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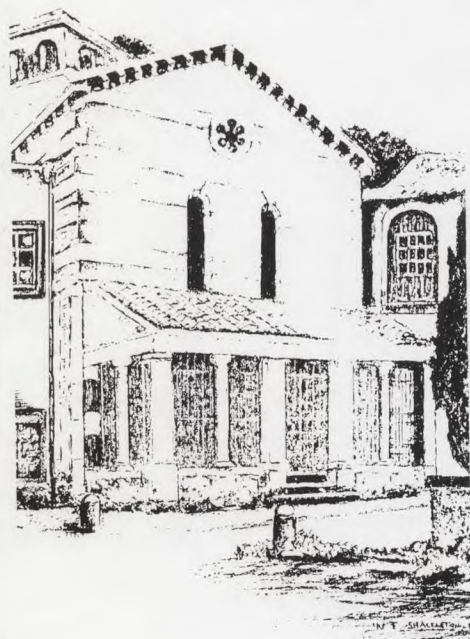
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Farewell



A maxim of Archbishop Worlock's which the Rector has been fond of citing is that, whilst many people help to *make* a decision, one person has to *take* it. In the November after Jack arrived in 1984 he instituted discussion groups to sound out feeling in the House. A "call sign" for the new Rector (a necessary preliminary to any impersonation attempt) quickly developed amongst the students. The palm of the right hand was placed on the chest and a vaguely Lancashire accent adopted: "Eeh — you tell me". The Rector listened attentively ("Eeh — you tell me"), but kept his own cards close to his chest (— the meaning of that right arm gesture?). There followed two unpopular decisions, concerning Magnum Silentium and the retiming of when Orders were to be received. The decisions had been taken. How, we wondered, had we helped make them?

The attempt to include both these elements has characterized Jack's style of Rectorship, which may be termed 'fatherly'. A relaxed relationship with the students (increasingly so over his seven years here) has been founded on the students' knowledge that a little fatherly discipline is not out of the question if liberty goes beyond bounds. A certain stress has been laid on attendance at morning prayer, with some incentive in knowing that being there is just as onerous for the Rector himself.

Jack has shown himself flexible to student feeling on certain issues, but also capable of taking even unpopular decisions when he felt a principle was at stake. One

of the decisions he is most proud of is in the retiming of Orders, such that, in general, a student is now ordained a priest at the end of his licence and returns on the mission straight away. The Rector has also been judicious in his choice of staff, biding his time in order to get the right person for the right job. His Rectorship has seen Jeremy Garratt as Vice-Rector, Pat Kilgarriff as Spiritual Director, Harry Parker and John Marsland as Pastoral Tutors, Mike Gilmore as Philosophy Tutor (now Vice-Rector), Paschal Ryan and Anthony Towey as Theology Tutors, and (much respected, but also beloved) Patricia Yates as Tutor in Communication Skills. Another excellent appointment has been in Joe Coughlan (brother to a former Vice-Rector) as Administrator, thus relieving the Vice-Rector of some of the burden of office.

I think it is fair to say that study has in the main been taken more seriously under this Rector. Urged on to make the best of “what is given” in the Greg. programme, several “Greg.-ogre” myths have been shattered by students getting good marks for particular courses in successive years. Part of this attitude must stem from the respect most students have for Jack as a theologian: well grounded in Thomas, but an especial enthusiast of Karl Rahner. This has emerged in the spiritual conferences he has given from time to time, as well as in some of his sermons on the solemnities of the Church’s year. But, seeing him amongst the children at the College pantomime, one feels that the reasons are more than theological for his enjoyment of that most ‘Rahnerian’ of feasts: Christmas.

Jack’s Rectorship has seen the origin of the system of New Men taking two weeks’ Italian in his native Chorley before coming out to Rome (“eeh, parliamo Lancastriano”), extensive restoration to the College roof (after a tile nearly hit the Rector’s head), and the start of rewiring in order to bring the College’s Baroque electricity-system within modern safety standards. On a more human note it has seen the establishment of the community of Sisters of Mercy at Palazzola, who have successfully civilized what was hitherto a somewhat Spartan all-male environment. Last but not least the tradition of the East-West soccer match has been revived.

Jack’s tastes range from Dante to fine wine to watching our soccer team beat the Scots College. Proud of his prowess on the squash-court, the Rector has also shown himself a wise batsman and spin-bowler in the North-South cricket match.

The Rector believes in masculinity and grit: what he calls “passing the pain barrier” — be it sport or the Greg. How will he apply these qualities in the rest homes of Southport, where he heads as parish priest? Decisions will have to be made — and taken. “Eeh — you tell me.”

Nicholas Kern

San Savino Abbey, Piacenza

A Forgotten Chapter of College History

Finance has always exercised constraints on the development of ecclesiastical institutions. Pope Gregory XIII was careful to make provision for the Colleges and other establishments that were founded during his pontificate. The change in usage of the English Hospice into a College was accompanied by a grant of 3000 gold scudi paid annually by the Apostolic Datary. But such a source of revenue could not be guaranteed to last for ever and in fact it ceased under the orders of Sixtus V in 1585. However, it was realised that the possession of land and property might provide a more secure source of income than papal grants. For centuries there had survived the practice of 'commendation'¹ whereby existing ecclesiastical foundations were given into the care of another to administer and draw the revenue. This had led to many abuses which the Council of Trent sought to correct, but with Gregory XIII this device was used to make older and less viable institutions support and serve the new patterns of ecclesiastical life on which the future seemed to depend. So it was that in 1581 when Cardinal Alexander Sforza died the Benedictine monastery of Santa Christina at Milan which he had held 'in commendam' was entrusted to the German College in Rome and the Benedictine abbey of San Savino which he also held 'in commendam' was given to the English College. This gift of San Savino is known to College historians² but its history has so far never been carefully studied although there is much documentation in the College archives³. This article is simply an introduction and invitation to further research into the property at Piacenza which the College owned from its earliest years until the dawn of the nineteenth century. As it was situated in the Duchy of Parma its story differs in some respects from that of the property in and around Rome.

I

The papal grant of San Savino to the College is to be found in the document 'Nihil est quod aut intimo' which is dated Sextodecimo Kalendas Junii (May 16) 1581⁴. This states that on the death of Cardinal Alexander Sforza the Abbey of San Savino, Piacenza, which he had held 'in commendam', had fallen vacant. Pope Gregory XIII mindful of the religious plight of the English nation, decided of his own free will and not in response to any request from outside, to suppress for ever the title, office and dignity of Abbot and to give the monastery, its dependencies with all rights and privileges to the English College in Rome for the sustenance of the Rector, scholars and staff so as to unite and incorporate the said monastery to the College for ever.

This would mean that all the revenues would accrue to the College. Moreover, no diocesan ordinary, religious congregation or abbot was allowed to interfere or molest the College or disobey the present decree. On the contrary, all should assist the College, its Rector and scholars if ever their rights were called into question. A similar *motu proprio* was being sent to the bishops of Ostia, Porto and Piacenza so that this decision of the Holy See would be made public. The rights of the College had to be preserved even if it meant calling in the secular arm to defend them. However, the document concludes, this act of union is not intended to suppress in any way the divine worship nor the number of monks and ministers. This would continue to be

supported in an appropriate way. A few weeks later on June 24 a ceremony took place at Piacenza⁵. In the presence of the civil and ecclesiastical authorities, the Rector, Father Agazzari S.J., solemnly took over the Abbey. The doors were ceremonially opened and closed, all the rooms were visited, the gardens and other buildings were inspected and as a token sign of his taking possession he was given roots of plants and leaves from the trees.

A short time after the above, Father Agazzari made a request to the Holy See⁶. In Piacenza attached to the church of S. Maria della Campagna there was the Priorato di S. Vittoria. From the description it seems to have been a chantry chapel. The Rector of this chapel was bound to provide a Mass each Sunday. As this was now vacant Agazzari petitioned that it be united and incorporated into the College. The church would not suffer from this arrangement as there was no 'cura animarum' and personal residence was not demanded. However, it would be of benefit to the College since the annual value was calculated at 320 golden ducats. The request was granted in January 1582 enabling the Rector to appoint at will a secular priest to say Mass as required. In November 1582 at the Church of S. Maria della Campagna before a notary and officials, Alberto Pietra a nobleman of Piacenza who had been appointed procurator on behalf of the College, was led by a priest to the altar which he revered and kissed, he then touched the vessels and vestments as a sign of possession. He rang the bell of the church, opened and shut the doors, entered and left the chapel and was then taken to the garden and the adjoining mill where he performed similar actions and was presented with cuttings and soil from the land⁷.

These two properties, the Abbey of San Savino and the Priorato di S. Vittoria were thus now part of the English College and the College enjoyed the income and

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revenues. It is easy enough to imagine the chapel and garden and outbuildings attached to the priorato, but the Abbey of San Savino is a more difficult matter. A great deal of property was included in this *commenda* and because of the great number of dependants and tenants the College could not avoid being involved in local affairs and disputes. In February 1583 we have the first record⁸ of permission being given to alienate certain property whose revenues were difficult to gather, either because of the petty sums of money involved, or because of the great number of people who were in the Abbey's debt. Permission to sell and to acquire new property was sought fairly frequently and so the pattern of the estate changed over the years. The Abbey, not to be confused with the church of the same name in the town, was situated on the eastern outskirts in a bend of the River Po. The foundation dated back to at least the tenth century and in 1132 it was placed under the protection of Apostolic See by Innocent II. Documentation exists in the College archives which goes back to the thirteenth century⁹. In the course of time the Abbey and its dependencies came into the hands of the Sforza family.

II

For the first twenty years of its existence as part of the English College its affairs were managed by Alberto Pietra the procurator who resided locally¹⁰. From various lists of bills and accounts it is clear that money was sent to Rome for the use of the Rector and College¹¹ and there is evidence of students passing through and staying at San Savino on their way back to England¹². The procurator dealt with local matters, collecting rents, safeguarding privileges, engaging in law suits. He secured exemption from diocesan tithes, although he was not able to rid the College from payment of the tax for the papal galleys¹³. Nobody seems to have visited the property in an official capacity from the College in Rome. It was only on the death of Pietra that Robert Persons S.J., now Rector of the College, decided that some sort of assessment had to be made as to what exactly the College did own in Piacenza¹⁴. A visit was made and new information came to light¹⁵. Several matters needed urgent attention; dykes had to be repaired to combat the flooding of lands; it was thought that the income from the property could be increased by suitable selling and reinvestment; enquiries had to be made as to what were the areas where the Duke's authorisation was necessary. Moreover the written documentation and deeds concerning both San Savino and S. Vittoria were in great confusion and needed to be reordered. A new agent had to be confirmed in the post. Marco Marcello Capillati, *vir utique optimus et iuris commodis optissimus* was duly appointed procurator and the links between the property in Piacenza and the College in Rome became closer. Accounts were produced regularly¹⁶ and in 1604 five English priests are recorded as having stayed there on their way from Rome to England¹⁷. This improved state of affairs lasted to the end of Persons' rectorship, and through those of his immediate successors, reflecting the period of good administration of the College in Rome¹⁸.

The English connection was strengthened by the appointment of John Langton (Lantonio), a native of Rochester and resident at Piacenza, as general procurator. He seems to have been acting as procurator as early as 1612 and there is a document of 1618 giving him full powers¹⁹. In 1633 when he fell ill, perhaps as a result of the calamities of flooding and plague in Piacenza in those years, he was given Daniel Bruno or Browne as an assistant. Bruno was the name adopted by David Lloyd, a

Welshman and former student of the College, ordained in Rome in 1626²⁰. He is reported as going to England in 1629 but had evidently now returned to Italy. He was to be procurator until the late 1640s and was drowned at sea on his way back to England in 1650. During these years there is evidence of a fairly close and constant relationship between students of the College in Rome and Piacenza. During his procuratorship Lloyd was assisted for two years by Francis Starkey²¹ and for six months by Francis Grey²² both former students. In 1644 another student Henry Shirley²³ left the College and joined the household of the Duke of Parma. In 1646 Thomas Clifton²⁴ joined the Benedictines at Piacenza although we do not know the circumstances and whether there is any significance in his going to Piacenza. In 1651 Henry Anderson²⁵ was sent to Piacenza for reasons of health, he was ordained priest there and subsequently left for the mission in England. Lloyd's successor as procurator was John Francis Neville²⁶. His real name was Christopher Bradshaw and he had studied philosophy at the College but as he did not intend to proceed to the ecclesiastical state he left in 1645 and went to reside in Piacenza. Neville was succeeded in 1651 by yet another former student, the priest Walter Johnson or Watson²⁷. Johnson who was known to Italians as Gualterio Gualtieri continued as procurator until his return to England in 1660. Between 1653 and 1655 he was often assisted by another Venerabile priest, Robert Hill²⁸. So it was that for some thirty years there was a steady stream of English College students at Piacenza looking after College interests there. There is some evidence that during these years there was a residence on the San Savino estate occupied by the College²⁹.

After the departure of Johnson from Piacenza the names of his successors are mostly Italian although Carlo Alberto and Bernardo Portelli might be Italian

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"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).

versions of English originals. But during this period Francis Neville crops up from time to time in the accounts indicating that he was still connected with the establishment. Clear evidence for Italian management of affairs occurs in 1677 when the Rector in Rome, William Morgan, appointed Antonio Musso or Mussi as procurator³⁰. This man was no newcomer. In 1659 he had been chosen by the procurator at the time (Johnson) to be Rector of the Church of S. Niccolo ultra Trebiam at the other side of the town. This appointment lay within the gift of San Savino. The Bishop of Piacenza hesitated to admit him to the requisite examination that was necessary before he assumed the care of souls. Musso gained admission from the Bishop of Parma and as a consequence he was imprisoned by the Bishop of Piacenza. His appeal to Barberini the Cardinal Protector was successful and he was set at liberty and given possession of S. Niccolo. This took place in 1661. In 1677 he was appointed procurator and he combined the two posts until his death in 1693.

III

The link between Piacenza and the English College in Rome was maintained into the eighteenth century. The responsibility of the College for the *commenda* was recognised, money was sent to Rome and sometimes payment was in kind, there are indications that the College was well supplied with cheese³¹. However, in 1703 a change took place. Federico Maffei was appointed procurator — the first Jesuit to hold the post. Up to this time Rectors in Rome had been careful to appoint either laymen or secular priests, but from now on the management was to be in the hands of Italian Jesuits. There are references to a fire taking place at Le Mose in 1717³², where most of the property was situated; Austrian troops inflicted damage in 1735 for which the College sought compensation in 1746. The last entry in the account books is March 13 1768. As San Savino was now administered by Jesuits from the local community, it suffered the full effects of the *Pragmatica* of the Duke of Parma. Following the example of his brother Charles III of Spain, the Duke expelled the Jesuits and confiscated their property. The thoroughness of the Bourbon monarchs in executing these decrees has at least the advantage to the historian that they made an inventory of all the property that was found in Jesuit hands³³. Liber 511 in the College archives contains the inventory of the property of the English College at Piacenza.

I have found little in the archives to indicate the reaction in Rome to the loss of this property. Rome of course was unaffected by the decree which only concerned the territory of the Duke of Parma. Perhaps the English fathers realised that they could do nothing about the situation and they would not perhaps appreciate the distinction between their own Jesuit property that had been confiscated and property like that of the English College of which they were merely administrators. Perhaps they had become somewhat negligent and left Piacenza and its affairs to their Italian confrères. Some handing over of responsibility seems to be borne out by the fact that the inventory records that in the rooms of Fr. Rasponi the procurator, and his assistant, Brother Domenico Caccioli, at the Jesuit house of St. Peters in Piacenza there were found papers, maps and theological books belonging to the English College in Rome. Evidently any residence at the Abbey that was at the disposition of the English College was a thing of the past and everything was now controlled from the Jesuit house in the city. It was small wonder that the civil authorities, the Italian Jesuits and the English Jesuits in Rome regarded the property as belonging to the Society.

The papal suppression of the Order followed five years later in 1773. Cardinal Corsini, the Protector, now took charge of College affairs. He appreciated the loss to the College of San Savino and he also understood the distinction between Jesuit property and property administered by the Jesuits on behalf of the secular clergy. He petitioned the Duke of Parma for the restoration of San Savino to the College in Rome³⁴. After a short delay the request was granted and in 1781 Pope Pius VI wrote to the Duke of Parma expressing his thanks for the restoration. Cardinal Corsini appointed Giuseppe Mario Celleri as procurator for the English College in Piacenza and from 1782 he began to reorganise the property and the investments coming from the Abbey and its dependencies. It would appear that the plan was to sell up the whole of the property at Piacenza and transfer it to the Roman area. How far this was completed and how far it was impeded by the political events at the end of the century remains to be investigated. But there is no lack of materials in the archives³⁵.

IV

The above is a very general sketch of the history of this property. There are many details to be filled in: an examination of the account books might reveal more names of students who visited the property; we do not know for how long there continued to be a Benedictine community there; nor what was the nature of the community of Hieronimite 'frati' that are mentioned in the seventeenth century. We do know that the value of the property was considerable, an undated document probably from the seventeenth century puts the whole estate as being worth 297,400 Roman scudi³⁶. In spite of some maps and plans dated 1658 we know little about the exact situation of



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the main property. Liber 511 gives an inventory of things as they existed at the end of the eighteenth century but this does not give an adequate idea of the original donation. As the article has relied solely on documentation in the College archives in Rome, it has in a sense been written 'blind'. The next stage will have to be a visit to Piacenza. There is need to explore, not only to see if anything remains of the original site but what the local records have to say about the former Benedictine Abbey of San Savino.

NOTES

- ¹ See R. Laprat, 'Commende' in *Dictionnaire de Droit Canonique* t.3 (1942) c 1029-1085.
- ² F. A. Gasquet, *A History of the Venerable English College Rome* p 85,100,204. M. E. Williams, *The Venerable English College Rome. A History 1579-1979*. p 7,23,38,39,54,59.
- ³ A list of documents relating to San Savino which were at one time in the College archives is to be found in Liber 1593 (the old catalogue) p 589-659. The main sources of information today are in Libri 15, 325, 486-512, 1485-1551. Scrittura 5.15.5-6; 11.9; 19.2; 22.1.1-2; 22.5.1-14; 30.1; 37.12; 39.5; 51.7.2. Section 'P' p 23.
- ⁴ Copies and originals of these early documents are to be found in Liber 1485. However I have made use of the excellent copies drawn up by Corsini in his claims for the restoration of College property from the Duke of Parma. These are in Liber 1498. The original papal grant is document 2.
- ⁵ Liber 1498 document 3.
- ⁶ Liber 1498 document 4. See also Scrittura 22.1.1.
- ⁷ Liber 1498 document 5.
- ⁸ Liber 1498 document 6.
- ⁹ There is a document of 1229 concerning water rights in Liber 1485.
- ¹⁰ Scrittura 22.5.1.
- ¹¹ Scrittura 22.5.1.
- ¹² This was in 1593.
- ¹³ Liber 1498 documents 7 & 8.
- ¹⁴ Scrittura 22.1.2.
- ¹⁵ Scrittura 22.5.2.
- ¹⁶ e.g. 1604-5 scrittura 22.5.3; 1605-8 scrittura 22.5.4.
- ¹⁷ Scrittura 22.5.3.
- ¹⁸ See M. E. Williams, *The Venerable English College* p 33-37.
- ¹⁹ Liber 1497.
- ²⁰ A list of procurators can be compiled from a study of the books of account especially Liber 1486. For David Lloyd see Liber Ruber no 631.
- ²¹ Liber Ruber 714.
- ²² Liber Ruber 736.
- ²³ Liber Ruber 783.
- ²⁴ Liber Ruber 782.
- ²⁵ Liber Ruber 831.
- ²⁶ Liber Ruber 802.
- ²⁷ Liber Ruber 822.
- ²⁸ Liber Ruber 857.
- ²⁹ See maps and plans in P 23.
- ³⁰ Scrittura 19.2.
- ³¹ Scrittura 22.5.14.
- ³² Scrittura 22.5.12.
- ³³ For an account of how things worked out in Spain see M. E. Williams, 'St. Alban's College Valladolid and the Events of 1767' in *Recusant History* vol 20 p 223-238.
- ³⁴ Liber 1498.
- ³⁵ Liber 1497, 1550, 1551.
- ³⁶ Scrittura 22.1.2.

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Author of "*The Venerable English College, Rome: a History, 1579-1979*" (London, 1979)

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The English College and Richard Crashaw: Puritan, Poet, Papist, Priest

The poetry of Richard Crashaw marks a turn of the tide in English lyric verse which has earned him the role of being the source of inspiration for generations of poets who came after him. There is a fertility of imagination and an ardour, grounded in human and loving tenderness, which breaks through the artificiality of the conventions of his age which some of his poetry also suffered from. Among the names in the long list of poets who have acknowledged their debt to Crashaw are Milton (especially 'Hymn to the Nativity' and much of 'Paradise Lost'); Pope (especially 'Epistle of Eloisa to Abelard'); Coleridge (who acknowledged that Part II at least of Crashaw's 'Hymn to St. Teresa' was constantly in his mind "whilst writing the second part of 'Christabel'; if, indeed, by some process of the mind, they did not suggest the first thought of the whole poem")¹. Possible influences or coincidences have been identified also in the works of Shelley and Browning, and Francis Thompson developed his knowledge of poetry by his own acknowledgement on "just Crashaw and a little Cowley"².

Two examples of his finest poetry which I like are:

Not in the euening's eyes
When they Red with weeping are
For the Sun that dyes,
Sitts sorrow with a face so fair,
No where but here did euer meet
Sweetnesse so sad, sadnesse so sweet.

(verse VI from 'Saint Mary Magdalen,
or The Weeper')³

and:

O thou vndaunted daughter of desires!
By all thy dower of LIGHTS & FIRES;
By all the eagle in thee, all the doue;
By all thy liues & deaths of Loue;
By thy larg draughts of iIntellectuall day,
And by thy thirsts of loue more large then they;
By all thy brim-fill'd Bowles of feirce desire
By thy last Morning's draught of liquid fire;
By the full kingdome of that finall kisse
That seiz'd thy parting Soul, & seal'd thee his;
By all the heau'ns thou hast in him
Fair sister of the SERAPHIM!
By all of HIM we haue in THEE;
Leaue nothing of my SELF in me.
Let me so read thy life, that I
Vnto all life of mine may dy.

