwise. Just before half time a tapped penalty — given after the French had been too enthusiastic at a scrum — and Mike Raiswell gave us a 3-0 lead.

The second half, 7-0 ahead and the French were plotting. We had been too tired at half time to discuss anything. Again the forwards held and fed the backs to put the pressure on. A high kick dropping near the line was almost a try but was dropped. Again the high kick this time the French full back was knocked over by his wing, the ball went loose and our No. 8 swooped to score.

Now was the testing time, the French needed to score and the English to hold out. Rags gently pointed out that someone was treading on his foot at every scrum, Peter Harvey said something like the forwards were not pushing; at least one word was recognisable. Paul Cuff was told to shed blood in his commitment and promptly did so as the base of a ten man pile up. A French mis-kick let Mike Raiswell run again and the English relaxed as he sprinted clear to touch down in the far corner. Simon O'Connor unselfishly let Antony Hudson try his luck — which he did with a perfect conversion. 17-0.

Exhaustion set in and the welcome reserves came on. Peter Newby (*I caught a taxi to get here after my exam this morning*), Stephen Langridge came back on to replace Peter Harvey who had been immovable in the scrums. Steve Boyle was by this time very concussed but had gone on playing, believing this was





*"Ils sont vraiment animaux . . .". . . Really ?*

normal in his first game of Rugby. John Cahill and David Barrett came on to try to stem the blue tide.

The black and yellow hoops held back the blue drive. Blood and bruises abounded as the killer wasp colours stifled the real hope of a French renaissance. The final whistle came after Ben Colangelo had forcefully put the game beyond all doubt and Antony had converted again.

The French were unlucky not to score. Damien led the scrum against them supported by the second row of Nick Kern (*I've got the fitness of an eleven year old*) and Mark Langham (*I have never played before, it's too violent*). Mike Selway tackled anything that moved. Luiz Ruscillo pressurised the half backs into errors and fed Simon who was able to unleash the talented backs, all of whom scored except Ant Towey who ran the French backs ragged.

The French College entertained us to lunch afterwards in a mixture of 'O' level French, Italian and English. They showed better language skill than us and offered perfect gallic hospitality.

**Simon Peat**