(Last lines of 'The Flaming Heart',
Crashaw's second hymn to Saint Teresa)⁴.

Yet Richard Crashaw was to die in lonely exile, far from wealth and worldly success and far from fame. L. C. Martin expresses the pathos well: "And when we survey the remarkable development of Crashaw's genius close up to the end of his life, in circumstances that must often have been trying and distracting in the extreme, his 'unfulfilled renown' becomes indeed comparable with that of those other two English poets whose work his own in some ways strangely foreshadows, and who, like him, found Italy a retreat and a final resting place."⁵

The Venerable English College in Rome had a significant role to play in his later life after his conversion to Catholicism. As far as I am aware, this article is the first one to bring together sources published separately in the fields of literary history and post-Reformation Catholic history and to present a more accurate, if condensed, synthesis of the biographical details of the latter part of his life. As most happenings in life are influenced by events which have preceded them, it is necessary to explain that Richard Crashaw, son of William Crashaw, B.D., was born towards the end of 1612 or early in 1613. His mother, whose details remain unknown, died sometime before 1619. The Crashaws were a Yorkshire family, but William Crashaw had settled in London at least as early as 1607/8, where his strong Puritan sympathies led him to be an energetic anti-Catholic preacher "at the Temple".⁶ It is probable that Richard was born in London, although by March, 1614, his father had a living at "Ag. Burton in the diocese of Yorke".⁷ Four years later the family returned to London where, on 13th November, 1618, William was instituted to the living of St. Mary Matfellow, Whitechapel, where he remained until his death in 1626. Richard's father had never been a rich man and no special legacy was made for his son, who probably never received much of a portion. The will, however, contains an assertion of the faith

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which William Crashaw had upheld zealously in the pulpit and in his published works, of which as Martin observes, “his son’s later career was to provide so explicit a denial”.⁸ The assertion in the will reads:

“I accounte Poperie (as nowe it is) the heap and chaos of all heresies and the channell whereinto the fowlest impieties & heresies y^e have byne in the christian Worlde have runn and closelye emptied themselves. I beleve the Popes seate and power to be the power of the greate Antechrist and the doctrine of the Pope (as nowe it is) to be the doctrine of Antechriste. yea that doctrine of Divells prophesied of by the Apostle and that the true and absolute Papist soe living and dyeinge debarrs himself of salvation for oughte that we knowe,...”⁹

Yet William Crashaw’s devotional works, some of which are in verse, display a profound and sincere piety which seems to have elicited his son’s later admiration and imitation, giving him his most valuable inheritance from his father. Richard did, however, inherit certain property and twenty pounds from his god-father five years later.¹⁰

Where Richard first went to school is unknown, but, as an orphan he is thought to have been under the protection of two lawyers, under whose auspices he was admitted to the Charterhouse in 1629, from whence he was sent as an Exhibitioner to Pembroke College, Cambridge, in 1631. Whilst still a pupil at the Charterhouse, probably encouraged by the school’s prescription of exercises imitative of famous orators and poets, he wrote several poems which were later to be published. Soon after his arrival at Cambridge, he wrote elegiac poems for the funerals of several prominent academics. “The fact of his writing these funeral verses so soon after his arrival”, comments Martin, “shows that he went to Cambridge with a marked talent, and if, as is possible, he was invited to write them, it suggests that, like Cowley, he brought with him a certain repute.” His output of verses grew steadily and a High Anglican inclination is quite evident in them by 1634.

His formal admission as Fellow at Peterhouse, a focus of Laudian High Church thought, was in November 1636, although he may have taken up the duties a year earlier. It is not certain whether or not Crashaw was ordained as an Anglican minister, but, at the very least, it seems probable that he had some sort of official charge of the College Chapel. As could be expected, Crashaw also had strong royalist sympathies, evidenced in a poem in 1640 called ‘A Panegyrick. Upon the birth of the Duke of Yorke’. Upon the outbreak of the English Civil War he was one of a group of Fellows at Peterhouse, who, in 1642, guaranteed a loan of sixty pounds to the King. Even without this loan guarantee becoming public knowledge, the obvious High Church beliefs and practices of some of the Fellows at Peterhouse were sufficient to make the College and Chapel a target for the Parliamentary Commissioners, who visited Peterhouse twice in late December, 1643, for the purposes of a thorough and vicious iconoclasm.

Martin argues that it was probably as a direct result of this action by the Parliamentary Commissioners that Crashaw seems to have left Cambridge about the end of 1643. It is quite possible that he took refuge first at the Anglican community at Little Gidding, where he long had had close connections. Indeed, Ferrar Collet, younger brother of Mary Collet and nephew of Nicholas Ferrar, the founder of the Little Gidding community, had been one of his first pupils at Peterhouse. By February, 1644, says Martin, Crashaw was at Leyden in Holland, where he wrote a

letter to an unidentified person in the Ferrar/Collet family which indicates some estrangement, for reasons not stated, from the "mother" of the Little Gidding community, Mary Collet. The letter outlines a plan to send in the formal resignation of his Fellowship in favour of his friend and former pupil, Ferrar Collet, who was now a By-Fellow, and who, if appointed to Crashaw's post, would have the right to let part of the accommodation which went with it and thus be able to provide an income for Crashaw from the "chamber income". The final paragraph points to something which may arouse anxiety in his friend that Crashaw is not yet "purposed for fixing" and the tone seems to indicate an agony of decision related to religious matters rather than to that of acquiring secular employment.¹¹

The next certain date in Crashaw's life is that of Queen Henrietta Maria's letter from Paris, dated 7th September, 1646, recommending Crashaw to the Pope. Martin proposes the possibility that in the intervening period Crashaw returned to England to the Court which had been established at Oxford in July, 1643. There he could have met Susan, Countess of Denbigh, to whom he was later to acknowledge "an immortal obligation" in the dedication of a collection of Sacred Poems entitled 'Carmen Deo Nostro'. On 17th April, 1644, as First Lady of the Bedchamber to the Queen, she left Oxford with the Queen for Exeter, from whence they proceeded to France. As befits the editor of an Oxford University Press publication, Martin posits the possibility that Crashaw became a member of Oxford University whilst at Oxford. This is based, firstly, on hearsay evidence that Crashaw was incorporated at Oxford in 1641. If this date is correct, then the assertion is impossible, but Martin argues that the date may be incorrect and the fact true. Secondly, it is intimated in the letter from the Queen to the Pope that he had been a member of both universities ("dans les Universitez de

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ce païs”) and, less clearly, that he went to France direct from England.¹² The Dictionary of National Biography, incidentally, states that he spent a short time in Oxford and London and then made his way to Paris.¹³

I propose, however, a different schema for Crashaw’s movements between 1642 and 1646 which fits the certain evidence available much more closely. It is clear that Crashaw was a resident Fellow at Peterhouse in July, 1642. This demonstrated by an extant document, dated 2nd July, 1642, guaranteeing the loan of one hundred pounds to the King, which bears Crashaw’s name.¹⁴ Another extant document, dated 6th July, 1642, decrees that the spare plate of the College and Chapel “bee in these dangerous times deposited in the kings hand”. This bears the autograph signature, “Ri : Crashaw”.¹⁵ The letter from Leyden in Crashaw’s own hand is dated clearly, 20th February, 1643, not 1644 as Martin likes to suggest.¹⁶ It refers to Ferrar Collet as someone who is in a position to assist him, whereas Collet, resident at Cambridge, was ejected from Peterhouse with several others on 3rd January, 1644, for refusing to accept the Covenant. Fellows like Crashaw, who were not in residence, could not be pressed in person to accept the Covenant, so an order was issued by the Earl of Manchester to the effect that all absentees were to be resident on 10th March, 1644, “to give an account of such things as should be demanded”.¹⁷ On 8th April, 1644, “Mr. Tolly, Mr. Beaumont, Mr. Pennyman, Mr. Crashaw, and Mr. Comyn”, were ejected from their Fellowships for not being present when summoned, and their successors were appointed on 11th June, 1644.¹⁸

So, judging by the content and tone of the Leyden letter, dated 20th February, 1643, it is entirely possible that Crashaw had already left Cambridge for the Continent, possibly motivated by the political events of the Civil War, together with his increasing attraction for Catholicism. He had not, however, actually resigned his Fellowship. The existence of a spiritual crisis and time of decision is implicit in his Leyden letter, and it is quite reasonable to propose that his split with Mary Collet had not a little to do with his disclosure to her of his contending with the idea of becoming a Catholic. In addition, why should he write such a compromising letter, which he wanted to be destroyed “if nothing to this purpose”, if he were due to return to Cambridge soon? Now, he may well have returned to England and Cambridge for a short time, but there is no evidence of this. Similarly, he may have gone to the Court at Oxford, but the evidence for this is conjectural, and it seems clear that it was not necessary for him to have done so in order for him to have made the acquaintance of the Countess of Denbigh. She had moved to Exeter with the Queen on 17th April, 1644, and had embarked from Falmouth for France on 14th July, 1644, residence being soon established in Paris.¹⁹ Furthermore, the Queen’s later reference to Crashaw as having been in the Universities of England may well have been simply making the point that he was a “university man”, without intending to imply that he had been at Oxford as well as at Cambridge.

It is quite possible, therefore, that Crashaw actually remained on the Continent from early 1643 until the time when he made contact with the English Court at Paris. The initial contact could have been at any time from late 1644 until 1646. In that time, Crashaw came to his decision to embrace Catholicism. R. E. Shepherd posits the hypothesis that it was during his time in Paris that he really delved deeply into the writings of the Counter-Reformation School of Spanish Mystics, although he had

known of them previously. Language was not a problem for Crashaw, who had mastery of Hebrew, Greek, Latin, French, Spanish and Italian. "In Crashaw's conversion", writes Shepherd, "I am inclined to assign the Spanish mystical writings as the determining factor".²⁰

According to the Dictionary of National Biography, Abraham Cowley, the poet, who knew Crashaw from his Cambridge days, was in Paris in 1646 as Secretary to Lord Jermyn, and he discovered Crashaw "in great distress . . . Cowley introduced Crashaw to Queen Henrietta Maria, then in Paris, whom Crashaw had already addressed in complimentary poems published in university collections. She readily gave him introductions to Cardinal Palotta and other persons of influence at Rome, and according to Prynne²¹ a purse was made up for him by her and other ladies".²² In fact, Crashaw is likely to have made or renewed the acquaintance of Thomas Car(re), whose real name was Miles Pinkney, and who had founded the Monastery of Canonesses of St. Augustine at Paris and was their Confessor. He had a circle of expatriate English Catholics around him and was later to found an English Seminary in Paris.²³ His introductory verses appear in "Carmen Deo Nostro", the poems by Crashaw addressed to the Countess of Denbigh. Car(re) had the acquaintance of the Countess and he made have been instrumental in introducing Crashaw to her and, through her, to the Queen.

The Dictionary of National Biography states incorrectly that Crashaw went to Italy in 1648 or 1649.²⁴ The truth is that the Queen's letter of recommendation of Crashaw to the Holy Father, which is the only letter of recommendation for which there is any evidence, is dated 7th September, 1646, and Crashaw must have left

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almost immediately for Rome, because the Pilgrim Book of the Venerable English College records him as arriving on 28th November, 1646. He claimed pilgrim status and was given free food and accommodation for more than a fortnight (“D. Richardus Crashaw . . . quasi perigrinus . . . per 15 diis”).²⁵ After this time he dined periodically as a guest at the College. The Pilgrim Book records at least four such occasions; namely, 18th December, 1646; 27th December, 1646; 11th June, 1648; 4th April, 1649. He may also have been a guest among the large numbers (between 38-46) of “Angli externi” who dined each year in the College on 29th December: the Feast of St. Thomas of Canterbury.²⁶

The College account books show that on 7th January, 1647, Crashaw opened an account, using the College as his banker.²⁷ The complete account records relating to Crashaw have been published previously in an article by F. J. Shutt in “The Venerable”.²⁸ Interestingly, the accounts show that after being housed as a pilgrim in the College, Crashaw was accommodated at least on one occasion in January, 1647, by “Ludovico ye gardiner and his wife”.²⁹ He made withdrawals from his account every few weeks from 3rd April, 1647, until 3rd January, 1648, when he made a large withdrawal, followed by two more large withdrawals on 18th May, 1648, and 31st October, with a gap until May, 1649, when there were withdrawals on 13th and 16th respectively³⁰. The final entry, dated 3rd August, 1649, is not a personal payment, being a transaction to an agent acting to Crashaw’s order. The entry which has been mentioned for 13th May, 1649, is of particular interest because it includes within a list of payments for various items of clothing a reference to the payment of six crowns, “For a cloake and coate to Edward Baines”. This was the alias used by Edward Mico, who was then a student of the College. The Venerable Edward Mico was to become a Jesuit and was Socius to the Provincial in England at the time of the infamous anti-Catholic Titus Oates Plot. He was accused and apprehended by Oates himself, “and hurried away to prison whilst he was labouring under a violent fever. He perished in Newgate, December 3rd, 1678, being found dead on his knees . . . oppressed with the weight of his irons”.³¹ The College account books also hold the records of Mico’s account and the credit entry for 13th May, 1649, refers to six crowns, “For so much payed in for a cloake and cote by Mr. Richard Crashaw”.³²

Apart from the reference to lodging with “ye gardiner” in January, 1647, there is no record of where Crashaw was accommodated during 1647, nor of what he was doing aside from his poetry. The frequency of withdrawals from his account indicates that he was living in Rome or in the immediate environs of the city. Perhaps he was becoming a less and less welcome guest at the homes of various English exiles. Whatever the case, he seems to have been in very reduced circumstances when the Queen’s representative, Sir Kenelm Digby, arrived in Rome. A memorandum from Digby to the Pope, dated 20th November, 1647, deplores the neglect of her cause and her requests, and includes the following:

M^r Richard Crashaw (the learned son of a famous Heretic of the same name) who having cast himself at the feet of yo^r Holiness with y^e like recommendations, has not in a years time of his continuance at this Court (tho’ assaulted on y^e one hand by many grievous and dangerous infirmities, on y^e other hand with extream wants and necessities) receav’d from y^e munificence & charity of yo^r Holiness wherewith to redress them.³³

This memorandum seems to have had the desired effect insofar as Crashaw was concerned, because he appears to have obtained a post in the service of Cardinal Pallotto before the end of the year. Dr. John Bargrave, who is thought to have made his first visit to Rome in 1647, wrote an account in 1662 which includes the following information:

When I went first of my four times to Rome, there were four revolvers to the Roman Church that had been Fellows of Peterhouse in Cambridge with myself. The name of one of them was Mr. R. Crashaw, who was one of the Seguita (as their term is; that is, an attendant, or one of the followers,) of this Cardinal; for which he had a salary of crowns by the month (as the custom is), but no diet. Mr. Crashaw infinitely commended his Cardinal, but complained extremely of the wickedness of those of his retinue; of which he, having the Cardinal's ear, complained to him. Upon which the Italians fell so far out with him that the Cardinal, to secure his life, was fain to put him from his service, and procuring him some small employ at the Lady's of Loretto; wither he went in pilgrimage in summer time, and, overheating himself died in four weeks after he came thither, and it was doubtful whether he were not poisoned.³⁴

A more prejudiced and speculative account is given by Prynne in his anti-Catholic tract, dated 1653:

Master Crawshaw (Son to the London Divine) and sometimes Fellow of St. Peter house in Cambridge) is another slip of the times, that is, transplanted to Rome. This peevish sillie Seeker glided away from his Principles in a Poetical vein of fancy, and impertinent curiosity; and finding that Verses, and measur'd flattery took, and much pleas'd some femal wits, Crawshaw crept by degrees into favour and acquaintance with some Court-Ladies, and with gross commendations of their parts and beauties (burnisht and varnish't with some other agreeable adulations) he



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got first the estimation of an innocent, harmless Convert; and, a purse being made by some deluded, vain-glorious Ladies, and their friends, the Poet was dispatch'd in a Pilgrimage to Rome, where if he had found in the See Pope Urban the eighth, instead of Pope Innocent, he might possibly have received a greater quantity, and a better number of Benedictions; for Urban was as much a pretender to be Prince, and Oecumenical patron of Poets, as head of the Church; but Innocent being more harsh and dry, the poor small poet Crawshaw, met with none of the generation and kindred of Maecenas, nor any great blessing from his Holiness, which misfortune puts the pitiful wiew-drawer to a humor of admiring of his own raptures: and in this fancy (like Narcissus) he is fallen in love with his own shadow, conversing with himself in verse, and admiring the birth of his own brains; he is onely laughed at, or (at most) but pityed by his new Patrons, who conceiving him unworthy of any preferments in their Church, have given him leave to live (like a lean swine almost ready to starve) in a poor Mendicant quality; and that favour is granted, only because Crawshaw can rail as satyrically and bitterly at true Religion in Verse, as others of his grain and complexion can in Prose, and loose discourses: this fickle shuttlecock so tost with every changeable puff and blast, is rather to be laughed at, and scorned for his ridiculous levity, than imitated in his sinfull and notorious Apostacy and Revolt.³⁵

Another account is given by Sir Robert Southwell (not to be confused with the earlier College Martyr of the same name), in a letter, dated 23rd December, 1660:

The last night one was telling me the life and death of your famous Cambridge wit, Crasshaw, who coming here to the last Pope Innocent, declared his condition and abilities, and that he had left all for the Roman Church, so in fine expecting to meet with a happy maintenance here, the Pope gave him but twenty pistoles, with which departing very ill satisfied, he told the person that presented him, certainly if the Roman church be not founded upon a rock, it is at least founded upon something which is as hard as a rock. He after, by the favour of a Cardinal, got a place of two hundred crowns a year, but in a short time after died.

The English wits do think that if they turn, and come hither, they shall be courted as princes; which is a sad mistake, for it is well if they get a livelihood.³⁶

The reason given by Bargrave for Crashaw's appointment to the office of "Beneficiatus", the third of the four degrees maintained at Santa Casa at Loreto, may or may not be true, but Cardinal Pallotto's Letter of Appointment exists and is dated 24th April, 1649.³⁷ There is also an extant Letter of Attorney, bearing the same date, which appoints a deputy for Crashaw's ceremony of induction ("propter loci distantiam").³⁸ The actual Certificate of Induction is dated 28th April, 1649.³⁹ A further record of Crashaw's appointment reads:

Riccardo Crashaw Inglese fu familiare del Card. Pallotto Protettore. Con Bolla 24 aprile 1649 il beneficio N 7 le cui rendite consistevano in appezzamenti rustici e fruttavano scudi 96 : 46. oltre la porzione di pane e vino quotidiana e un assegno in danari.⁴⁰

Now, as shown previously, the Pilgrim Book records that Crashaw was in Rome on 4th April, 1649. Clearly, the Letter of Attorney, dated 24th April, 1649, for his induction at Loreto, would not have been necessary if he was there in person on the

day of his induction on 28th April, 1649. The account books have shown that he was still in Rome on 13th and 16th May, 1649, whilst renewing his wardrobe. The entry for 3rd August, 1649, shows that Crashaw was in Loreto at least as many days before that date as it took his agent to travel from Loreto to Rome. The journey would take no more than three days on the evidence of the time between the Letter of Attorney for his induction and the actual day of his induction at Loreto. Hence it is apparent that Crashaw left for Loreto soon after 16th May, 1649, and was seemingly resident there by the end of the month. Unfortunately, three weeks later he was to die, although there is no evidence of foul play whatsoever.

The fact that Crashaw seems to have been seeking an appointment in Italy which was not connected with the training of priests for the English mission and, evidently, that he was not prepared to be a missionary priest in England himself, may provide a clue as to why interest in him was less than warm in Rome. It is noteworthy, however, that he does appear to have been ordained as a Catholic priest. The Letter of Appointment seems to provide the earliest clear proof of his priestly status, although when and where the ordination took place is not known. The Letter in question refers to “Dilecto Nobis in Christo Riccardo Croseo, Sacerdoti Anglo, familiari nostro . . .” The Letter of Attorney also refers to “Reverendus D. Ricchardus Crosius”; and the Certificate of Induction refers to “Reverendi Domini Riccardi Crosii Angli”. The record of his death, again testifying to his priestly status, and giving the date of his death as 21st August, 1649, reads:

Anno Domini 1649 die 21 Augusti

Reverendus Dominus Ricchardus Crosius Beneficiatus Almae Domus Lauretanae de Anglia aetatis suae annorum 36 circiter in Communione Sanctae Matris Ecclesiae Animam Deo reddidit, cuius confessionem audiuit Reuerendus P. Erigus Lindunus Poenitentiarius, sed a Reverendo Domino Giorgio Tinto Curato roboratus fuit sacra Olei unctione, cuius corpus sepultum est in tumulo sacerdotum.⁴¹

The “tumulus sacerdotum” where he was buried at Loreto no longer exists. In view of the fine destiny of some of his poetry, contrasting with his own obscure end, some of his own verse, in “Wishes. To his (supposed) Mistress”, may thus be applied fittingly to himself:



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Where ere shee lye,
Lock't up from mortall Eye,
In shady leaves of Destiny:

(verse II from 'Wishes. To his (supposed
Mistresse)⁴²

Kevin Haggerty

NOTES:

1. S.T. Coleridge, *Table Talk*, Oxford, 1917, p.441.
2. q. F. Thompson, in E. Meynell, *The Life of Francis Thomson*, London, 1913, p.167.
3. L.C. Martin (ed.), *The Poems English Latin and Greek of Richard Crashaw*, Oxford, 1927, p.309.
4. *ibid.*, pp.326-327.
5. *ibid.*, p.xxxviii.
6. Will of William Crashaw at Somerset House, q. *ibid.*, p.xv.
7. ditto, *ibid.*, p.xv.
8. *ibid.*, p.xviii.
9. Will of William Crashaw at Somerset House, q. *ibid.*, pp.xviii-xixi.
10. *ibid.*, p.xxi.
11. *ibid.*, pp.xxv-xxxi. There is also a photographic reproduction of the complete Leyden letter between pp.xxx-xxi.
12. *ibid.*, p.xxxii.
13. S. Lee, 'Richard Crashaw', in *Dictionary of National Biography*, vol. V, London, 1917, p.34.
14. 'Documents from Peterhouse, Cambridge: The Loan to the King', q. Martin, *op.cit.*, pp.418-419.
15. 'Documents from Peterhouse, Cambridge: The College Plate and the King', *ibid.*, p.419.
16. See Note 11.
17. Martin, *op.cit.*, p.xxxi.
18. *ibid.*, pp.419-420.
19. J.H. Jesse, *Memoirs of the Court of England during the Reign of the Stuarts*, vol. II, London, 1840. p.227.
20. R.A.E. Shepherd, *The Religious Poems of Richard Crashaw*, London, 1914, p.7.
21. See Note 35.
22. Lee, *op.cit.*, p.34.
23. T.C. Thompson Cooper, 'Thomas Carre', in *Dictionary of National Biography*, vol. III, London, 1917, pp.1086-1087.
24. Lee, *op.cit.*, p.34.
25. *Pilgrim Book*, Ref.282, in VEC Archives.
26. *ibid.*
27. *College Account Book E*, p.73, in VEC Archives.
28. F.J. Shutt, 'Nova et Vetera: Richard Crashaw and the English College', *The Venerable*, vol. X, no. 2, Nov. 1941, pp.161-165. Unfortunately, F.J. Shutt had access only to a record of the Account Book and this gravely affects some of his conclusions.
29. *College Account Book E*, p.73.
30. *ibid.* & *College Account Book F*, p.21, in VEC Archives.
31. R. Challoner, *Memoirs of Missionary Priests*, (rev. ed. by J. Hungerford Pollen), London, 1924, p.537.
32. *College Account Book F*, p.19.
33. Transl. of MSS. Archiv., Westmon., vol. xxx, no. 100, q. Martin. *op.cit.*, p.xxxv.
34. MS. published 1867 for the Camden Society, q. *ibid.*, p.xxxv.
35. Prynne, 'Legenda lignea: with an Answer to Mr Birchley's Moderator . . . etc.' (1653), q. *ibid.*, pp.xxxv-xxxvi.
36. Hist. MSS. Comm., Report on the MSS. of the Earl of Egmont, vol. i, part ii, p.616, q. *ibid.*, p.xxxvii.
37. Cardinal Pallotto's Letter of Appointment, q. *ibid.*, pp.420-421.
38. Letter of Attorney, q. *ibid.*, pp.421-423.
39. Certificate of Induction, q. *ibid.*, pp.423-424.
40. Archivio Capitolare di Loreto; Libro di memorie, fo. 280, q. *ibid.*, p.424.
41. Archivi Parrocchiali di Loreto; Liber Mortuorum, vol. ii (1646-57), fo.73, q. *ibid.*, p.424.
42. *ibid.*, p.195.

Kevin Haggerty

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The Other University, le Librerie d'Occasione

Last year, 1990, the newspapers and periodicals of Rome printed many articles on *Gli Anni Trenta*, which was described enthusiastically as almost a golden age. The Editor has asked for some recollections of that period. The Rome of those days was said to possess 400 churches and 400 secondhand bookshops. Pius XI on his election was reported to have said sadly: "Now I shall no longer be able to do the *librerie d'occasione*. He called them: "The Other University". They were also sometimes said to be "*L'Università ai quattro venti*", the open-air university. So, I thought I would try to recall something of the secondhand bookshops which were, and still are, such a part of Roman student life. Actually, because of the camerata system, until our last year we were not able to make such use of them as we would have liked. Let us consider those which we passed as we went to and fro to Schools.

Libreria di Piazza del Paradiso

The first *libreria* is the one in the Piazza del Paradiso. This is the only surviving reminder of the *mercato dei libri* which was moved to the Campo de' Fiori (and overflowed into Piazza del Paradiso). It was part of the general market moved from Piazza Navona sometime in the middle of the last century. The *bancarelle* of books there right up to the last War filled the Piazza del Paradiso and even part of that of the Cancelleria. Cardinal Manning was quoted as saying that he picked up much of his library there. After the War the idea arose of allocating a special piazza for bookstalls. Santa Barbara degli Inglesi was the first chosen and renamed *dei Librai*. However, the book market was not successful there and after migrating from place to place it has settled in Piazza Borgese with a further row of stalls in Piazza della Repubblica.

One shop without a name with benches outside where most of the business is done, remains in Piazza del Paradiso. It is not very exciting but does often have secondhand periodicals such as *Capitolium*, *Castelli Romani*, *Lazio*, *Strenna de' Romanisti* and others. It is kept by an elderly lady and has the merit of opening regularly; so many others depend on the whim of the bookseller. Sometimes, if he or she has had a good sale, the shop will be closed for the day and even whole days are missed.

Libreria Chilone

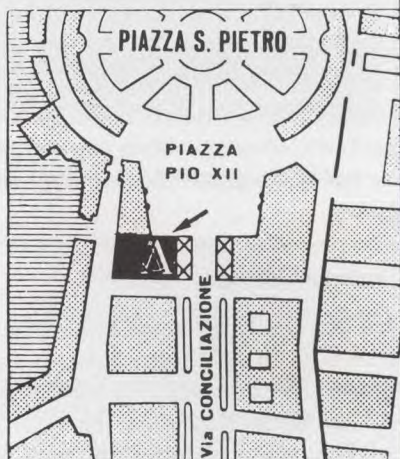
This was surely the most extraordinary secondhand bookshop in the City but ought to be noticed as in former days it was visited by us for odds and ends and especially chestnuts in the winter. As students make their way out of the Piazza della Pigna they will see immediately on the right a tiny square which has somehow escaped the builders. It has no name and now, except in the evenings when a trattoria uses it for meals, it is empty. Formerly for over 50 years it was occupied by a very unusual vendor mostly of books. He had no shop but trestle tables on which were set out secondhand books and any small items he had been given. In the winter he also had a brazier for chestnuts and older students will remember his stand as that where most of our purchases of these were made.

His story was related by a newspaper and a cutting of this had been framed and placed on the wall above his head behind his chair. According to this newspaper account, on which the old man was quite willing to elaborate, he had been abandoned at birth and was found in *fasce* by *muratori* who because of his minute size, christened him "Chilone" (that is, "Kilo") and that is the only name by which he was ever known. The newspaper item said that he had no recollection of ever having been put to school and he could neither read nor write. The article ended by saying of him: "*E un sereno della cultura subalterna*". The paper told how he had a wife, "a stranger who to obtain Italian nationality married, paid, and deserted him on the same day".

Chilone was still quite tiny. He had a dark face and wore enormous steel-rimmed glasses and a kind of Turkish fez. Frail as he was, he defeated time, living on into his nineties, only dying in the mid 1980s, and keeping his post almost to the end. All his life he had been cared for by charitable neighbours. Twice a day, a woman who was Russian, brought from a ristorante nearby a steaming plate of spaghetti while a trattoria sent wine. Some other shopkeeper supplied his clothes. The books on his trestle tables were all given, as were various trinkets and small items of all kinds. He would say in fact that he never *sold* anything. When asked "*Quanto*" he would say "*Quanto vuole*". He would ask those who took a book some time to replace it so that his stock would not be depleted. When he could no longer seek chestnuts in the Alban Hills, other vendors would let him have some of theirs. Even with these he did not ask a price, saying all he wanted was "*un pugno di spiccioli*" for tobacco and his few needs. He was still there during the time of the Council and for some time afterwards. He seemed to have no cares and many friends. Some would sit with him and read the paper to him so that he kept knowledgeable about affairs. He was always patiently happy. Just now and then, said the newspaper, he would "complain, but never

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querulously”, about the urchins who would raid his chestnut pan when he wasn’t looking or take some trinket from his tables. Rome has had many eccentric vendors and has now many peripatetic ones, mostly Asian and African. Chilone was different; he remained in the same spot, becoming a legend and being much missed when he died. He was seldom alone and was evidently a popular and entertaining companion.

Libreria Cesaretti al Collegio Romano

Just a few paces beyond Chilone’s open-air *bottega* there was, and still is, a secondhand bookshop which we passed going and coming from Schools. It is called *Libreria Cesaretti al Collegio Romano*. (It is at Via Piè di Marmo, n.27.) It was set up in 1888 shortly after the Gregorian was dispossessed of the Collegio Romano which had been transformed into the Visconti Institute of Education. The lady who runs the shop now claims to be of the fifth generation and speaks of there being a tradition in the family that the shop had been set up to serve both the old Gregorian (in its temporary home of Palazzo Borromeo in Via del Seminario) and the new Visconti Institute. It has become a well-known shop though it hides behind a mean entrance and can easily be missed. This small entrance admits callers into a fairly large room behind which there is a larger room. One tiny room, stacked with shelves to the ceiling, is on the left. Some soft chairs are provided for weary searchers to fall into and there are tables round which groups can gather for discussion. *Libreria Cesaretti* has also attracted notice in the journals and there is a small framed newspaper cutting about Cesaretti hanging on a wall just inside. This cites the padrona as saying: “*Tra i libri sono nata e vissuta, ho conosciuto persone coltissime la cui conversazione mi ha affascinata e che mi ha aperto la mente. Una libreria antiquari diventa quasi un luogo d’incontro, di discussione, una specie di salotto di cultura. . . . Nel passato fu la moda di tenere cenacoli letterarie nelle librerie anche umile*”. The shop is frequented by deputies and senators, university professors, writers, poets, actors, priests and many professional people. She recalls Aldo Moro (the assassinated Prime Minister) as a frequent caller saying “*voleva solo roba antica*”. Authors and reviewers, she tells you proudly, offer their books to her “*in omaggio*”. She does not need to issue catalogues; the shop is well-known and receives queries from all over the world.

The cutting from a newspaper framed on a wall speaks of the welcome given to all callers by the proprietress. Some time ago I spent part of a morning looking for something which she thought she had but which eluded search. I found myself listening to the talk. She seemed to know most callers and would greet each with his or her title. “*Caro Avvocato, come sta? Carissimo Maestro, buongiorno! Ecco il nostro Bibliotecario! Signor Ragioniere, non mi pare?*” When a journalist came in, she said: “*Ma, sta attento! Un giornalista!*” One was greeted: “*Caro Poeta!*” and was asked if he had composed anything of late. When he said not, he was upbraided but said: “*Carmina non dant panem*”. Most were addressed as *Dottore*, which seemed to be the title accorded to all who have a university degree. Others were addressed as “*Commendatore*” a title which, I think, is accorded to those who look distinguished but may not qualify for a special title. While I was there some dispute took place which drew searchers from the shelves to the tables in the back room. It was something to do with Dante’s having said in his *De vulgari eloquentia* that of all dialects the Roman was the ugliest. Manzoni was quoted as agreeing with him. This was warmly taken up by the *Romani di Roma* (who, it seems, are now but a

fraction of the population). They have never accepted that the *nobil parlar gentil* was spoken beside the Arno and not the Tiber. When at length I chose a book I was told I must be "*molto dotto*" and was told she was sad to part with it. She would say, according to the paper, "*Peccato, lo volevo leggere*". Such was *Libreria Cesaretti al Collegio Romano*, a delightful place to browse.

Libreria Conte – Libraio (Via di Sant' Ignazio)

Continuing on the way to lectures we pass into the Piazza del Collegio Romano and find immediately on our left the Via di Sant' Ignazio, a narrow road between the Casanatense Biblioteca and the church of Sant' Ignazio. There for more than 40 years a bookseller laid out his wares on a long seat which protrudes from the wall of the church on the right of the road for some 20 metres. He used that as his bench. This *libreria* occupied a strategic position being equidistant (some 150 metres) from the entrance to the old Gregorian in Palazzo Borromeo and the entrance to the old Collegio Romano. This bookseller seemed to regard his chief work as selling texts to students of both places. In 1930 the Gregorian moved into its new premises in the Piazza della Pilotta. The bookseller in Via di Sant' Ignazio did not move. By that time he was aged and in any case great crowds of students would still pour up the Via del Seminario and would take the few steps aside to find him. The Via di Sant' Ignazio had formerly been a centre for bookshops. It also had bindery shops and even a *scrivano* or two (letter-writers). The famous publishing house of Staderini started there. By the thirties only the one bookseller remained with his books lining the walls of the church. He had become a well-known character and was known as "Il Conte Libraio".

As stated, the Conte considered one of his chief tasks was to supply secondhand texts for students of the Gregorian. In those days every lecturer there was required to bring out a text to accompany his lectures; these were printed on the University press. Such texts were continually being brought up to date and re-issued. This created problems as new copies were invariably late — sometimes scarcely out before examinations. Students depended on picking up old copies; this had its advantages, such old copies being cheap and sometimes helpfully annotated. Students, once finished with them, would often pass them on to the Conte for him to supply to students. This he seemed very glad to do. He gave many away free but generally in reply to a demand for price would say something like: "*Quello che vale*" and leave the cost to the student.

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He was known as Il Conte not only because of a certain distinction in his bearing but because there was some claim made for him to noble descent. He always wore a long coat for the sun cannot penetrate into that narrow street. His white hair fell right to his shoulders. He had a kind of gentle melancholy in his look. His faculties remained until his last illness but his hands trembled and his face sometimes twitched with pain. There were many stories told of him but we did not get to know him well because he was so reticent with us. He treated all with great respect, allowing free handling of his books and often seemed reluctant, it was said, to take anything for them. Every morning before the crowd started to arrive for the first Schools he would be at his post. A sacristan from the Minerva helped him wheel his van down and to put out his books on the stone *bancarella*. It was said that sometimes early callers would find him kneeling at a stone priedieu which he had himself installed saying his rosary before a shrine on the wall of the Casanatense library. This was a *quadro* of the Madonna in oils under a glass cover which he had substituted for an old oleograph that he had considered unworthy. It is still there, though the lamp is no longer lit. Under it is the inscription *Ave Maria an Domini mcmxxiii*. He was struck down by a stroke in the mid 1930s and died in hospital protesting (it was said): "*Voglio morire al mio posto*".

There were those who looked upon him as a modern Benedict Joseph Labre. Several periodicals and newspapers wrote articles about him. On his death a large purple cross, still to be seen though faded, was painted by an unknown hand on the wall of the church above the place where he set out his bookstall. In that small world of those days his simple goodness could not go unnoticed. He was said to have shown impatience only towards one set of people; these were the mendicants, who after waylaying students outside the old Gregorian would move into the Via di Sant' Ignazio to continue their begging beside his shop. The Conte would get cross with some of the uncomplimentary things they said even as they begged an alms. One would say loudly that he was "*Ateo — per grazia di Dio*". Another would observe of the students how nice it must be to have "nothing to do but read and eat". One nice old man, however, as he sat right opposite the entrance to the old Gregorian would cry out as he gazed at the students pouring into lectures: "*Ma, che fabrica di sacerdoti!*"

From what was written of him after his death the Conte was not of noble descent. His name was Giuseppe Angelini-Rosetti. He had been married three times. When finally alone, he set up as bookseller with very small capital being helped it was thought by the Dominicans at the Minerva where his wares were kept for him in a corner of the cloister. His life was described in this way. After early Mass he would, with the assistance of a sacristan at the Minerva, trundle his van down to Via di Sant' Ignazio. Here he stayed till evening. A kindly padrone of a neighbouring ristorante beside San Macuto would send him a little food and drink. In the evening after the crowds of students were gone, the same sacristan would come and help him pack up and wheel his van back to the Minerva. The Conte would then go to an osteria at the back of the Collegio Romano, or to the Caffé Guillianani for his supper. Then he made his way to the Albergo di Santa Gallia in Via Montanara, then near the foot of the Capitol. This was a hostel for those without a home. It was administered by the Circolo di San Pietro and had at its disposal 80 free beds and 170 others for which a small fee was requested. A writer, Guiseppe Petrai, who knew him well, says that he was quite a good poet and would spend a good deal of time writing verse. He spoke,

too, of his delightful conversation quoting such sayings as that the “drama of life is not that one grows old but that one has been young”. One thing at the end of his life which gave him pleasure was that when a religious film was being made and a search was instituted to find someone to make a brief appearance as God the Father, someone, remembering his “*prolissa e folta capigliatura bianca*”, suggested him for the part, and he did make a brief appearance in the film.

Such was this unusual bookseller. He was said to have been greatly missed when he died. Probably only those who passed most of their course in the Palazzo Borromeo would remember him well. I have just one text book, inherited from one who must have bought it there, which is inscribed: “Via di Sant’ Ignazio, il Conte”.

Wilson’s Bookshop and Circulating Library (27 Piazza di Spagna)

Though it was not a typical Roman *libreria*, it would not seem right to end these notes on booksellers we knew without a brief mention of *Wilson’s English and American Bookshop and Lending Library*. In the 1930s it was kept by a Miss Grimes who, according to the *obituary* in the *Times*, was so anti-fascist that “she had the distinction of being personally extradited by the Duce”. The Piazza di Spagna was still something of an English-speaking enclave then. When G. K. Chesterton came to address the students he could think of no more interesting subject than the “English Ladies of Rome”. Several hundreds of these, it was said, wintered in Rome living mostly in apartments in Via Due Macelli, Via Condotti, Via Babuina, Via Sistina, Via Gregoriana and other streets round Piazza di Spagna. In the Piazza in the 1930s there was an English Bank (Barclays), a chemists with English products, Babington’s Tea Room as well as Wilson’s Bookshop.

For a long time English readers had been well catered for. Towards the end of the last century Piale’s Centre, which occupied the house at the corner of Via Babuino and had rooms overlooking also the Piazza (at numbers 1 and 2), offered extensive facilities. It had started as a Reading and Newspaper Room with a copious supply of magazines from America as well as England. Soon a bookselling and lending library was added and later still a display room where artists could show their works. The well-known English archeologist J. K. Parker had his own show cases for more than 3000 exhibits. An address book was kept so that English-speaking residents and visitors could make contact. Piale’s survived until the first years of the new century. Gradually its clientele was reduced. The development of the Ludovisi quarter (the



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Via Veneto, Via Boncompagni, etc.) with its fashionable clubs and eating places eroded the businesses in Piazza di Spagna and Piale's closed.

The loss of a reading room and library was, however, soon felt, and a Miss Wilson, originally only taking a room above Babington's Tea Rooms, soon replaced Piale's. She was a prominent member of All Saints Anglican Church, whose centenary history she wrote in 1916, and her shop for a while seems mainly to have served the large congregation there. Miss Anna Maria Babington had come to Rome with a friend in 1893. She was of the old Catholic Derbyshire family, a descendant of Antony Babington executed in 1586. Her friend was Miss Isabell Cargill of a nonconformist family, who also had an ancestor executed for religion. These two, as they said, found Rome full of English people "gasping for a cup of tea". They decided to supply the need and in time for Christmas, 1894, they set up in a small way in Via Due Macelle. In 1896, when number 23 Piazza di Spagna became vacant, they transferred their brass plate, *Sala da Tè*, there. They decorated the rooms with panelling, installed a fireplace, and offered muffins, crumpets, scones and no less than five brands of tea to a grateful English colony. It was a great success. Miss Babington was in charge until she lost her sight and retired in 1928. Her friend, Miss Cargill, who had married a Professor de Pozzo, then continued the shop with her daughter, later the Contessa Bedini, who in turn took over and conducted the Tea Rooms in the 1930s. A portrait of Miss Babington hangs in a rear room and her name continues to be used for the shop. It has had many famous habitués including the exiled King Alfonso XIII of Spain.

But it is with bookshops that we are concerned. Wilson's bookshop ceased to be so closely associated with All Saints in Via Babuino following some "secessions". By the 1930s a Miss Grimes, a convert, was the proprietess, though the name of Wilson was, and still is, kept. It was never a typical Roman *libreria*, if there be such a thing. It had only a small secondhand section mainly of English books left by visitors of the English colony over the years. Perhaps its chief attraction was its circulating library. Miss Grimes was something of an autocrat and her shop was well appointed and meticulously organised — something like a Bloomsbury or Charing Cross Road bookshop. She was the source of many anecdotes and was rather a terror to students. Her voice would ring out: "Young man, put back that book and shut the case!". To callers who pestered her with queries she would say: "I am a bookseller, not a tourist guide".

Miss Grimes was the antithesis of the lady who was in charge at Cesaretti's *libreria*. She greeted no one. She remained very English and her Italian was the staccato, clipped and toneless language of the English middle class. She never tried to know us and I think we assumed mistakenly that she was not of the household of the faith. After she was extradited about the beginning of the War, she obtained a position at the Catholic Central Library. This was then located in the basement of a school in Palace Street, Westminster. It was quite a dreadful place, where the light hardly entered and the only sounds came from the classroom above. Scarcely any callers came, most of the business being done by post. It must have been a great trial for Miss Grimes to have exchanged the glitter and gaiety of the Piazza di Spagna for such a desolate place. However, according to the *obituary* there were many in London who remembered her from Roman days and she had many friends and visitors to her home.

Such were a few of those who ministered to the “bibliomaniacs” amongst us — those who suffered from what has been called a “disease fortunately incurable”. In Rome today “The University of the Streets” is still there. Rome is astonishingly rich still with *librerie d'occasione*. Douglas Woodruff used to say that visitors should choose their hotel so as to be as near as possible to the largest cluster of secondhand bookshops. He thought himself that this was in the area extending from the Via dell'Anima through Piazza Navona to Via della Scrofa.

FOOTNOTES

- ¹ For notices on the Conte see Cecarius in *Tribuna*, 24 March, 1934; the *Piccolo* of 28 January, 1926, “The Superstite di via Sant' Ignazio” (*anon*); D. Cortese in *Corriere d'Italia*; P. Romano, *Strade e Piazze di Roma*, 11, pp104-111.
- ² For details of Piale's and Wilson's, see Daniele Varè, *The Ghosts of the Spanish Steps*; also old *Guides* such as Murray, Baedeker.
- ³ For Babington's, etc. see H. V. Morton, *A Traveller in Rome* (ed. 1957), pp32-4 and 42-5. In eighteenth century *diaries* there is constant mention of “The English Coffee House” in the vicinity of the Piazza di Spagna, as in Charles Burney, the musicologist: “Sunday, September 23 (1770) went to the English Coffee house and saw many of my countrymen” and, a week later, “Sunday, September 30th: . . . to the Coffee house where I met near 20 Englishmen mostly artists”.

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Palazzola: A Short Architectural History

Situated on the south side of Lake Albano, Palazzola stands on the site of the ancient building in which consuls used to change before going up to the temple of Jove on Monte Albano, now Monte Cavo, during the Latin holidays. The name Palatiolis probably derives from this association. There are a number of unmistakable traces of this Roman presence which are still visible: a few stretches of street paving; a section of a two-coloured mosaic in the church; a length of “opus reticulatum” set into the church wall; and the consular mausoleum sculpted in peperino. The latter, which is decorated with a priestly hat and with a sceptre with consular fasces, is thought to contain the remains of Cnaeus Cornelius Scipio Hispanus who, as far as we know, is the only man who was at the same time the Roman high priest and a consul: he died in 176 BC after falling on his way back from Monte Albano.

Father Casimiro, a Franciscan historian of the eighteenth century, said that the garden is set out on the large vaults of the ancient building, which are divided into several rooms. Towards the end of the seventeenth century, inscriptions with the names of the Tarquins were found in these rooms; at the beginning of the eighteenth century, marble heads, arms, bodies and a small horse were found here, together with an inscription in Greek. Nothing remains of all this except an inscription reported by Casimiro as follows:

AESOPO CAESARIS
AUGUSTI DISP
APSYRTIANO
UCILLA C.F PIRA
CONJUGI CARISSIMO ET
SIBI POSTERISQUE SUIS

The rooms described by Casimiro are perhaps the same as those visited by Vecchi in 1832. He recounted: “. . . entering the hole, we saw a very high modern vault, with an opening to my right. Going into this opening, we came upon a long stairway and we perceived that we were walking in an ancient vault which was about nine metres wide. In this vault there was a hole, about 70cm across, through which we went down by a stairway to about the level on which we had entered. We found ourselves in two vaulted rooms, which were linked by a door with a flat arch, made of small blocks of local stone used as bricks. Most of the interior wall was covered with an ancient, irregular “opus reticulatum”. In the first room there was a walled-up opening which would have led to the ancient vaults under the big garden . . . we found a mould for bricks in the place, dating from the end of the first or the beginning of the second century AD, which must belong to the earliest restoration of the villa . . .”.

The first reference to the monastery of “S. Maria de Palazzo” is in a bill of sale of lands in which it figures as a property bordering upon the Rofelli holding (1086). The Lugli archeological map of the Palazzolo area mentions the consular mausoleum and, a short distance away, a villa said to have belonged to Augustus. We believe that much of the hewing of the cliff was done for the construction of the villa. It is true that the original cutting work was done to lay out the consular road to Monte Albano. However, this road only required a few metres of space. The distance between the

rock wall and the edge of the crater at the villa is 40 metres, which suggests that the widening was done for the benefit of the villa. We can immediately discount the idea that this widening was done in the Middle Ages: it is too massive a job for it to have been done at the time when the church and the monastery were founded. Our measurements of the site of the church and the cloister support the theory that the cliff was hewn to create space for the villa: we discovered that the dimensions of these areas are measurable in Roman feet (0.297 metres), notwithstanding the fact that in the period in which the church was built, they used Carolingian feet as the unit of measurement.

“Sancta Maria de Palazzo” appears in a bill of sale of 1109 for a property, called “Grotule”, which bordered upon the church and which belonged to the monastery of Santa Maria in Campo Marzo in Rome. Another document concerning an adjoining property, which dates from 1151, mentions “Ecclesia Santa Maria monasterii de Palazzo”. During this period, monastic life spread widely: the expansion began in the west with St. Benedict of Norcia’s monastic foundations and continued until the twelfth and thirteenth centuries when there were repeated Papal interventions to discipline certain extreme forms of religious devotion which were considered too individualistic and independent. There is a collection of documents which detail how such interventions affected Palazzolo. At the time of Innocent III (1198-1216) the “Ecclesia S. Mariae de Paliatiolis” belonged, together with all its goods, to the Roman Cluniac monastery of S.S. Andrea e Saba. Innocent III ordered that Palazzolo should be given “to Sisto” and some hermits who recognised him as their prior for an annual payment of two pounds of wax. This arrangement was to continue for as long as the hermits maintained the discipline of their calling: if they slackened through insolence, the church was to return to the possession of S. Saba.

Innocent III’s successor, Honorius II Savelli (1216-1227), became interested in the affairs of Palazzolo: he noted that its monks were not following any of the rules approved by the Church but were instead just doing penitential works as hermits. He therefore intervened in 1220, giving the monastery to the followers of St. Augustine’s rule. It is possible that the predecessors of the above-mentioned hermits were those who once lived in S. Angelo’s hermitage, which is a few hundred metres from Palazzolo. They may have moved up on to the remains of the Roman villa to create the first community, thus exploiting, as was usual in the Middle Ages, the remains of ancient edifices for new buildings.

In 1237, Pope Gregory IX (1227-41), ordered the Citeaux Cistercians’ general chapter to join S. Maria di Palazzolo with the monastery of S. Anastasio alle Tre Fontane in Rome. In the same year, the abbot of Citeaux reported that they had incorporated the church into S. Anastasio’s monastery. The Pope confirmed the move in a bull issued the following year. It was probably about this time that the barrel vault from the directrix to the pointed arch was built, which still covers the only span in the church. There are no documents which prove it, but Guiseppe Zander’s *Abbazie e Conventi, profilo storico* supports this suggestion: in his description of Cistercian Benedictine abbeys, he writes “. . . the church, the dormitories, the refectory and the kitchen, the storerooms for provisions are gathered around the cloister . . . the church is very long, often fronted by a portico . . . the choir is rectangular, apart from a few exceptions . . . the building is therefore a vault; except for in the formative proto-Cistercian period, the central nave can be barrel vaulted from the directrix to the

pointed arch, with transversal smaller arches . . . the very simple capitals finish in hook-shaped leaves or as the French say, leaves ‘a crochet’ . . .”.

In 1244 Innocent IV (1243-54), granted Palazzolo a larger income and authorised the abbot of S. Anastasio to establish a new monastery there. This new abbey, in conformance with the rules of the order, was sufficiently well endowed for it to be autonomous. A decree of 1269 fixed the boundaries of the “Coenobium S. Maria de Palatiolis, Cistercensi Ordinis”, which adjoined lands belonging to S. Maria de Grottaferrata, the little church (now destroyed) of S. Angelo sul lago, the castle of Rocca di Papa and the castle of Malafitto. Bulls issued by Boniface VIII in 1301 and 1302 reveal the importance which Palazzolo had assumed: he gave the monastery the church of S. Lorenzo fuori le mura at Tivoli and the monastery of S. Angelo in Valle Arcense near Tivoli. This was the abbey’s finest hour; immediately afterwards it began to decline. In 1310 the abbot sold the “Rofelli” and “Torre del Vescovo” territories to the church of S. Maria della Rotonda di Albano to clear the abbey’s debts.

During the fourteenth century all the monasteries in Rome and Lazio underwent a prolonged period of decline and disorder, a situation which was exacerbated by the exile of the Pope in Avignon. A bull of 1391 signed by Boniface IX (1389-1404) reveals the grave plight of the abbey: it was without an abbot, without monks and was covered with blackberry and bramble bushes. It was given to the order of hermits of the Certosini di S. Croce in Gerusalemme in Rome who wanted to have a house which they could use to escape from the malaria which afflicted Rome, especially during the summer.

They owned it for about 60 years, after which, in 1449, Pope Nicholas V (1447-55) authorised its transfer from the Certosini to the Frati Minori Osservanti of S. Maria in Aracoeli.

The first description of the church dates from 21 May 1463: it is by Enea Silvio Piccolomini (Pius II) (1458-64), who recorded a visit in his Commentaries: “. . . The church is old and not big, since it has only a single nave, whose vestibule is supported by a column of marble. There are cells for the monks and workshops but they are not very beautiful and have been ruined by the years. The place overhangs the lake of Albano. The rock has been cut away to provide the necessary space for the monastery and the garden. . . . Once the Certosini who were fleeing from the summer climate of Rome used to live here; now there are Franciscan monks. . . . The very narrow entrance of the monastery can be supervised easily by just a few people. On the right some very high precipices go down to the lake; on the left a massive and very tall rock wall rises up, in which the ancients have excavated a road. In front of the monastery’s entrance a rock, similar to a wall, rises up on the left in which the fasces of Roman consuls and 12 axes have been sculpted after the ancient custom . . .”. The description is important because it reveals that the buildings had by then been completed. The architectural work is clearly unified and is the product of planning.

The monastery was subsequently abandoned because of the dangers of invasion and war around Rome. Some of the buildings fell into disrepair and there was very little restoration work, according to the reformed fathers who lived there from 1626 to 1640. During this period the church and the monastery must have remained as they were. From two pastoral visits, the first in 1636 and the second in 1660, we know that:

“ . . . the church is consecrated, has a beautiful shape, is well built, with a barrel-vault (an arch, a single vault), a dormitory . . . and behind the main altar there is the choir . . . the sacristy is near the church and one enters it through the choir . . . it is decorated with wooden wardrobes . . . the monastery is ancient and has a “peristyle” and a “portico”, workshops in the lower part and 20 or so cells in the upper part . . .”.

A painting of about 1650, which is in the ex-villa Colonna overlooking Palazzolo, shows the church and the monastery. The facade is very simple, with a rose window in its axis, and is fronted by a portico with alternate pilasters and columns, in the manner of S.S. Vincenzo e Anastasio alle Tre Fontane and S. Giorgio al Velabro in Rome. The portico is the same one which stands there today and is the same which Pius II probably saw, as is the rose window. On the lateral walls of the church there are two rectangular windows which correspond to the present day openings; between the two windows there is a vaulting rib. The main facade is topped by a cornice with alternate corbels.

The monastery was extended in about 1735 to 1739 by the Franciscan priest Guiseppe Maria Fonseca de Evora, Bishop of Oporto and Minister of Portugal: he constructed a series of new buildings and service areas. In 1740, this priest presented a report to the Franciscan general chapter in Valladolid in which it is noted: “. . . expenses in the church, the new facade, two worked walnut choirs, organ, marble altars, pictures and two bell towers with more bells, cost 11400 Roman scudii . . .”. The facade was completely remade and enclosed between two bell towers. Only the portico remained: it was now overlooked by a choir containing the organ which was illuminated by windows. In this way, the building received a completely new architectural character, which encapsulated the historic moment which had produced it. The unity in the work was not lost.

The monastery was bought by Signor Carlo Arnaldi in October 1915: he transformed it into a “health colony” for obese people. The church was used as a gymnasium and the two lateral altars were demolished. In the same year the inside of a bell tower collapsed. On 6th April 1920 the whole complex passed to the English College. The church and the monastery returned to their former function; the two bell towers and the choir above the pronaos had become unsafe and were demolished. The church was restored under A. Terenzio: every seventeenth century addition was removed; the rose window, which had been put in the garden, was replaced in its presumed original position; two windows were made above the arch, their frames coloured in horizontal Marino peperino and white Orvieto marble stripes. Two new openings were made in the inside of the church; the walls were freed from seventeenth century plaster. The balustrade was removed and the only altar which remained was the one in the apse. The attempt to restore the original form created an interior inspired by a neogothic revival.

Franco Chiarelli and Giuliano Morelli
translated by Paul Grogan

La Comunità di S. Egidio:

A Venture in Contemporary Discipleship

An essential part of being a seminarian of the Venerable English College is living in Italy, and Rome in particular. Positively it means taking on board what Italian people and their rich culture, history and church experience have to offer, and incorporating the experience gained into the process of formation. During our excursions into Roman life students have become acquainted and friendly with “La Comunità di S. Egidio” (St. Giles in English). The Community is based in the tiny church and former Carmelite monastery of S. Egidio — hence its name — which nestles just round the corner from the beautiful and ancient Basilica of Santa Maria in Trastevere, and just a stone’s throw from that well-known English College haven: “Il Cinema Pasquino”!

The Community has been known to the College for about 20 years and good relations have been developed through friendships involving both students and staff. For several years College members have made the 10 minute walk across the Ponte Sisto to the small church of S. Egidio in Trastevere to participate in the evening liturgy of the Community, normally the Saturday evening (pre-festal) Eucharist during a College “free week-end”. The liturgy is well-prepared and mostly sung. It is a Roman Rite Mass which has been blended with a few aspects of Eastern liturgy, such as the use of icons and light. This has introduced a significant sense of mystery and also movement into the celebration. It is encouraging to see large numbers of young people celebrate their faith with such conviction and devotion.

More recently we have deepened our relations further by means of students doing pastoral work with the community. For the last two years groups of students have helped at the “Mensa” in Via Dandolo, Trastevere. The Mensa is a centre in which evening meals and fellowship are provided for the numerous poor people in Rome who struggle and often fail to find their daily food. Between 1,000 and 1,300 meals are provided each day. However, it is an essential aspect of the work of the Mensa that the provision of food must never become a substitute for human and friendly relations. The atmosphere is relaxed, welcoming and friendly, and the service is conducted in such a way as to promote the guests’ dignity and self-respect. This means among other things that they sit at tables and receive “waiter service”; we are normally involved in this service at the tables.

This also provides the opportunity to chat and get to know some of the guests — Italian, English and any other language skills come in handy. These guests embrace both Italians and “foreigners” and include the homeless, refugees, and others who are socially-disadvantaged or ostracized, or lack income. Talking to these people one begins to build up an understanding not only of each otherwise anonymous recipient but also to appreciate a little of the social and political problems that cause this grief and suffering; this is particularly true talking to refugees from Africa, Asia and parts of Eastern Europe. Sometimes we can offer practical advice or help, other times just share a little of their grief; the resilience — and indeed cheerfulness — of some of them is truly inspiring. During a conversation with one quiet African, Husein, it was

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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.

he who sought to reassure me after I had taken a couple of minutes to realise that he was trying to tell me in his broken Italian that he had nowhere to sleep that night. The same people return frequently and friendships begin to develop. I got to know one Romanian student, Ivan, who previously had met only two Englishmen: one of them proved to be a friend of my brother! Seeking to relate to the poor and underprivileged in a genuinely human and Christian way has been an enriching part of our work with S. Egidio.

Slowly this pastoral work has enabled us to become more inserted into the life of Rome. Another fruit of our growing contact with the Community of S. Egidio has been a greater appreciation of the apostolate of the Community and of the spirituality that animates it. Members describe the Community of S. Egidio as having three foundational columns. The first is listening in prayer to the Word of God. The second is a commitment to work with the poor. The third is the spirit of friendship which exists in the community and marks its apostolate. It is the intention of this article to elaborate something of what this means.

Working With the Poor: A Brief History

The Community of S. Egidio (from now on referred to as S. Egidio) was founded in a High School just round the corner from the College in Via Giulia in 1968. This was a period when students throughout Europe had aspirations to change the world. In many cases this ended in the Student Revolts, but the group of 10 students who met in "Liceo Virgilio" decided to determine their plan of action based on a reading of the Gospel. Listening to the Word of God in the Scriptures has always been the central and inspirational act of the Community. However, it was equally important that the Gospel message should be lived as well as learnt.

The result was that the students began immediately to work with the poor in Rome with whom they came into contact. Initially they helped in the education of the Sicilian children who were living in corrugated shacks on the banks of the Tiber. These Sicilians spoke only their own dialect and therefore the lack of language created massive human problems and an inability to integrate into society. Such educative work was well suited to students who are "rich in words" and it also prepared the way for the more effective announcement of the Word of God. This work to overcome the poverty of illiteracy, carried out in the "scuola popolare", has remained a permanent feature in the apostolate of S. Egidio.

Through this first encounter with the poor the students became familiar with other people who suffered due to poverty of various kinds. The work of S. Egidio thus spread through the city as they sought to help the victims of various forms of sudden violence, loneliness, social disadvantage and rejection. The projects — or "works" — of S. Egidio now include nurseries for children, day-centres for the handicapped, home help support for old people, a network of personal contacts and assistance to hundreds of tramps, the "Mensa", a centre providing a welcome and primary health care to refugees, free Italian lessons for foreigners, and medical and legal aid for gypsies. This co-ordinated range of projects reflects the complex modern pattern of poverty in Rome. It has been developed by firstly accepting and getting to know the poor; by this means their real needs can be established and services planned accordingly. S. Egidio has always sought to put the poor at the centre of its life and,

both by the concrete forms that their apostolate take and the spirit of respect and friendship with which it is conducted, to express solidarity with them and re-integrate them into society.

In 1974 when a cholera epidemic struck Naples S. Egidio began to involve itself in the problems of the poor of that city. Gradually a community formed in Naples too. Since then, by personal contact with S. Egidio, groups have been established in other cities in Italy and also Belgium, Holland, Germany, El Salvador, Mexico, Mozambique, Camerouns and elsewhere. In each case practical projects to help the poor, tailored to the local situation, have been initiated. Aid is also sent to Third World Countries.

Animated by Christ

Despite the large number of social works which S. Egidio undertakes it would be wrong to characterise them as essentially a welfare organisation. The Community of S. Egidio was born from listening to the Word of God and its primary aim continues to be evangelisation: to announce and realise the kingdom of God inaugurated by Christ. To this end S. Egidio organises daily evening prayer held locally in churches throughout Rome and in the other cities in which the Community is present. Here S. Egidio brings before the Lord its needs and the needs of the world, and listens to and is nourished by the Word of God. Typically the evening service begins with a hymn and sung psalms; there is then a reading from scripture and a homilette; this is followed by intercessory prayer and a final hymn. Liturgical themes and seasons are taken up thematically. In this communal prayer members come together after the day's work and apostolate, they support each other by friendship, they are refreshed and renewed by prayer, and are empowered to again carry forth the Gospel of Jesus. The prayer of the Community finds its culmination on Saturday evening when they come together to celebrate and be nourished by the Eucharist.

S. Egidio has reflected on the scriptures so as to better understand the special place of the poor in God's plan. The scriptures have taught S. Egidio that the poor and helpless have committed their cause to the Lord (cf. Ps. 10, 14) who will defend and uphold them (cf. ps. 71, 12-14). Further Christ is mysteriously present in the poor and those who suffer (Mt. 25, 31-46). For this reason the poor are to be respected and revered.

S. Egidio has also turned to the Scriptures to determine how to work with and for the poor. The parable of the Good Samaritan is important. The person who proved to be a neighbour was the one who did not shuffle quickly past the victims of his or her society but sought to help them concretely. Equally the Community tries to realise itself in the person of the inn-keeper: the half-dead man (the poor) are entrusted to the inn-keeper by the Good Samaritan (Christ). This emphasises the way in which the poor are at the centre of the life of the Community. In all of its dealings S. Egidio seeks to be hospitable, welcoming and open. The apostolate is not frenetic activity but flows from a choice to listen to the Word of God. Thus from the story of Martha and Mary the Community seeks to take the place of Mary. The Word of God forms in believers that love which will meet effectively and deeply the needs of the poor. Thus the Gospel determines the exact forms the apostolate take.

Work with the poor and meditation on the Word of God also have a marked impact on the Christian formation of members themselves. Conversations with them have conveyed to me a sense of people who accept their own limitations and yet are joyful and optimistic about what human nature, when it is entrusted to God, can do. In accepting the poor in the love of Christ, members become able to accept the poverty within themselves. They view themselves as useless servants of their Master who have tried to do only their duty (Lk. 17, 7-10). In coming to God in prayer and for the Eucharist they are responding to Jesus' invitation: "Come to me all you who are tired and weary, and I will give you rest" (Mt. 11, 25). S. Egidio has also experienced the rest that Jesus gives and also the enriching impact of His grace on our human nature. Each Christian, poor though he or she is in all sorts of ways, carries Jesus Christ and offers Jesus to others through themselves. Thus Peter says to the crippled beggar: "I have neither silver or gold, but I give you what I have: in the name of Jesus Christ, the Nazarene, rise and walk!" (Acts 3, 6). The Community has thus come to recognise both the poverty and the graced richness of human nature. Seeking friendship with the poor also leads each member to consider her or his own life-style in today's materialist society. Involvement with the Community thus leads people to reflect on all the aspects of their life in the light of the Gospel.

The Family of God

The spirit of friendship which exists in the Community and marks its apostolate is an integral part of the way S. Egidio lives the Gospel. S. Egidio is characterised as a community because it embodies a fraternal and familial life. This is expressed in the sense of spiritual closeness and friendship amongst its members. These include building-site workers, doctors, clerks, unemployed people, students and domestic staff: all form part of one family which transcends social categories and divisions, united in fellowship by the ties of Christian charity.

S. Egidio, however, is not a closed community but is characterised by its openness to others. This is expressed in the offer of hospitality and welcome to everyone, but especially to the poor and also to pilgrims and other believers. Several photographs of the poor and images of Jesus' identification with the poor are present in the churches and chapels that the Community uses to remind them of the central place that the poor occupy in their family. On Christmas Day the Community hosts a lunch, held in the Basilica of S. Maria in Trastevere, for hundreds of the poor and marginalised of the City of Rome. This is a practical way of helping such people at Christmas and of making them feel part of society and the human family; it also strikes me as a very powerful celebration of, and testimony to, the birth of Emmanuel, "God-among-us", in the cave at Bethlehem.

In this spirit of friendship contact has been established with other churches, particularly Eastern ones — for instance, the Armenian, Coptic and Orthodox Churches. S. Egidio is dedicated to dialogue with the other world religions. It thus seeks to co-operate with and continue the initiative begun by Pope John Paul II with the World Day of Prayer for Peace in Assisi in 1986. For the last four years the Community has organised an international meeting of "People and Religions" that takes place over four days in September. Venues so far have been Rome, Warsaw, Bari and this year Malta. The participants make it a truly universal affair: saffron clad

Buddhists from Sri Lanka and Tibet, Shintoists, Hindus, Zoroastrians, Muftis, and stovepipe headed metropolitans and archimandrites. The Meeting consists of talks, aimed at better understanding each other's religion, and the role of religion in the modern world, particularly in the areas of justice and peace. During the present Gulf crisis the S. Egidio has organised joint prayer services with the Jewish and Muslim communities in Rome. Pope John Paul II has encouraged S. Egidio in this venture:

“. . . You also dedicate yourselves to promoting dialogue among Christians and among adherents of other religions. . . . The distances between people seem greater, but relations of friendship, brotherhood and communion bring all people close to one another, extinguishing every fear. The Community of S. Egidio is making an important contribution in this direction, helping men and women, even when they profess different religions, to become closer and to grow in brotherhood.”

(On the occasion of the Community's 20th anniversary.)

The structure and nature of its community life is an integral aspect of its life and work. Important in its development have been the example of St. Francis of Assisi and St. Benedict. The former is significant for having discovered Christ by befriending the poor and outcasts of society, and for his desire to embrace all people and the whole of creation within the love of Christ; the latter for his teaching on the need for a balance between work and prayer — an equilibrium between charity and faith — and his practice of hospitality.

In its life and apostolate, and through the spirit of friendship, S. Egidio thus seeks to gather and unite the scattered members of the human race into the one “family of God”. In this it demonstrates how the Church can be a leaven for the whole of society, and it tries to be an evangelical sign of the Gospel and a proof of the transforming love of Jesus.

Roman and Catholic

The Community of S. Egidio grew up in the wake of the Second Vatican Council and is animated by its vision. The promulgation of the New Code of Canon Law in 1983 made it possible for S. Egidio to be officially recognised in 1986 as a Public Lay Association. As such its statutes are approved by the Holy See and its acts officially in the name of the Church as it carries out its sanctioned “ends” or objectives. The first end is evangelisation, the essential mission of the Church:

“The Community exercises the obligation of evangelisation above all to those who are furthest away (or estranged) in order to form with themselves a single family gathered around the table of the Eucharist, filled with mutual charity and animated by the Spirit of the Lord.”

(Article 2: author's translation.)

A second end is the service of the poor. A third end derives from the specific origin of S. Egidio here in the Diocese of Rome. Aware of the role of the Church in Rome to “preside in charity” (cf. Ignatius of Antioch) it seeks to live vigorously and promote fraternity amongst other churches and believers throughout the world. S. Egidio thus seeks to support the ministry of the Pope. This is the origin of its hospitality to pilgrims

to Rome; and also its fellowship with other churches, and its dialogue with other religions. The Pope has visited the Community many times and frequently encouraged it in its vocation. This concern to adapt themselves to the needs and specific character of the local church has also found expression in other particular churches where S. Egidio has become established. For instance, in East Asia, owing to its work with the poor and to addressing social problems, relations between the Church and the state authorities have been improved. The Community also seeks to co-operate with local church structures and initiatives, such as the current Synod taking place in the diocese of Rome.

The Community of S. Egidio is essentially a LAY public association. The overwhelming majority of its members are lay Christians. People join the Community as a way of committing themselves to living the Gospel in a full way; in the form proposed by S. Egidio this incorporates normal "secular" work. Lay charisms are attested to in the type of projects the Community undertakes, the manner in which it seeks to animate society and its structures with the spirit of the Gospel, and in its expression of faith lived in the secular world. Priests and deacons work within it but without prejudicing its essential lay character. The Community also has close relations with other members of the Church.

There are three levels, or types, of involvement in the Community of S. Egidio. A person of appropriate maturity and after a period of contact with S. Egidio can be "incorporated" into the Community. This is a free choice by which a person chooses to follow Christ by committing themselves to the ends and spirituality of the Community. The exact form this takes depends on the person's family, civil, and ecclesial situation. Other people are aggregated to the Community so as to form a Movement. Such people commit themselves to collaborate to realise the ends of the Community in the spirit of the Community. There is also a Spiritual Fraternity, its members being linked by bonds of close friendship and spiritual communion with the Community. The Community, the Movement and the Spiritual Fraternity form one unique family which is simply referred to as S. Egidio. Extended across the globe it currently takes in about 15,000 people. It is organised locally into nuclear communities of which there are now about 300 scattered throughout the world. The Community of S. Egidio, with its Roman origin and formational influence, has thus become Catholic in its nature; it still continues to become more so as it spreads around the world.

Reflections

The Community of S. Egidio has always extended warm hospitality to College members and is grateful for our contribution to their work. The contact has provided us with the opportunity to contribute to the life and work of the Church in the city in which we live for most of the year and to respond to the needs of some of the city's poor. It has also enabled us to gain an appreciation of S. Egidio and to share a little in its life and fellowship.

The Community has found a way of fostering committed Christian discipleship throughout the world, but especially in Western Europe, in a time which has been marked by a decline in adherence to the Gospel. Its members embrace the full adult age range and social spectrum, but it has been particularly effective in attracting teenagers and young adults and fostering their Christian development into a mature

adult commitment. Its vision and apostolate have their roots strongly in the Catholic tradition and also embody much of the teaching of the Second Vatican Council. In this way it has been a means of bringing the Gospel of Christ to bear on many of the issues, problems and concerns that face today's societies. The Community of S. Egidio has a great concern for the world, and its projects and initiatives aim also to transform this world with the Christian message. As such it is showing that the Church still has a relevance for the world of today — and tomorrow. It also provides us with suggestions, possibilities and challenges for when we return to our local churches in England and Wales.

Andrew Brookes

The poor are at the centre of life of S. Egidio: the Christmas Day lunch held in the Basilica of S. Maria in Trastevere.



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Springtime in Prague

When Vaclav Havel, President of the new Czechoslovakia, was in prison, he encouraged the reciting of the Rosary among his fellow prisoners. One of his first acts as President was to invite the Pope to visit the country, newly liberated from atheistic totalitarianism. In fact the Catholic faith was arguably the single most important factor in the downfall of the Communist regime in Czechoslovakia in November 1989. Cardinal Frantisek Tomášek, the Cardinal Archbishop of Prague, living in his imposing Baroque palace adjacent to the President's palace, was the sole opposition to the ruling power throughout the long decades of Communist oppression. It was actually a Catholic priest, Fr. Vaclav Maly, who was the first spokesman of the Civic Forum which led the "velvet revolution", and John Simpson, political editor of the BBC, credits him with having played a vital role in controlling the mass demonstrations that were the immediate cause of the toppling of the government. What is perhaps less easy to understand is the nature of that Catholic religion which proved to be the catalyst for revolution. The romantic would choose to see the events in straightforward terms as a victory of the City of God over the City of Satan. A cynic might prefer to see the structure of the Church as a mere instrument of political opportunists. It is a point of discussion which will never be completely resolved. What can only be of significance is the fact that in the days following the revolution it became dramatically apparent that throughout the years of at times brutal repression there was a flowering of vocations among the religious orders and secular clergy. A paradox of Christianity is the persecuted but healthy Church. In March 1991 we were in the position to experience this vibrant Church newly surfaced from the catacombs.

Prague has been called the "city of a thousand spires". As one stands on the castle hill with the city stretching out beneath, one is struck by the profusion of golden spires and onion domes that litter the skyline. In fact these are *the* churches of Prague. As the city has spread in all directions over the last forty years the building of churches did not figure on the Communist agenda of priorities, and so as a consequence there are no suburban parishes: those wanting to get to Mass must travel often long distances to one of the inner city churches. In the past Mass was only celebrated by priests with a permit from the government, and these only very early in the morning. The priests with permits were mostly those prepared to collaborate with the government by submitting names of those attending church regularly. Where Mass was said illegally, priests incurred the risk of long jail sentences. Today, although there are no longer restrictions, it is still hard to find Mass after 7.00 a.m., as the practice of going to Mass on the way to the office or school remains popular. One morning we crawled out of our beds to attend an early morning Mass, and we were rewarded with the experience repeated at every Mass we attended during our stay, a *very* full church.

On our first day in Prague we found Mass in the church of St. Nicholas close to the city centre. What impressed us so was not just the numbers but also the beautiful hymn-singing, which was enthusiastic without being intrusive, and the intense devotion of both priest and people. Contrary to the myth that the churches in the East have yet to appreciate fully the riches of the renewal of Vatican II, the liturgy embodied perfectly the revisions of the *Novus Ordo*, and was refreshingly God-

centred: praise, thanksgiving and petition offered by a people more than ever bound together in joy and hope. Here were a people who knew truly the experience of bringing one's own spiritual sacrifices to be joined with the great offering of Calvary.

Eager to learn more about this fervent practice of the faith, we paid a visit one afternoon to the diocesan seminary, to be found in the outskirts of the city, in the University quarter. It was built in the 1930's, closed under the Nazis and closed again in 1954 until February 1990. During that time it was used as an international centre for the development of Communist ideology, with resident representatives from Communist parties throughout the world. Even more ominously it was reputed to be the secret administration centre of the much hated Czech secret police. We were fortunate to be shown round by the Rector, who we later learned had been in prison for a total of ten years for celebrating Mass illegally. He quickly explained that the deep-pile carpets and fine modern furniture were in fact the legacy of the previous occupants. In contrast, crudely hammered-together crosses hung on the walls to make for a Christian ethos in rooms only just stripped bare of Communist insignia. At present there are 122 seminarians in training. For the next few years they are expecting an annual intake of 80 students. This is the larger of two seminaries for the Archdiocese of Prague.

We were introduced to a young man, a recent graduate in electric engineering from the University. Before the revolution he had been employed in manual work, blacklisted, like so many others, for his being a practising Catholic. Now he works for an American based company, finally using his qualifications, and being well paid for it. He expressed concern, voiced by many, at the impact of Western style capitalism on the practice of religion. In the past, many were too disillusioned with Communism to want to give themselves to it, and so they had time to devote to God. With greater personal freedom and the arrival of free enterprise, the reckless pursuit of self-interest had become a real temptation, he feared. However, these remarks should not be blown out of all proportion. He was not playing the prophet of doom, predicting widespread lapsation now that the Church had "fulfilled its purpose". In the climate of strong faith, purified in the fires of persecution, the Church and its message would seem on a surer foundation. In his own situation all he meant was that his full time job did not allow him to get to daily Mass as often as he would like.

Cardinal Tomašek is something of a legend throughout Czechoslovakia. He is 92 and has "ruled" the Archdiocese of Prague for over 25 years. He is admired even by non-Catholics for his brave resistance to Communist intimidation over the decades. The present Pope has called him the "Oaktree of Bohemia". The climax of our visit to Prague was then understandably our meeting with this great man. The final morning of our stay we knocked on the front door of the curial offices adjoining the Cardinal's palace. By gentle persistence we were granted an audience, along with a party of Italian students, at 11.00 a.m. At one minute to the hour we returned. It had occurred to us that the Italians might be true to their national form and fail to turn up for the appointment. We were proved correct, and so found ourselves being led alone up into the Cardinal's apartments.

The most we had hoped for was to exchange a few words and have our rosaries blessed. These he took to his chapel but then, rather than be immediately ushered out, we were led to two chairs behind a table, and within minutes the Cardinal had

returned and was sitting before us waiting to answer our questions. Of course we had nothing prepared and so said simply how impressed we had been at the apparent strength of the Church in Prague. He accepted the point and told us that it was on account of the many sacrifices which the faithful had been forced to make to remain loyal to Christ and to His Church. We told him about our own College Martyrs and he immediately threw this back to us with a gentle smile, and reminded us that we have the same call to holiness as they. He returned to this same theme when we discussed the problems facing the Church in England: “learn the spirit of sacrifice, and *pray*”. Such simple words, yet spoken by one who has known such solitude and suffering, they came with tremendous authority.

The previous week the Vatican had announced that the Pope had accepted the resignation of the elderly Cardinal. The yoke he had borne for so many years was finally to be lifted from his shoulders. We wished him great happiness in his retirement. As we rose to leave he took us by the arm and led us to his desk in which he rummaged to find two photographs of himself, which he signed and gave us. On his desk I notice two photographs supported by the vertical arm of a simple crucifix — John Paul II, and Padre Pio of Pietrelcina, perhaps an indication of where this great man has turned for inspiration during times of difficulty.

All the while we had spoken haltingly in a mixture of German and Italian, but as we knelt to receive his blessing he lapsed easily into our shared Catholic tongue: “Benedicat vos omnipotens Deus . . .” And then it was over.

Prague is a city with an illustrious past. It faces immense problems in its work of reconstruction. As we write, the newspapers are reporting the visit of the Prince and Princess of Wales who together are addressing a wide range of issues: the environment, education, the Church. And yet the Bohemians, who could never be accused of being unrealistic about the difficulties that lie ahead, have a great sense of hope. For many it is the Christian hope of the Gospel. Our admittedly subjective experience would suggest that the Catholic religion, which has played so important a role in the country’s immediate past, is also likely to be a formative element in determining the country’s future. A body that is alive is one that is active.

In 1980 Vaclav Havel wrote a little book “The Power of the Powerless”, in which he reflected on the events of the spring of 1968: “the guarantee that society will not be the victim of some new violence . . . is not a question of ‘dry’ organisational decrees: it is truly difficult to find in them *that* God who is the only one that can save us”. The way of all salvation is correctly identified by the man, now President of Czechoslovakia. May it be approached, to recall the words of the Cardinal, in a spirit of sacrifice, and prayer.

Paul Leonard
William Massie

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Super Hanc Petram . . .

“The Lord is my Rock”¹; “the Rock eternal”²; “the spiritual rock”³. . . All these well-known phrases suggest permanence, endurance and sturdiness: such is the Rock of Gibraltar. A promontory off the southern-most part of the Iberian peninsular, it stands in solemn, silent witness to the passage of time. This spectacle of beauty marked the Western limit of the known world in ancient times. In ancient lore, the sun would sink into the waters beyond Gibraltar, hissing in complaint as the fiery furnace was quenched into darkness. For the Greeks, the Rock and its African partner on the opposite side of the Strait, formed the Pillars of Hercules. These Pillars mark the gateway of the Mediterranean and are the points beyond which Brutus went on his way to found the second Troy. Through these same pillars Heracles sailed away in Helios’ cup; and Ulysses and his companions set off to gain, according to Dante, experience of the world and of human worth and vice. Also, by popular belief, the mythical island of Atlantis was thought to exist in those uncharted waters beyond this Mediterranean gateway.

The Romans called it “Mons Calpe”. Later it was given the Moorish name by which we know it today: a corruption of Jebel-Tarik, meaning mountain of Tarik after the Moorish leader Tariq ibn Zayed. He orchestrated the conquest of Spain using Gibraltar as his base having landed there in 711 A.D. Remains of the Moorish presence can still be seen in the various buildings and ruins around the town, such as: the old city walls; the ‘Moorish Castle’; and the Cathedral — a formerly splendid Mosque built by Prince Abdul Malik in 1333. The Moorish base constituted the first historically documented permanent settlement. However, there is good evidence showing man’s presence on the Rock even from prehistoric times. Indeed, some claim that shortly before the discovery of the famous Neanderthal skull, a similar skull had been found along the rocky steeps of ‘Devil’s Tower Road’. Unfortunately, owing to the owner’s amateur knowledge, it was only after the discovery of the skull in the Neander valley (Germany), that he realised the chance he had missed!

Gibraltar was held alternatively by the Moors and Spaniards until 1462, when the Moors were finally driven out by the Spaniards. In 1704, during the War of the Spanish Succession, Gibraltar was captured by an Anglo-Dutch fleet under Admiral Sir George Rooke and ceded to Britain by the treaty signed by Britain and Spain at Utrecht in 1713. According to Article X of the Treaty: the Spanish king and his heirs and successors yielded the Rock to Britain to be held and enjoyed absolutely, with all manner of right for ever, without any exception or impediment whatsoever. However, Britain may not grant, sell or by any means alienate sovereignty over Gibraltar without first giving Spain the option to acquire the territory. These terms were subsequently ratified by the Treaty of Seville (1729), the Treaty of Vienna (1731), the Treaty of Aix-la-Chapelle (1756) and the Treaty of Paris (1763).

All was not peaceful, because Spain besieged Gibraltar from 1779-83 without success in an attempt to reclaim it. Spain consequently withdrew its claim for Gibraltar in return for Florida and Minorca as agreed under the Treaty of Versailles (1783), while honouring the terms of the previous treaties. Thus Gibraltar, after some centuries of vivid history, settled down to become a British Crown Colony in 1830. As

from this time, peoples from various nationalities settled in Gibraltar: Italian (mainly), Jewish, Maltese, Dutch, English, Irish, Indian, Moroccan, *etc.* . . . Thus the population which gave rise to a unique people with its own multi-cultural identity under the Protestant auspices of the British Sovereign, was formed beneath the wary gaze of the Catholic Monarch!

There was a period of peace with Spain during which Gibraltar prospered as a newly-born city, though far from being devoid of many internal problems. In 1964, Spain, under General Franco, resumed her campaign to secure the return of the Rock. Restrictions were set up to a point that all land, sea and air communications were sealed off, to the detriment of life in general in Gibraltar and the immediate Spanish mainland. However, the people of Gibraltar are a determined sort, and as a result of sheer endurance not only was Gibraltar as a city, transformed, but it developed an unparalleled sense of identity. During these turbulent years Gibraltar consolidated its wish to remain British in a Referendum: of the 12,138 people voting (a 96% turn-out), only 44 supported a return to Spain. The welcome result was Britain's pledge never to enter into arrangements whereby the people of Gibraltar would pass under the sovereignty of another state against their freely and democratically expressed wishes. The dictator's death marked the beginning of a thaw in the hostilities against Gibraltar. Telephone links were restored, initially only for a brief period during Christmas. Slowly improvements were implemented, culminating in the re-opening of the Spanish side of the land frontier on 5th February 1985. The British side of the frontier was never closed during these years partly emphasising the unilateral nature of the Spanish aggression.

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Six years into a process aimed at the normalising of relations with Spain, Gibraltar is undergoing a period of readjustment chiefly in the economic sphere and organic administration. Renewed efforts by Spain to push her claim, expressed in the setting forth of new obstacles, are mainly due to an unwillingness to acknowledge Gibraltar's internationally-recognised status of sovereignty. In spite of these setbacks, some genuine progress is being made as barriers between the two peoples are slowly broken down towards a more harmonious co-existence.

The Church in Gibraltar offers an interesting glimpse of the character and process of the genesis of the Gibraltarian people whose backgrounds are many and varied. Since the Spaniards were responsible for bringing Catholicism to Gibraltar on the 20th August 1462 (Feast of St. Bernard, Patron Saint of the Colony), the Rock came under the ecclesiastical jurisdiction of the Bishop of Cádiz. Initially there were few problems given the eagerness of the Governor to ensure Gibraltar continued to enjoy the moral stability the Church offered to what could sometimes be a volatile community. However, internal problems with the local clergy and the civilian population over matters of policy, caused several interventions from the Bishop. The Governor, while allowing the Church to function, would not tolerate interference from any Spaniard in the internal affairs of the Colony. The situation grew worse in spite of the Bishop's varied attempts to find a solution to the problem. Eventually, the matter was referred to Rome which in due course severed the connection with Cádiz by appointing a Vicar General Apostolic in 1816. Internal problems continued to rage and Rome decided to raise the Vicar's ecclesiastical status to Vicar Apostolic. Gibraltar's first Vicar Apostolic was Henry Hughes O.F.M., consecrated in Rome by Cardinal Franzoni with the title *Episcopus Heliopolitanus* on 26th March 1841.

Still internal problems hampered the Church in Gibraltar. The local population was often torn by the squabbles generated through social and economic pressures, and this resonated on the clergy itself. The local Church was to know some terrible times as it struggled with her people to survive the growing pains of an infant community. Indeed, Gibraltar must surely be unusual in having its people refusing to allow its Bishop to be canonically installed in the Colony's principal Church! The unfortunate young Bishop was 33 year old Gonzalo Canilla, titular Bishop of Lystra, consecrated in Westminster Cathedral by Cardinal Manning on 12th June 1881. Some violent scenes took place as the Bishop tried in vain to fulfil his duty. Since a police escort had failed, companies of piquets from three regiments, lining the streets, were required so the Bishop could at last be installed as Vicar Apostolic⁴. Eventually, Propaganda Fide, under which Gibraltar still comes, decided to ask the Pope to raise the Rock to the dignity of a Diocese. Pope St. Pius X agreed to this in November 1910. The first Bishop was Henry Thompson, a Benedictine monk from St. Augustine's, Ramsgate. And so the Diocese of Gibraltar was born.

In many ways the short history of the Diocese has been unusually rich. Two of its Bishops attended Ecumenical Councils, and one of its Bishops made history by replying that he felt the time was not yet ripe for the proclamation of the Dogma of the Assumption⁵. In addition, it has somewhat anticipated Vatican II through its characteristic brand of ecumenism brought about by the presence of so many denominations living on the small Colony. This phenomenon goes back a long way and was not only confined to the various Christian groups, but also extended to the Indian and Jewish communities. For example, Bishop Dr. Guido Barbieri O.S.B.

(the last Vicar Apostolic of Gibraltar, 1903-1910), was good friends with the local Chief Rabbi, Dr. Solomon Elmalech, a Biblical scholar. The Bishop would often sit at the front bench of the Synagogue to hear the Rabbi address the congregation⁶.

In its short life of 81 years the Diocese has thrived as a vibrant Catholic community. While most other European diocese experience sad losses in vocations, Gibraltar has truly flourished in this area. Today it can boast of 7 Seminarians (60% of the present clergy!). Much of the credit must rightfully go to the Diocese's first Gibraltarian Bishop, Edward Rapallo who strenuously and zealously worked for a rebirth in the community through the various lay movements of Christian formation. His motto — "*Super Hanc Petram*" — summarises his dedicated life in his unceasing efforts to continue the work of building the Church on the Rock. He was also responsible for shaping the present parish organisation, by creating three new parishes in view of his active policy of decentralisation. He will always be remembered for having secured the ancient title of "Our Lady of Europe" (after the antique statue of St. Mary in the Rock's only shrine) as Principal Co-Patroness of the Diocese from Pope John Paul II in 1979.

Connections with the English College go back some way due to Gibraltar's strong links with the English clergy: Archbishop Amigo of Southwark was Gibraltarian (the present one was born there too), and most of the Diocese's Bishops have come from England. The Bishop of Gibraltar is also an observer of the English and Welsh Bishops' Conference. The brother of Pope St. Pius X's Cardinal Secretary (who was the Cardinal Protector of the College), Pedro Merry del Val, sent his nephews to the boarding school he actively supported in Gibraltar. In the Sacristy at the College there is an often-used chalice donated to Archbishop Godfrey for his participation in the Silver Jubilee celebrations of Bishop Fitzgerald in 1952. Apart from these incidental links with the Venerable, at present there are two of us studying in the College for the Diocese, after a gap of about 30 years since our last student trained here.

This brief article on the history of the Church in Gibraltar is in some way a tribute to the great men and women who through the ages have fought hard to give birth to its people, and in so doing, have forged the Gibraltarian identity. These are the heroes whose fame Gibraltar cherishes. The Rock is full of surprises. Its shape, carved out during the last ice-age, has given it that defiant look which resolutely seeks the hopes and fears of a future, without giving much away on how it might unfold. It was this image which at the turn of the century inspired the author of the poem below to write one evening, as he contemplated the picturesque scene of sundown over Gibraltar's bay. It captures well that alluring ethereal feeling of history conveyed to those who meet the gaze of this "Rock of Ages".

John J. Pardo
5th May 1991
Feast of Our Lady of Europe

To Gibraltar

The sunset gun has gone and its echoes fade away,
Europa's beam with fitful gleam shines clear across the bay;
Keep vigil now, Gibraltar, till night and morning meet,
While clouds enfold thy lofty brow and waves caress thy feet,
Before yon silver star grows pale in Andalusia's sky
A passing Age must reach its close; a dying year must die.

Tonight, tonight, Gibraltar, thy warrior's lips should tell
The story of thy glory and of some who served thee well;
Let shadows rise in varied guise to join in stately line
The heroes of the splendid past whose fame is linked with thine.
Let Moorish Chief and Christian knight in fancy wake again.
Beside thy frowning castle walls to watch the hills of Spain.

There's many a lad will listen, if the stirring tale be told
How Britain paid a price for thee with blood in place of gold;
How Elliot held what Rooke had won and manfully defied
The foes at hand on sea and land who strove to quell thy pride.
Oh Rock what memories shall cling to bastion, cave and crag,
While yet the old brave spirit guards the honour of thy flag.

'Tis well, 'tis well Gibraltar, that valiant hands there be
To hold thine ancient Fortress and to keep thy famous Key,
For eyes may look, and hearts may long, and envy seek to snatch.
A jewel from an Empire's crown whose lustre few shall match.
Be strong, but not in arrogance; keep watch, but not in scorn,
For who shall read the secrets of an Age yet unborn?

(author unknown)⁷

NOTES

¹ Psalm 18:2.

² Isaiah 26:4.

³ 1 Corinthians 10:4.

⁴ CARUANA, C. *The Rock Under a Cloud* (Cambridge: Silent Books; 1989).

⁵ *Ibid.* pp88-107.

⁶ *Ibid.* p133.

⁷ *Gibraltar Chronicle* December 31, 1900.

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Italian Soap

Addicts of 'Neighbours' or even of 'Coronation Street' can experience painful withdrawal symptoms when they come to Rome. Those most severely afflicted write home pleading with relatives and friends to send them out just one more tape. But I found the best way to get through soap opera cold turkey (in my case induced by being out of touch with 'The Archers') was to start following the local product — *La politica italiana*. Set for the most part in the realm of fantasy, peopled by caricatures rather than characters, it has many of the qualities of those Anglo-Australian series which keep millions of Britons glued to their sets. True enough Bettino Craxi does not have the roguish charm of Kylie Minogue and Giulio Andreotti's small talk is unlikely to make for a fun evening at the Rovers' Return, but *La politica italiana* does score over British soap in one respect: just occasionally it impacts upon real life.

Do you remember when the British Prime Minister was one Margaret Thatcher? Yes, it does seem a long time ago, so long ago in fact that you have probably forgotten the name of the man who successfully plotted her downfall. Let me remind you of the circumstances. At the end of October last year preparations were in hand for the Rome Summit of European Community Heads of Government. In the British Press there appeared some scathing accounts of how Italy had handled its period of EC Presidency. One report attributed to an (unnamed) Whitehall source the remark that the Italians' organisational skills were inferior even to those of the Marx Brothers. Knowing that unnamed Whitehall sources were usually to be found in the Downing Street Press Office the Italian Government was determined to avenge this slight and the order went out to get Thatcher. Although he may not be the ideal pub companion Signor Andreotti is a consummate fixer, often being compared to the most devious renaissance cardinals. He set off round the capitals of Europe carefully stitching together an unassailable anti-Thatcher alliance. By the time the British delegation arrived in Rome for the Summit they found themselves isolated; decision after decision was agreed with 11 to 1 majorities. Mrs. Thatcher's invective on her return to London was vitriolic. This led to Sir Geoffrey Howe's resignation, Michael Heseltine's leadership challenge and eventually to John Major's succession.

However, one must not be misled by the success of Andreotti's anti-Thatcher plot. The Italian political system excels in such *colpi di scena*, what it does not seem able to do is govern the country. In a recent opinion survey of how various professions were regarded politicians came bottom. Amongst the population at large there is now a widespread cynical contempt for a system which has given Italy the most inefficient postal, telephone and transport systems in Western Europe. Foreigners blame this on the proliferation of parties. There are indeed 8 main political groupings:—

	Share of vote
Christian Democrats (DC)	38%
Communists (PDS)	25%
Socialists (PSI)	13%
Neo-Fascists (MSI)	6%
Republicans (PRI)	5%
Liberals (PLI)	3%
Social Democrats (PSD)	3%
Radicals (PR)	2%
Others	5%

But contrary to foreign opinion the system is far from unstable. The same 5 parties (DC, PSI, PRI, PLI, PSD) always form the Government. When a Government falls and a new Prime Minister is appointed it is usually caused by factional infighting within the DC and has no greater significance than a British Cabinet reshuffle. Parliamentary opposition is rhetorical rather than substantial and many believe there to be unwritten agreements with the 2 principal opposition forces (PDS and MSI) to keep the current system running to the benefit of all concerned, with the exception of the general public. To understand the system's working you need to know the meaning of the three most common words in Italian political jargon: *partitocrazia*, *lottizzazione*, and *clientelismo*.

Partitocrazia: literally 'party power', the control which the political parties exercise over so many areas of the country's life. It is not only in such traditional areas of state involvement as the health service, railways, electricity, that the parties are in control. State participation in business is far more widespread in Italy than in England. Most of the principal banks are state controlled. IRI (*Istituto per la ricostruzione industriale*) is a giant state holding company whose subsidiaries include Alitalia, RAI (the radio and television corporation), SIP (the telephone company) and over a hundred other companies. Wherever the state has an interest, control is divided amongst the parties who effectively nominate those responsible for running the organisations. The qualification for high office in many of the key sectors of the economy is political loyalty rather than ability.

The case of Ludovico Ligato, until 1989 Director General of *Ferrovie dello stato*, Italian Railways, provides a good illustration of the way the system works. Ligato began his career as a minor reporter on a Calabrian local paper where he came to the notice of the local *Democrazia Cristiana* party boss Riccardo Misasi who took him on as his errand boy. With Misasi as his sponsor he quickly advanced in the regional DC hierarchy and achieved his first major success when he managed the election to the Reggio Calabria town council of Giorgio Di Stefano, a Mafia godfather. Ligato was soon rewarded. As a DC candidate in the national elections, with the help of the Di Stefano clan, he got 80,000 preference votes. He was now a political power in his own terms and had to be found a suitable post in Rome. To the surprise of almost everyone, since he had no experience of railways, Ligato was appointed the FS Director General. In 1989, amidst an avalanche of financial scandals, both he and his board of directors were forced to resign. Ligato had been taking bribes for awarding contracts and the entire board had been using their FS business expenses credit cards for their personal use. Ligato returned to Calabria and set up a series of companies to siphon off state subsidies to the region. However, his business activities interfered with those of the Mafia and he was shot outside his home. Not a single DC politician came to his funeral.

Lottizzazione: the best translation for this would be 'sharing out the spoils'. In itself the aim of *partitocrazia* might seem to be laudable: ensuring that economic power is spread as representatively as possible amongst the country's citizens, but in practice *lottizzazione* ensures that power remains firmly in the hands of party bureaucrats. Once a party has been awarded its share of influence in an organisation it is free to use its power of patronage to reward members and officials with what are to all intents sinecures. As long as an individual remains on good terms with the local or national party secretariat that person's job is secure. Such appointees have no

incentive to improve the efficiency of the organisations who ostensibly employ them. Because opposition parties are included in the share out it is not in their interest to upset these arrangements. For example control of RAI is allocated thus:-

President	PSI
Director General	DC
FirstTVchannel (RAI Uno)	DC
SecondTVchannel (RAI Due)	PSI
ThirdTVchannel (RAI Tre)	PDS
Radio 1	PSI
Radio 2	DC
Radio 3	PRI, PLI and PSD

Two years ago the DC Director General, Biagio Agnes, whose brother Mario is the editor of the Vatican daily L'Osservatore Romano, fell out of favour with his party's ruling faction. He was promptly dismissed and replaced at RAI by the (DC appointed) chairman of the company which runs Italy's motorways.

Local Area Health Authorities were set up in Italy, supposedly to democratise the Health Service. However, authority members are appointed, not by local residents, but by the parties according to their electoral strength. Some authorities do have members with experience in health care and provide an honest and efficient service. Others, however, are composed of no more than party hacks and in these corruption is rife with members of all parties sharing out the bribes from companies anxious for lucrative contracts. In 1988 the then Health Minister Carlo Donat Cattin on a visit to the main hospital of Catania asked to see the new kitchens which had been heavily subsidised by Central Government. Although embarrassed officials tried to find all sorts of excuses why a visit would not be possible the Minister insisted and was appalled to find a scene of total devastation. No work had been carried out and the place was piled high with expensive equipment still in its packing cases. It turned out that the Health Authority members had made a double financial killing. Not only had they received a handsome 'reward' from the equipment suppliers but by delaying giving the go-ahead for construction work they were able to force the hospital to continue using a firm of outside caterers who, naturally, were paying for the privilege.

Clientelismo: looking after your clients' interests. A Member of Parliament in Italy is elected, not so much because he represents a particular political party, but because he is considered capable of obtaining from the state bureaucracy favours for his electors. The former DC Prime Minister Ciriaco De Mita cannot understand why this aspect of political life is so heavily criticised. Surely there is nothing wrong with a politician identifying himself with the problems and needs of his constituency? However, the reality is not nearly so praiseworthy. At its best *clientelismo* means that instead of decisions about public expenditure being taken in the interest of the country as a whole, state funds are directed to areas with the most powerful advocates. At its worst it results in lucrative contracts being awarded to firms which offer the biggest bribes or to those controlled by organised crime. A good example of the effects of *clientelismo* is the country's motorway network. Stretches are unofficially named after the politicians who ensured that they would be constructed in their constituencies: the part of the Florence-Rome motorway that runs near

Arezzo is called after former DC Prime Minister Amintore Fanfani, the motorway's continuation south of Rome after Giulio Andreotti, the motorway near Avellino after Ciriaco De Mita, and so on. In Sicily the stranglehold of the Mafia on public works is apparent in the chaotic road planning. Stretches of motorway start and stop inexplicably and there is still not even a complete dual-carriageway between Palermo and Messina's ferry terminal to the mainland.

For how much longer is the ordinary Italian doomed to suffer political institutions which function for themselves rather than for the country as a whole? Some see *l'alternativa* as the cure for the country's ills. Since the war every Italian Government has been dominated by the DC. It is as if Britain had been ruled by the Conservative Party for 46 years. Given the current voting patterns and party alliances, the DC and its coalition partners see no threat to their rule and treat public opinion with indifference or contempt. However, once there is a political force strong enough to defeat the DC, then any government, in order to survive, will have to satisfy an absolute majority of voters. For this to happen the Socialists (PSI) and the Communists will have to unite. At the moment neither party seems inclined to do so.

A more likely scenario of change takes us back to where we began: with the European Community. Of all the countries in the EC the Italians are the strongest supporters of a "United States of Europe". This is entirely due to self-interest. They have so little confidence in their own institutions that they feel that those of a federal Europe are bound to be better. Although European federalism is unlikely to come about in the immediate future, present moves towards economic integration are bound to impact on the Italian economy and political system. We have already seen how high a proportion of Italian economic life is controlled by the State. Competition from the more efficient corporations of other EC countries will lead to much of the State sector collapsing or being taken-over. Political parties will no longer be able to distribute slices of economic power to their supporters and thus the dynamic which keeps *partitocrazia*, *lottizzazione* and *clientelismo* going will falter and, hopefully, die.

Michael Robertson

Work

Through dim electric light and candlelight and marble shine,
From the shadow of the aisle behind a pillar

I saw the priest
Reverently raise the host.

I saw the bread, I saw I know not what I saw,
I saw the Godhead there,

I saw
Where
The Holy Spirit moved.

Because of the work having been worked
I say I saw it so.
As clearly as, when long ago,
The Worker worked for us a single sacrifice,
I saw the Spirit work before my eyes.

And if I could
I would stretch out my hands
Over this whole assembly
And call the Spirit down upon the work.
But by the work of the worker
Will the work proceed
And, needs must, we must listen, labour,
Draft, redact and wrangle,
Consult, refer and fetch
To wring out a single paragraph of text.

Where in the work
Of three hundred workers
Self-convinced or struggling with tongues,
Sub-divided, buttonholed or sending errands,
Crossing paths, consulting experts,
Butting in or knuckling down
May I say I see?
Can it really be
That in committee rooms and corridors,
Cubicles and crowded floors,
Through microphones & telephones & telexes
The Spirit moves?

Because of the work having been worked
Once for all,
Great Paraclete
O may it be,
That the work of the workers be sealed withal.

Nicholas Kern, 28/10/90
— the occasion of the Eighth General Synod.

College Diary 1990-91

May

Tuesday, 1st: The feast of St. Joseph the Worker, and ignoring the ironic comments from the Monserrà, the residents of St. Joe's corridor decide to honour their Patron with a "corridor event". In the event, invention and enthusiasm flagged, and nothing happens. Perhaps next year. . . . After all, the feast was only invented in . . . Meanwhile, six self-styled "men of brawn" are busy on the summit of Mount Tusculum, repairing the stone altar in good time for the *Villeggiatura*.

Thursday, 3rd: Mgr. Jim and Fr. Philip Gillespie celebrate Mass over the tombs of their Apostolic namesakes on their feast day at the Church of the SS. Apostoli.

Sunday, 6th: Voted "Oddest Liturgical Happening of 1990", the College takes part in a Pan-Saxon extravaganza at the Church of St. Michael, to commemorate the 13th centenary of St. Willibrord's First Mission to Friesland. No one quite knew why we were there; but it was a pleasant surprise to find out that there are still such things as Dutch seminarists.

Thursday, 10th: The unusually fine weather attracts the first sunbathers of the year on to the College roof. Their relaxation proves premature, as a sudden storm blows a new pair of spectacles, discarded in a moment of careless luxury, onto the tiles. Attempts to reach them prove fruitless, until David Blower (mountaineer: see *The Venerable*, 1989, pp.47-9), arrives with his grappling irons, ropes, etc., and, anchoring himself firmly to the chimney, thrills a considerable crowd of wellwishers by abseiling down the tiles and unites owner and specs.

Wednesday, 16th: This evening we are honoured by a visit from Bishop Bommarco (Franco's boss), who celebrates Mass in Italian and stays for supper. He seems content to let Don Franco continue his punishing study programme with us.

Sunday, 20th: The College Church is filled with flowers, lace-trimmed dresses and plunging white mantillas. Philip Gillespie's Farewell Mass? In fact, it is First Communion Day for the children who have been prepared for the Sacrament by the catechetical endeavours of the students.

Monday, 21st: Father Edward Koraway arrives for a holiday, bearing his now customary and much appreciated gift of a large, mature, Canadian Cheddar cheese.

Saturday, 26th: The *Flores Martyrum* are once more saluted by the Father of the Roman Oratory, as we troop off to the Chiesa Nuova, to honour San Filippo on his festival. How many superlatives will he use this year to qualify the title "Eminence"? I lost count at seven.

June

Tuesday, 5th: Cardinal Hume appears at breakfast on a flying visit. Why is he here? Tim Hopkins has no idea, but he's not going to admit it.

Sunday, 10th: The College turns its attention to another and sublimer Mystery today, as Father O'Donnell preaches at Mass on Trinity Sunday. The sermon was both

learned and eloquent, but many thought that Father O'Donnell looked strangely under-dressed without his overhead projector, and with his natty tie hidden beneath his chasuble. Meanwhile, down the road at St. Peter's, Charis Pattichi is ordained to the Sacred Priesthood by the Holy Father.

Wednesday, 13th: We rejoice as Father Charis Pattichi celebrates his first "House" Mass. The celebration continues with a festive supper in Charis' honour, in the company of his mother and sister. The Rector leads the House in wishing Father Charis many happy years of Priesthood.

Thursday, 14th: On a perfect summer's evening, a group from the College join the Papal *Corpus Christi* procession between the Lateran and Mary Major's. The Holy Father, surrounded by 15 Cardinals and 50 Bishops, passes in procession through the ranks of hundreds of priests and seminarians, before giving Benediction to the crowds in front of the Basilica. Meanwhile, another group from the College, intent on rather more earthy pleasures, are painfully sunburnt on the beach.

Friday, 15th: Exam time again, and this year's Funniest Exam Story comes to you courtesy of Father Vercruysse and Kevin Dring. After a somewhat patchy performance in an oral, Kevin attempted to end on a light note by remarking "Will you be watching the match tonight Father?" "Match?" replied Vercruysse coldly. "You know, World Cup", said Kevin, pointing in turn to the examiner and himself, "Holland and England". "I am from Belgium" was the withering riposte. Kevin retired, but seeking to redeem the situation stuck his head round the door to remark, "Well, we're all Europeans now, aren't we?", and left before the outraged Belgian had a chance to reply.

Sunday, 17th: Cassock-clad under a boiling sun, we make our slow and painful way up to the Little Sisters for our annual Corpus Christi Mass and procession. One unhappy deacon unwisely sports his newly enlarged and recently caped soutane, and is obliged to return it to Gammarelli for a service the next day.

Monday, 18th: Anxious faces, fervent prayers and wild rejoicing: it's finals day at the Greg. for the licence students. "Such a fuss about nothing" comments Father Adrian Towers, STL.

Friday, 22nd: On this, the Feast of the Sacred Heart, Paul Daley preaches a peculiar homily, and then departs for Fano with David Bulmer (newly returned from a year of pastoral work in Leeds) for a pre-priesthood retreat, under the firm but fair direction of Father Philip Gillespie.

Saturday, 23rd: The traditional exodus of priests and deacons-to-be, to exotic and remote retreats in the more comfortable monasteries of Italy marks the start of the *Villeggiatura*. This year the World Cup casts a long (and finally dismal) shadow over our time at the Villa. The Italian team are staying down the road, and across the Lake is the hotel of the Irish squad. As the *Villeggiatura* continues, the division between football fans and those who are not all that keen, hardens and sharpens to such an extent that we find ourselves classed either as "Patriots" or "Traitors", and teetering on the brink of something worse.

Sunday, 24th: Midsummer's Day, and the Rector preaches at the first Sunday Mass of the *Villeggiatura*. During his sermon he alludes to certain "sun lizards" among the

students, who spend their time at the Villa flat out on the wall, soaking up the rays. Opinion divides afterwards as to whether or not the lizards were held up for emulation or scorn. No authentic interpretation was possible since the poor Rector was obliged to return immediately to Rome.

Tuesday, 26th: Paul Shaw wins the “P.W. Bulmer” award for the quickest and deepest tan. Foul play and unnatural substances are suspected by the runners-up.

Thursday, 28th: The Rector reappears at the Villa: the lizards blink and go back to sleep on the wall. The pool reaches 80°.

Friday, 29th: SS. Peter and Paul, and a piety party brave the heat of the twice-happy City to pray at the tombs of both Apostles.

July

Monday, 2nd: Andrew Brookes takes time off from his Vicariate duties to perform (allegedly) the 30-mile Castelli walk in 11 hours 40 minutes. Andrew is the only walker this year.

Tuesday, 3rd: This year's Tusculum Mass attracts record numbers, who mark the 150th Anniversary of the erection of the first Tusculum Cross by the students of the English College. Some, alas, delayed in a lonely country lane by a vicious and untethered poodle, arrive too late and have to content themselves with the large fried breakfast, organized this year with professional aplomb by Richard Wilkin. The outraged piety of John Wilson finds some relief in administering savage discipline to the poodle on our return.

In the evening a stunned silence descends as England lose to Germany in the Semi-final of the World Cup. Your Diarist, who had inadvertently and unwisely whistled “Tomorrow Belongs to Me” over the washing up, and joined James Mannock in a spirited rendition of Wagner's Greatest Hits while setting the tables for breakfast, is nearly lynched.

Wednesday, 4th: Father Paschal Ryan's Farewell Mass and Dinner coincides with Italy's defeat in the World Cup. The horns are silenced all over Lazio, as the boys in blue lose to Argentina. Michael McCoy rushes up to the Kiosk and gleefully asks for a “Winner” choc-ice.

Sunday, 8th: Stephen Brown, John Cahill, Kevin Dring, Edward Jarosz, Michael Robertson, Dominic Rolls and Philip Whitmore receive Candidacy at Mass today.

Wednesday, 11th: Father Fitzgerald from the Scots College leads us in our Day of Recollection, while the deacons-to-be are far from recollected as they rush to and fro collecting family and friends from the airport.

Thursday, 12th: Andrew Brookes, Peter Clarke, Philip Denton, Paul Grogan, Martin Hardy, Timothy Hopkins, Michael Koppel, Jean-Laurent Marie, William Massie, Christopher Sloan and Simon Thomson receive Lectorate today.

Friday, 13th: The ministries keep coming thick and fast: today Stephen Boyle, John Cahill, Paul Cuff, John O'Leary, Paul Shaw and Martin Stempczyk are instituted as Acolytes.

Sunday, 15th: The College year reaches its climax and the *Villeggiatura* its end, as Dominic Byrne, Martin Edwards, Robert Esdaile, Kevin Haggerty, James Mannock, Alan Sheridan, Stephen Shield and Timothy Swinglehurst are ordained to the Diaconate by Bishop Restieaux. During lunch there is much serving at table, as the newly-ordained attempt to outdo each other in *diakonia* under the occasionally ironic gaze of the assembled mothers and sisters. "It'll soon wear off" opines one wise matron as two newly-hatched deacons race for the pasta. It did; but not before the students left that evening for the airport and home, and a sort of peace descends on the Villa at the end of another College year.



The newly-ordained Deacons with Bishop Cyril Restieaux.

October

The New Year ushers in the following new faces: Father Rogelio Alcántara, from Mexico, working on his dogmatic doctorate, Father Michael Brown to study Canon Law, Martin Boland, Mark Brentnall, Mark Hackeson, Paul Leonard, Michael L'Estrange, Nigel McFarlane, Simon Madden, Timothy Menezes, Mark Miles, Wyn Thomas, Richard Walker. And with the two Anglican exchange students, Simon Foster and David Nixon, the number of *nuovi* is complete. Not so new is the face of Father Anthony Towey, returning to College as our new Theology Tutor.

Saturday, 6th: The *nuovi* no sooner met are left behind to attend to their Italian lessons, while we head for the hills and our annual retreat, directed this year by Mgr. Billy Steele, former College Spiritual Director. The rather depressing weather, after the glories of the previous summer, helps create just the right atmosphere of relaxed and resigned melancholy so appropriate for a retreat.

Monday, 8th: Mgr. Steele talks of the challenge of Islam in our country today, of his inter-faith encounters with Muslims, and, in the evening, shows a fascinating and informative video about their religion.

Wednesday, 10th: The New Men join us at DOP as the retreat concludes with Mass and *Te Deum*. After DBL's and lunch, the College body feels itself reconstituted.

Friday, 12th: Mother Greg. welcomes her returning children for the start of another academic year; fresh faced philosophers tremble as the *aula* doors slam behind them, and the incomprehensible barrage begins.

Saturday, 13th: The Deacons begin a fairly intensive Counselling Course, and their days are packed with role-plays, and the study of the arcane language of the Caring Profession. Meanwhile, Greg. students attend the Mass for the Inauguration of the Academic Year, which this year, as an added treat, also marks the start of the Ignatian Year festivities. The *nuovi* catch their first glimpse of the Legionaire Massed Band in action.

Tuesday, 16th: The first 7 a.m. Community Mass of the year. The bitter pill of the rude awakening is sweetened by having Archbishop Worlock as celebrant.

Tuesday, 21st: Another Tuesday dawn sees another Bishop at the altar; my Lord of Lancaster leads our morning devotions today.

Wednesday, 22nd: *The First Year Party, and the nuovi* undergo the first of (hopefully) many ontological changes, and become the First Year. The new First Years then astonish the House with a lengthy parody of *Hamlet* written by Martin Boland. More used to seeing the First Years, at this stage of the evening, dressed up as chickens or cavorting across the stage singing incomprehensible adaptations of popular songs, we don't know what to make of it. Anyway, it is agreed that the First Year have certainly arrived. Another break with tradition as *both* Frs. Bulmer and Kern give the customary speech on behalf of the newly-ordained priests. Once more Dominic Byrne presides over the banquet which this year features a simple-but-superb country-style pâté.

Sunday, 28th: The San Lorenzo House Function, and the usual predictions of amusing chaos fail to materialize under the new regime imposed by Don Nicola. The procession stays *inside* the Church, there is very little music during the Consecration, only a dozen relics are placed on the altar, and the tubular bells have been removed from the sanctuary. Martin Edwards and Don Augusto are overheard (during the sermon) reminiscing about the good old days.

Monday, 29th: Mgr. Leo Alston revisits the scene of his Rectorship, and becomes the first of four former Rectors to visit us during the course of the year. What do they know that we don't?

November

Friday, 2nd: On this All Souls Day, 20 students head for the Pantheon to sing Mass for the repose of the souls of the self-styled Kings of Italy. James Manock is incensed to discover that he has left his *biretta* in College. "It made it look as if I wasn't a real deacon" fumes James as the procession finally arrives back in the sacristy. We are then honoured by a visit from the Duke of Ancona, who thanks us for pious ministrations

on behalf of his illustrious family.

Sunday, 4th: Staff and students join our Elizabethine Sisters at St. Peter's to assist at the Beatification of their foundress, Blessed Elizabetha Vendrimini. Celebrations continue back at the College, and for once the Sisters join us for lunch in the refectory. In the course of the afternoon, the new *Beata* works her first miracle, as a First Year collapses after luncheon, yet, after prayerful intercession, rises miraculously to sing Vespers in honour of Elizabeth. *Beata Elizabetha, ora pro nobis!*



Elizabethine Sisters celebrating the Beatification of their Foundress.

Monday, 5th: Two members of the First Year are found on the Monserrà tower after supper, waiting for the fireworks.

Tuesday, 6th: Miss Helen Larkin leaves today with Bishop Brewer. Her warmth and infectious good humour will be sorely missed by the College.

Saturday, 10th: Stomachs are pulled in, diaphragms thrust out, and the Word of God re-echoes around the rafters of the College Church as we welcome Miss Patricia Yates for the start of our winter speech training programme.

Sunday, 11th: Remembrance Sunday is commemorated by the annual Mass at San Silvestro in Capite. The Rector preaches a moving sermon, recalling his recent visit to the graves of fallen Allied soldiers, and the *Schola* heighten the prayerful atmosphere with snatches from Fauré's *Requiem*.

Thursday, 15th: St. Albert the Great, and *another* Ang. holiday, which this year falls on our *dies non*. The Ang. students decide to transfer their festive lie-in until Friday.

Sunday, 18th: Today is a Free Sunday, but there is no rest for the wicked. Simon Madden takes a full and active part in the liturgy in our local Parish Church. How *does* he cope?

Wednesday, 21st: Baldric (Nicholas Kern), Blackadder (Martin Edwards) and Percy (Bruce Burdidge) open this year's CUCU Auction with a witty sketch penned by Jean-Laurent Marie. On offer this year: a day at the Races with "Honest Jack" Kennedy (bought by Nigel McFarlane); ten boxing lessons with Paul Rowan (bought for Nigel McFarlane), and the last Jonathan Harfield Memorial Meal. Kevin Dring's offer of early morning tea and serenade was bought by the Rector, at some expense, for Kevin Dring.

Friday, 23rd: ARCIC, don't ya love it? Koinonia continues as Bishop Cormac appears one evening with Anglican counterparts Kemp and Santer and attendant chaplains. One wide-eyed First Year, envying the jet-setting life-style of the international ecumenists remarks, "I do *hope* that the Ecumenical Movement is still going by the time I'm ordained!" "And I only hope", retorts a naughty Anglican Exchange Student, "that the Church of England is still going by the time *I'm* ordained". *Tu dixisti.*

December

Saturday, 1st: Martyrs Day; this morning with joy and gratitude we commemorate our glorious martyrs with Lauds in Church and Solemn Mass. When, at length, lunch finishes, a laudable usage is introduced, and a limit of one hour is set to our post-prandial refreshments in the Cardinals' Corridor. This year the *Te Deum* is sung more meaningfully than any in recent memory.

Sunday, 2nd: Advent begins, and so does the liturgical year. A coincidence not lost on one aspiring liturgist. *Bravo* San Anselmo!

Monday, 3rd – Wednesday, 5th: Their Lordships, Bishops Brewer, O'Brien and Mullins conduct their annual tour of inspection. All seems in order. The lilting sound of animated Welsh conversation is heard in the ref. for the first time in many a long year.

Saturday, 8th: Another tradition seems to have been established as, for the third year running, *The Song of Bernadette* is shown in the Blue Room. As ever, they came to mock, but stayed to weep.

Sunday, 9th: This Sunday the College is in recollected mood, under the expert direction of the Carmelite Father David Grant. His outrageously witty and innovative habits, both in conference and in Church, made for a truly memorable Day of Recollection. (Not to mention a bit of overtime in the Sacristy after Mass!)

Thursday, 13th: Adrian Towers at the Villa? It must be Holly Cam. This year Second Philosophy (Paul Rowan) gather the festal garlands in record time. We then sing through every carol in the book, to the evident grief of our Spiritual Director who deplores the liturgical anticipation of Yule-tide. We especially enjoy singing *The Twelve Days of Christmas*.

Sunday, 16th: On this Free Sunday a group of students accept Don Enzo's kind invitation, and find that they have the Bishop's Palace at Terracina to themselves. His Excellency's House-keeper expresses mild surprise at finding a member of Second Theology eating breakfast in a precious mitre. "Because it's there" was the feeble excuse.

Friday, 21st: The opening night of *Cinderella*, with many a glittering début and priceless performance. This year all the members of staff appear on stage during the panto. The S.D. and Philosophy and Theology Tutors play the Ugly Sisters, while Mgr. Garratt enacts their hideous mother. Nigel McFarlane is Prince Charming and Cinders played by Mark Miles. Fr. O'Collins and the Rector submit to their now ritual humiliation in the *entre acte*, and Father Chappin enters fully into the spirit of the occasion.



The Staff (minus the Rector) on stage during the 1990 Christmas Pantomime, "Cinderella".

Saturday, 22nd: The Greg. closes for Christmas.

Monday, 24th: Midnight Mass and mince pies, mulled wine and motets, and Christmas comes once more.

Tuesday, 25th: We receive the Holy Father's Benediction in St. Peter's Square, and return for turkey in the ref. The boar's head is carried in and sung to by bambino Simon Madden, who consequently acquires a new (and lasting) nickname.

Wednesday, 26th: The Deacons and the Stephens celebrate the memory of their heavenly patron by hosting the usual St. Stephen's Day Party. Mr. McFarlane, freed momentarily from the duties of showing his parents the sights of Rome, lets what's left of his hair down.

Thursday, 27th: The brethren depart on their various holidays. A. Coles breathes a sigh of relief as, despite rumours of war in the Gulf, England proves once again to be the Most Favoured Resort.

1991: January

Sunday, 6th: The New Year begins in the shadow of the looming Gulf conflict. We are, in particular, concerned about Luiz Ruscillo who is believed to be having difficulties leaving Jerusalem where he is studying this term.

Thursday, 10th: The boys from the Monserrà, returning to the College late one night, decide that it might be amusing to decorate the library with a huge Christmas tree they find awaiting the dustmen outside. In the cold light of day, the *Vice* does not immediately see the funny side, but good will, as ever, triumphs, and the offending tree is removed.

Sunday, 13th: We are relieved and delighted to hear that Luiz has left Jerusalem, and is safely *en route* for England.

Monday, 14th/Tuesday, 15th: Tonight the College keeps an all-night Vigil for Peace, ending with a votive Mass for peace on Tuesday morning.

Tuesday, 15th: This morning at the Greg. we keep a 10-minute silence between lectures, and sing the *Veni Sancte Spiritus* praying God to avert the scourge of war from His people.

Thursday, 17th: A group of students on *gita* in Assisi are appalled to find the nuns in the sacristy of the Porziuncola in tears. The Gulf War has begun.

Friday, 18th: Kevin Haggerty's dedicated monitoring of his SW radio means that we are all kept fully informed of the progress of the war. Former Anglican Exchange Student Christopher Vipers arrives for a stay in College with a friend, just in time for . . .

Saturday, 19th: Christian Unity Octave. Dedicated ecumenists trek up to Santa Maria in Campitelli, where we sing Mass and then join the old ladies in reciting their ancient prayer for the conversion of our poor benighted countrymen.

Monday, 21st: The Rev. David Butler begins a "sabbatical" at the College, studying, among other subjects, the Challoner/Wesley connection. A Requiem for Louis XVI across the road at Santa Caterina attracts a considerable crowd of students.

Tuesday, 22nd: The Octave continues with a Mass for Christian Unity, presided over by a Father Robberson whose sermon, on Catholic/Orthodox relations, causes something of a diplomatic incident.

Wednesday, 23rd: David Butler, newly arrived in College, preaches a learned and interesting sermon at Vespers. "I think of myself as Evangelical rather than Protestant" says Dr. Butler.

Monday, 28th: The feast of the Angelic Doctor, and yet another Ang. holiday. But once again the Ang. students fail to reap the full benefit as we are now into the exam. time-table. "The trendies should never have been allowed to move his feast" complains the Rev. Mr. Shield.

Tuesday, 29th: His Eminence, Cardinal Hume, pays us his first visit of the year.

February

Sunday, 3rd: A heated debate at tonight's House Meeting over the purchase of an ice-making machine that appeared in the Tea Room last week. We think we should have been warned.

Tuesday, 6th: The ice-maker starts making ice, but the weather is so fearfully cold that supply quickly exceeds demand.

Wednesday, 7th: Today we say *au revoir* to John Franklin who returns, with our best wishes, to the world.

Sunday, 10th: Chris Sloan joins Mr. Franklin in the world, and the familiar face of *Totus Meus* becomes *The Royal Bank of Sweden*.

Tuesday, 12th: In appalling weather the students depart on their post-exam gitas. Over the course of the next week, a car-load of seminarists get stranded in a snow-storm in the Dolomites, another group narrowly escape a motorway "pile-up" outside Florence, and William Massie's brigade are attacked on the very slopes of Mount Vesuvius. But our dear Guardian Angels are working overtime, and all return safe and sound by the end of the week.

Friday, 15th: The ice-maker starts producing "slush" that melts, as one Deacon pathetically remarked, before you can even add the tonic. At the time of going to print (summer, 1991) it's *still* making slush.

Monday, 18th: Morning Praise is offered in the Chapel, breakfast tables regroup, as a new term dawns at the City's Pontifical Universities.

Tuesday, 19th: Revv. Robert Beacon and Nicholas Von Malaise, former Exchange Students, arrive for a week's holiday. Father Terence Phipps arrives for a short visit. Speculation continues as to the identity of the Rector's successor.

Friday, 22nd: At lunch it is announced that we have a new Senior Student, and Martin Stempczyk receives the homage of his peers.

Saturday, 23rd: Another triumph for student democracy today: Paul Shaw becomes our Deputy Senior Student.

Sunday, 24th: Father Ian Ker delivers a lecture on the Ven. John Henry Newman at the NAC, in the presence of the President of Italy, His Eminence Cardinal Ratzinger, and the *glitterati* of the *beau monde* of Roman academia. Why was it left to our cousins-across-the-water to host this event? A prophet is ever without honour in his own country.

Monday, 25th: Mgr. Anthony Stark, Master of the Guild of Our Lady of Ransom, begins a week's stay in College. Several students join the Guild during his stay.

Wednesday, 27th: Jeremy's Farewell Mass is followed by a scrummy supper, during which Father Rector presents Father Jeremy with a small flask of Extra Virgin Olive Oil, and a small bottle of 21-year-old Balsamic Vinegar. The symbolism of these gifts was not immediately obvious to all; unlike the outrageous price label which the Rector had conveniently left on the bottles. Jeremy departs with our sincere esteem and gratitude for his kindness and tireless work, and Father Michael Gilmore adds the burden of the Vice-Rectorship to the young shoulders already bowed under the weight of his philosophical endeavours.



Jeremy's Farewell.

March

Friday, 1st: Today, in honour of our genuine Welsh student Wyn Thomas (Menevia), we celebrate the Feast of St. David, Patron of Wales. The Epistle is read in Welsh (too the amusement of some, and edification of others), and the Welsh flavour continues with an "ethnic" supper, featuring a queer sort of leek-based *pasta*. "That's enough inculturalization for one year" remarked a jaded dogmatist, as lava bread was threatened for pudding.

Sunday, 3rd: Anglican Exchange Student David Nixon returns to his studies at St. Stephen's House. "The VEC has taught me three things", alleges David at his farewell party, "how to pray, how to drink, and how to . . ." Your Diarist, scandalized by the second lesson, misses the third.

Monday, 4th: The start (or revival) of yet another College tradition is threatened as Mark Brentnell persuades the Rector to invite the students of the French Seminary to a *Franglais* Mass and supper. "Bonjour mes chers seminarists" beams M. Le Directeur from his Presidential chair. Fortunately they all spoke English.

Saturday, 9th – Monday, 11th: The Lent Play this year is Carlo Goldini's *The Servant of Two Masters*. A rather feeble plot in a fairly uninspired translation was redeemed by superb performances by Paul Rowan as the eponymous servant, and Nigel McFarlane as the grief-stricken transvestite Beatrice. Mark Boland's splendid scenery and a band of College musicians all made for an entertaining evening.



Some Lent Play Stars.

Saturday, 16th: We welcome Professor Dunn (last year's visiting lecturer at the Greg.) and his wife Meta, who are out for a short holiday.

Sunday, 17th: The Ecumenical Movement continues: the Rev. David Butler returns to England at the end of his "sabbatical".

Tuesday, 19th: In the company of members of his family, Father Patrick Kilgarriff, our Spiritual Director, celebrates his Silver Jubilee of Priesthood with the College. A festal supper follows Mass in honour of St. Joseph.

Wednesday, 20th: During the course of a dizzying liturgico-musical *extravaganza*, John McLoughlin (liturgist) is raised to the Sacred Order of Deacon by Archbishop Worlock. The Archbishop preaches a poignant sermon, recalling Newman's hopes for a Second Spring for the Faith in our land. John's sister sings the psalm, and most of his immediate family are present for the Ordination. "Norra dry eye in the house". During supper the Archbishop makes a successful bid to steal the limelight by using his speech to announce that Father Adrian Toffolo, at present Parish Priest of Truro, is to be our next Rector.

Thursday, 21st: Hearty students take to the football pitch to work off the combined effects of two festal dinners on the trot. Father Rogelio Alcántara is carried home with a fractured ankle.

Friday, 22nd: Tonight's Lenten Penance Service is devised by the Priests-to-be Pastoral Class Workshop. This year's gimmick was a Taizé-style icon placed before the altar. Not as much fun as last year's candle-covered sandpit, but much safer.

Sunday, 24th: Father Faricy from the Greg. conducts our Holy Week Recollection. His challenging and fiery style has some students diving for cover.

Monday, 25th: Martin Edwards leaves the College to celebrate Easter elsewhere, and it is announced that Mgr. Lefebvre is dead. "Post hoc sed non propter hoc" insists Martin on his return. But many still harbour suspicions.

Wednesday, 27th: Spy Wednesday, and they come not single spies but in battalions, as the College swells with the influx of our Easter guests. This year Sir Frank Kennedy joins his brother for his last Rectorial Triduum.

Good Friday, 29th: This evening William Massie is the Holy Father's English voice, for a "Gospel-based" *Via Crucis* at the Coliseum.

Holy Saturday, 30th: The Easter Vigil Mass is celebrated by the Vice-Rector, Father Michael Gilmore, while your Diarist edges his cautious and uncertain way through the *Exultet*. Mulled wine and *colombe* follow in the Common Room.

Easter Sunday, 31st: On a glorious Easter Morning, a large group from College sing at the Papal Mass in St. Peter's Square. As the richly-indulged Benediction rings out across the City and the World, the great bell begins to toll, your Diarist lays down his pen, and presses his way through the Easter crowds so as not to miss the DBLs and *antipasto* in the garden.

Leavers' Notes

David Bulmer

David is nothing if not thorough — be this in amassing a collection of English and Italian polyphony, penetrating the obscure recesses of Thomism and Tillard, delving into Dante or absorbing Antón's ecclesiology (in Spanish); all is done with purposeful profundity, inquisitive zeal, and always backed up by a quiverful of apposite criticisms.

Arriving in 1984 as a keen 18 year old, he rushed to and through the Greg. Philosophy and Theology with the speed of pure thought, culminating in a Licence in Dogmatic Theology, having spent his diaconate year unfolding the mysteries of Rahner and others in the Diocese of Leeds.

While lurking in the background of College productions and running the Library, he has not been reticent in his love of Italy — its history, art and literature, most recently being seen smuggling a book on Petrarch onto the Nuns' Gita. He now returns to trail the beacon of Reason across the Diocese of Leeds.

Dominic Byrne

O for a Muse of Fire, that would ascend
The brightest heaven of invention:
This College for a stage, Students to act,
And bishops to behold the swelling scene!
Then should this *Dominic Byrne*, proud Shropshire son,
By London yet transferred, and Afric clime,
March bravely these six years in study's heat,
And licens'd be in *Morals'* lofty call:
Thus Academe — but pardon, Gentles all,
For can I hope on flat page to portray
His glowing course? Can I recall his parts
Upon our boards: his Prologue in Hal V,
His Panto dame and Chancellor? Brought forth
In each the cry 'Professional'! Or yet
The mighty marvels tempting mouth and eye
In kitchens oft conceived — Italic, Gallic
Morsels boil'd and bak'd to rare delight!
So let me, cipher to this great account
On your imaginary forces work:
Think him equip'd now to enrich the work
Of God's Church north of murky Thames
Whither 'fore long all-puissant he procedes;
Friendship and faith have spanned these years across —
Let England gain from Rome's lamenting loss.

William Davern

Bill Davern arrived at Chorley in September 1990 to learn a new language. For someone born in Limerick, working near Brighton, and learning Italian in Lancashire, it is anybody's guess, what new language he eventually picked up!

Following ten years of parish and specialised school chaplaincy work, Bill embarked upon an M.A. in Spiritual Theology at the Angelicum. In this time he prepared a Tesina on the role of the modern Catholic School.

His experience of the priesthood has been generously shared, to the benefit of many of the students, whilst he remained unimposing in the life of the College. We hope that his diocese will receive the spiritual nourishment that he has worked for, during his sojourn in Rome.

Martin Edwards

M. L'Abbé, as he was affectionately (though not universally) known, arrived in the College in 1988, having commenced his training for the Priesthood, somewhat unusually, at Archbishop Lefebvre's seminary at Ecône in Switzerland. Martin was quickly integrated into his year and into the community, helped not a little by his easy (and at times impish) sense of fun. His previous incarnation seemed to have left few (visible) scars, although he will probably be the last student ordained from here having received First Tonsure and Minor Orders.

The darker side of his character was publicly exposed in a series of theatrical cameos: "Evil" in *Dick Whittington*, The Constable of France in *Henry V*, "Blackadder" in the 1991 CUCU sketch, and the Worried Vicariate Delegate for the best part of a year. After Diaconate, his sermons to the College showed him to be a conscious and worthy disciple of Canon Parker, who was his only mentor in matters homiletic.

Martin completed his STB at the Angelicum, before embarking on a Licence in Dogmatic Theology at the Greg. His Tesina, on Newman's *Development of Christian Doctrine* was, to the astonishment of his friends, well received at the University. A tireless champion of Father Faber, Martin was responsible for setting up a society to oppose the Beatification of J. H. Newman, which won him few friends among the Newmanists of Rome. Martin returns this summer to Southwark, to be ordained Priest on July 28th.

Robert Esdaile

Whereas most new men in the College try to adopt as low a profile as possible during the settling-in period, Robert Esdaile marked his arrival by announcing a 24-hour fast for the Third World. In that year's pantomime, he was given the role of the "Rainbow Warrior", after the ship which Greenpeace used to awaken people's consciences. Robert should take to the prophetic side of priesthood rather well.

Perhaps the reason he did not suffer from diffidence in his first year is that he had already been a student for Arundel and Brighton Diocese while at Lancaster University, where he read Religious Studies. After graduating, he became national organiser of the Catholic Student Council for a year: his duties included arranging conferences and touring chaplaincies.

His principal contribution to College life was as Senior Student. Among the sensitive issues which he guided through the House was the introduction of early morning Community Mass once a week. He was also choirmaster. The pantomime which he co-directed in 1986 is still spoken of: it included five Jacks and two beanstalks. His career on stage was slightly less celebrated: he played a ventriloquist's dummy in one production, a role which did not reflect his relationship as Senior Student with the Rector. He has just finished a Licence in Fundamental Theology for which he wrote a dissertation entitled: "Scriptural Inspiration and Interpretation in Karl Barth".

Kevin Haggerty

Kevin has always been a believer in his own adage: “a pun in time breeds nine”. It was, however, his ability to produce an unlimited supply of “true” and graphic horror stories on demand, or even contrary to demand, which earned him the name “Raccers” (from “raconteur”) at an early stage in his College career, although those daring to use the name became fewer and fewer as they disappeared (probably horrifically) from the College as time went by.

His earlier military experience could well have helped him to capture a bedroom fortress at the top of the College tower which he held against all comers for five years. There he could have silence, or noise, whenever he wanted it, as well as be the only student with full “en suite” facilities. As he commented: “We are all on first name terms here. Mine’s ‘Sir’.”

Having spent three years as College Infirmarian, in which capacity he was rarely wrong in guessing what the diagnosis and prescription of the College Doctor would be, he became “Villa Man”. His bit “done” in the service of the College, as he thought, hints of his past became again evident in his verbal reaction upon being informed that he had been elected as Deputy Senior Student. He performed the duties of this office with efficiency and aplomb, although he never did get around to “flogging them”, as one student was always urging him to do.

Kevin was a long-standing elected member of the Student Charities Committee, in which his devotion to causes associated with Our Lady of Carmel and Saint Thérèse was evident. He was also a frequent member of the stage crew at College plays and pantomimes and he prided himself on being one of the negotiators who obtained free beer rights for the workers. In addition, he was a founder member of the College “Amnesty International” Letter Writing Group, although he always maintained that his enthusiasm had been mis-directed because he thought it was “Anamnesis International”, a support group for those oppressed by liturgists.

He will also be remembered for his Crusade for Knowledge of Indulgences, the sword being taken up when he was astounded to hear the opinion expressed that “all that sort of thing was abolished by Vatican II”! It came as no surprise, therefore, that he managed to arrange to be ordained by the Pope before completing his Licence in Biblical Theology. As an enthusiast for the memory of the College Martyrs, he sets out resolutely to reinforce the Church Militant and Triumphant in the Archdiocese of Southwark.

Nicholas Kern

It was not until shortly after he left England that Nick Kern arrived in Rome together with the rest of his year. That was in 1984. Having already cut his academic teeth on the River Cam, for a year he waded valiantly through the swamp of the Gregorian Philosophy Faculty before tackling the arid wastelands of Jesuit Theology. Then, showing the keenness which has become synonymous with Kern-ness during his sojourn at the VEC, he volunteered to spend yet another year in the playground of the theologians (presumably in an attempt to understand the previous three) before beginning a Licence in the systematic suppression of the love of God for the good of the Church (i.e. Canon Law).

The literary genre of “leavers’ notes” requires that some allusion be made to dramatic performances of the recently departed. It would seem that type-casting was not the order of the day, since a corpse, a snowman, the bass-playing front end of a cow, the Sultana Fatima and the Archbishop of Canterbury do not have much in common . . . or do they? But Nick’s greatest performance was not confined by the proscenium arch of the College common room, being his interpretation of the role of

Senior Student in the 1989-90 season.

As he returns to Shrewsbury, where he was ordained priest in 1990, he leaves one question on the lips of all: how do you spell “schlapp”?

Alan Sheridan

“The naughtiest student’s at it again”
(This *in re* Alan the College refrain)
'85 saw him fresh from Iberian employ
— and Spanish remains the Rev. Sheridan’s joy
as frequent and infamous Spanish meals proved.
From Leeds home to Middlesbrough Alan removed
Now to sit on tribunals and summon up awe
With his *summa cum laude* in Ang. Canon Law.
Behind and before theatre curtains a hit
As Jack (with a beanstalk) and in ‘After Magritte’.
Energetic in catering for pantos and plays:
“How much more brandy in th’egg mayonnaise?”
But this took its toll on his physical form
Up to ninety one *kili* went Alan forlorn;
He efficiently started a dieting drive:
This year sees him back down to seventy five.
So now, svelte and slim, and as naughty as yore
(We ask “Does his diocese know what’s in store?”)
Our Alan back to the North East soon will fly,
To be ordained priest at the end of July.

Stephen Shield

Leaving his job in the DHSS, Stephen took up full-time employment at the English College in 1985. His part-time job as organist at St. Giles’, Camberwell (which was to prove to be the ecumenical highpoint of his career) was put to good use in the service of the Lord and His Holy Church in Stephen’s role as Schola Master and College Organist. Nor were his culinary skills, acquired in the fleshpots of Camberwell, neglected during his time in the City. His yearly growth in grace was matched by his growth in girth, and his philosophy of “fat is happy” was appreciated by the students who frequently benefited from Stephen’s culinary endeavours on behalf of the community.

Stephen studied Philosophy at the Greg., before beginning a four year love-affair with the Angelicum, culminating with an MA in Dogma, with a specialization in the Theology of the Diaconate. His devotion to the Angelic Doctor meant that during his time as College Librarian the Perennial Philosophy was abundantly represented in the new acquisitions for the Library. Stephen returns to England this summer, to be ordained Priest for the Diocese of Lancaster.

Adrian Towers

Most of us who arrived at Chorley for our Italian course in September 1987 felt a bit nervous. After all, beginning seminary life is a major step for anyone. However, our nerves soon disappeared when we met Adrian who was far more nervous than the rest of us put together. It was not even as if it was his first time in seminary since he had already been a Lancaster priest for 6 years. Where was the next class, and could someone come with him in case he got lost? Would he be able to sell his car before flying to Rome? Would his luggage arrive safely? We were the first to experience the

Towers principle of pastoral care: if you have more worries than your parishioners then they will be so concerned about you that they will forget their own problems.

Soon the whole College was benefiting from the Towers treatment. Examination periods, which in the past were marked by a heightening of tension, and sometimes even by acts of uncharity, were transformed. Everyone spent so much time trying to keep Adrian calm that they had no time to worry about their own exams. Our ministrations seemed to work and in June 1989 Adrian was awarded an STL *specializatio in theologia morali, magna cum laudes*. For the last two years he has been working on a doctorate, which he finds considerably less stressful since there are no examinations.

Even though most of his time is taken up with worrying about the vicissitudes of life he still finds time for other pursuits, particularly his work as President of the St. Thomas Aquinas Society. This body studies in depth a neglected aspect of the Thomist system — eating. Members guide the President on field trips to the *trattorie* of Lazio, Tuscany, Umbria and Abruzzo: showing him where to buy his ticket; reassuring him that he is on the right bus or train; finding a bar and helping him negotiate the pitfalls of ordering a Campari soda; advising him which of the local specialities are least likely to give him food poisoning; and finally ensuring that he returns to College safely, in time for supper.

As Adrian returns to his Diocese we wish him well and *non te la prendere, tutto si sistemerà*.

Old Romans' Notes

This article would be an impossibility without the generous assistance of the Old Romans Association Diocesan Representatives, and so my sincere thanks go to all those who, amidst the daily duties of their ministries, found time to collect information in response to my requests.

We begin in the Diocese of *Clifton* where Brian McEvoy has been appointed as Parish Priest of St. Mary's, Bath. On December 3rd, Thomas Atthill welcomed Old Romans to a West Country Martyrs' Day Mass and Pranzone at St. Osmund's, Salisbury. In *Hallam*, Mgr. Michael Keegan is due to return to the Diocese this summer after his spell as tutor at St. Alban's College, Valladolid, while Kevan Grady is "well settled and smiles upon Rotherham (St. Bede's)". Up in *Hexham & Newcastle* Michael McCoy is the newest Roman in the Diocese. He is at present resident as Assistant Priest at Our Lady's, Washington, and also spends much of his time on the Marriage Tribunal as Defensor Vinculi. Cuthbert Rand (ordained 1957) had us all worried for a while when he was undergoing surgery and radium treatment, but in true Cuthbert-style he confounded everyone, doctors included, by walking a couple of miles back and forward to the hospital to have his treatment! Now the only thing that stops him striding out on the high hills of Northumberland (he is Parish Priest at Thropton in the Cheviots) is the unpredictable weather of the region!

Lancaster now, where the year of '55 celebrated their 35th Jubilee in good style in Preston! Michael Taylor is Canon of the Chapter and an urban Dean. Vincent Smith (55) survived a nasty mugging attempt at Christmas in his parish at Fernyhalgh, Preston. Mgr. Michael Kirkham is now looking after the parish of St. Mary's, Gt. Eccleston, and is devising ways of ministering to priests. Luiz Ruscillo got out of Jerusalem on the last bus, claiming he was not at all involved in the Gulf Conflict! He continues his Biblical Studies in Rome. The *Leeds* Old Romans were permitted to cross the Pennines on December 3rd to join their Red Rose counterparts at English Martyrs, Preston (at the kind invitation of Michael Taylor) for the Martyrs' Day festivities. Andrew Summersgill is the new secretary at Bishop's House, Mark Jarmuz is being kept busy as Assistant Priest at the Church of the Immaculate Heart of Mary, Leeds, as Chaplain to the Cardinal Heenan High School and in his duties at the famous St. Gemma's Hospice nearby. Peter Walmsley celebrated his 40th Anniversary in the Priesthood with his appointment as Parish Priest in Sowerby Bridge. Meanwhile Michael Buckley celebrated the same Jubilee with Mass in St. Anne's Cathedral, Leeds. Philip Holroyd continues to draw upon his "Clerk of Works" experience in Rome, putting it to good use in the construction of a new church as his Wakefield parish takes shape.

Back to the North East, and in *Middlesbrough* our very best wishes go to Mgr. Peter Storey in his retirement. He reached the age of 75, August 25th last, and ceased to be Provost of the Diocesan Chapter and, soon afterwards, Parish Priest of St. Joseph & St. Cuthbert, Loftus. He is now an Honorary Canon and lives in Osmotherly, near the Shrine of Our Lady of Mount Grace, which he and another priest discovered when on a bicycle ride in the early 50's. This discovery led to the shrine's restoration and it has since become an important Diocesan and national

centre of pilgrimage. Mgr. Storey's brother, Fr. Anthony, continues to flourish in Cottingham, and is a wonderful example to all.

In *Plymouth* Adrian Toffolo, Parish Priest at Truro and Deanery Ecumenical Officer for Cornwall, returns to Rome in September as Rector of the College: a very hearty welcome to him! Our greetings go to Tony Boers, a retired Canon of the Diocese who, after suffering a stroke 15 years ago, has been a model of patience and cheerfulness in the Nursing Home where he is resident. Robert Plant, Vocations Director, is Parish Priest at St. Austell, Cornwall, and has just built a magnificent new church and presbytery. Chris Smith is Parish Priest at Dartmouth, as well as being editor of the Diocesan Year Book and Diocesan Archivist, tasks which have not caused his red hair to fade! Mgr. George Hay is Parish Priest at Paignton and is at present giving handy hints to Adrian Toffolo! Canon Kevin Rea has gone to the parish of Torpoint, and is now also Chancellor of the Diocese and Vicar for Religious in Devon and Dorset. Michael Downey is Parish Priest at Sherborne. Robert Draper has just finished as Bishop's Secretary full time, and has just taken on responsibility for Launceston parish. He is also co-ordinator of the Religious Education team. Bede Davis is new Parish Priest at Falmouth after his time as Cathedral Administrator. Ted Carey is still Parish Priest in Saltash and celebrates his Diamond Jubilee on November 1st this year, Tony Cornish is Parish Priest at Barnstaple and David Rossiter, Parish Priest at Dorchester, is making a good recovery after recent illness. Ian Jones has retired to the beautiful parish of St. Mawes in Cornwall, Philip Pedrick has retired to live with his sister in his native Plymouth and helps out at the Cathedral and Bishop Cyril Restieaux is enjoying retirement at a Convent in Torquay, in good health and with a republication of a book of his sermons under his belt!

From *Portsmouth* we hear that David Forrester has been appointed Chaplain to Oxford University. Mgr. James Joyce has been appointed to St. James', Reading. Geoffrey Marlor is Assistant Priest at Windsor, while David Lewis has been appointed as Parish Priest in Aldershot. Mgr. Cyril Murtagh is still at Petersfield and is Vicar General of the Diocese. John Nelson is Bishop's Secretary. Canon Brian Scantlebury is still Parish Priest at Southsea, Portsmouth. Brian Murphy-O'Connor is still Parish Priest at St. Francis, Ascot.

Southwark reports that Gary Lysaght has moved from Holy Innocents, Orpington, and is now teaching Moral Theology at St. John's Womersley. Timothy Finigan is the Dean of Studies for candidates in training for the Permanent Diaconate, while Anthony Barratt is giving some of the lectures on this course and finds himself in the curious position of lecturing his own father!

Finally *Westminster*, where Keith Barltrop is now Rector of Allen Hall. Jim Brand has moved from being Spiritual Director at Allen Hall to Parish Priest at Garston, where he is happy to welcome anyone. The University Chaplaincy now boasts four Old Romans: three in Gower Street, David Barnes, Jim Overton and Derek Jennings, and one in More House, Anthony Doe. On the Sunday before Christmas, The Sunday Times magazine featured Alistair Russell of Pimlico in its regular 'A Day in the Life of . . .'. Alistair was seen to be a busy, contented and fulfilled Parish Priest whose Roman training broke his habit of an English breakfast and gave him in return the deep inclination to lie low for an hour after lunch! Our Lady of Victories on Kensington High Street now has two Venerabilini as Assistants,

Peter Newby having joined Paul McPartlan. Paul was awarded his doctorate at Oxford in summer of last year and his thesis, *The Eucharist Makes the Church*, should be published next year. A momentous Martyrs' Day festal lunch for 60 was provided at OLV by Peter Newby and Shaun Middleton after the annual Tyburn Mass. From the Cathedral, Terry Phipps reports the 'extraordinary' fact that he is still there.

We extend thanks and congratulations to our Jubilarians: Brian McEvoy (Clifton), Dominic Round (Birmingham) and Richard Ashton (Brentwood), who celebrate their Silver Jubilees, and Mgr. Peter Storey, who celebrates 50 years of Priesthood. To you all we wish '*Ad multos annos*'. With great sadness we heard of the deaths of Joseph McDonald (Hexham & Newcastle), Mgr. Louis Ashworth (Lancaster) and James Johnston (Middlesbrough), news of whose death in November 1989 we received after the last issue. *Requiescant in pace*.

Paul Rowan

Friends of the Venerable

For some time we have been trying to develop the Friends on a more regional basis, given that membership is so widely dispersed throughout the country. Members who have joined in recent months hail from as far afield as Wilmslow, Wakefield and Winchester. I am very pleased to be able to report that progress on this front has been made in the past year, with our three principal activities taking place in Nottingham, Arundel and Canterbury.

Nottingham was the venue for the Third Annual Reunion of the Friends in September 1990. By kind permission of Fr. Peter Tierney the meeting took place at the Church of the Good Shepherd, Woodthorpe. We were delighted to welcome Bishop McGuinness of Nottingham for the first half of the day. Mgr. Jack Kennedy, the Rector, gave us an entertaining account of activities at the College over the past year. He went on to express his concern about financing the future maintenance of the College, and referred to the immediate need for complete re-wiring at a cost of at least £200,000. In his view, the only way to provide for such work in future years would be to raise a large endowment and there was some discussion as to the means of achieving this.

The principal item of business discussed at the meeting was the adoption of a constitution for the Friends. The draft constitution was duly passed by the meeting and a copy has now been sent to all members. A former student Fr. Michael O'Connor spoke to us about his initial experiences as a priest in Liverpool comparing these with his early days as a student in Rome. The meeting closed with Mass concelebrated by the Rector, our Vice-Chairman Mgr. Philip Holroyd and Fr. O'Connor.

Prior to the Nottingham Reunion, Robin Hood had signalled his intention of retiring as Chairman, a post he had held since 1987. At the meeting the Rector thanked Robin for his work over many years on behalf of the College and as "midwife" to the Friends. It is largely due to all his efforts, both as Hon. Secretary and then Chairman, that the Friends are such a strong body of supporters today and I should like to take the opportunity here of thanking him on behalf of all of us for his work.

Over 30 members of the Southern Group, convened by Kevin Grant and Georgina Tout, enjoyed a splendid outing to Arundel on the first Saturday in December, Martyrs Day in the College. This began with Mass in the Cathedral concelebrated by Fr. Raglan Hay-Will and Canon Richard Incedon. The Byrd Four-Part Mass was sung very movingly by members of the Renaissance Choir, led by Brendan Walls. At the end of Mass there was a procession to the Altar of St. Philip Howard where the Choir led the "Te Deum".

There then followed a simple but very pleasant Italian repast including the correct sort of cake and lots of Valpolicella. Subsequent entertainments included a showing of the ever-popular Venerable Video, and a short "Barber Shop" concert given by a quartet from the Renaissance Group.

The College Martyrs were also very much in mind when the London and South-East Group of the Friends had their inaugural meeting in Canterbury, early in May 1991. The occasion was the Feast of the Blessed Martyrs of England and Wales. There was an excellent turn-out of about 60 members and guests. The meeting started with Mass in the Jesus Chapel of the Crypt in Canterbury Cathedral, close to the original site of the shrine of St. Thomas Becket, concelebrated by Mgr. Jeremy Garratt, Fr. Timothy Galligan, Fr. Nicholas Hudson, and Fr. Paul Teece. Mass was followed by

tours of the ancient Cathedral conducted by a group of professional guides, including a tour specifically geared to the numerous children who attended. Everyone then retired to the local Catholic Church in Burgate for a buffet lunch.

I very much hope that the success of these two local group events will inspire members of the Friends in other parts of the country to consider organising similar events in their regions. They afford a good opportunity for members to meet to pray for the students at the English College, to find out more about the College and its history, and to encourage others to join the Friends. I hope that very many members will be able to attend our next Annual Reunion which will take place at St. George's Cathedral, Southwark, on Saturday 28th September 1991 when our theme will be "Vocations to the Priesthood". Archbishop Michael Bowen, himself a former student of the College, has accepted our invitation to the Reunion. Members will have this opportunity of bidding "au revoir" to Mgr. Kennedy who retires as Rector later this year, and hopefully also of meeting his successor Fr. Adrian Toffolo.

During the past year the Friends have contributed the sum of £3,000 towards the cost of installing the College's new telephone system. This brings to nearly £11,000 the donations made by the Friends to the College since we were formed in 1985, and we are very happy indeed to be able to provide additional financial help to the College in this way. Other projects requiring our help are currently being considered.

Our membership now numbers about 570, of whom about 50 have joined in the last 12 months. I am confident that we will breach the 600-barrier before the year is out. As the brother of a former student, I would have thought that the parents and relatives of students would have a vested interest in supporting the College and its students, and would be eager to join the Friends in order to remain in contact with the College, and with families of other students. I would urge present and former students to encourage their families and friends to join the Friends of the Venerabile.

Jeremy Hudson
Chairman

There's Only One Team in Roma!

I had the good fortune to take over the captaincy of a club poised on the brink of something really big. The previous season had seen the introduction of many new faces who were now ready to start performing as a team. Added to last year's line-up were some 'blasts from the past', brought back into the side for their experience of playing in Italy, most notably Chris Sloan and Paul Grogan. We even managed to secure the services of a couple of 'raves from the grave' in Ant. Towey and John Marsland, both renowned for their agility and flares. That said, the king-pin of the outfit came from the new intake, a Boro lad by the name of Paul Leonard, still a bit green, but nevertheless, a boy with a big heart and a big future in the game.

A few highlights

Expectation was high and in our first game we showed that we were ready to deliver the goods. We convincingly beat the N.A.C. 7-2 with some of the best goals you are likely to see anywhere. I must at this point say a word of thanks to the Americans for once again allowing us to use their pitch throughout the season. It was in this game also that the Towey/Grogan double act up front first served notice to the footballing world, the former scoring a hat trick, and the latter demonstrating why he has come to be nicknamed 'the Predator' on the park as well as in the bars.

December found us up at the Belgian College, playing against some very Ethiopian looking varieties on a pitch more suited for water polo than soccer, followed later in the month by an encounter with the Mexicans, destined to be Chris Sloan's swan song before joining the Metropolitan Police. However, our new South American signing, Roger 'the Dodger' Alcántara was also on display, playing his final game for his old club before moving to the Monserrato. Fortunately he had little effect on the result this time, but he did leave the fans wondering as to how well he could adapt to the English game.

The only dropped point of the season came in March when we fought hard to hold the Urbanianum to a 2-2 draw, the second half onslaught being rather reminiscent of the battle of Rourke's Drift. On the positive side, it was a measure of our progress when compared to last year's 7-0 defeat.

Our second game with the N.A.C. was memorable on three counts, Paul Rowan's first clean sheet between the sticks, Roger's first goal — a wicked 'banana' shot in to the top corner, and finally a lunging American tackle ensuring that Roger would play no further part in the match — or the season for that matter.

May brought the long awaited confrontation with the Scots who had been avoiding the inevitable for months. The result was a summary 5-1 drubbing which included Towey's second hat trick of the season. The only controversial point came when the notorious Jack 'the Rector' Kennedy invaded the pitch in celebration of the third goal. That evening, many heads were turned in the Campo as we performed a couple of boisterous *giri* in our open top Pulmino.

The very next weekend we were chugging back up the Cassia as favourites to win the 'Sevens' competition. After the demolition of a strong Scalabrini team en route,

we met the Scots in the final, turning them over for the second time in eight days, thus walking away with the Cup for the first time since its inauguration. That night it was the turn of Anna's bar to resound with the strains of 'Swing low sweet chariot' — complete with actions! The victory made up in some measure for not being invited to take part in the Greg. competition.

Our final encounter was against the Germans at their villa near Palestrina. Despite a few setbacks such as borrowed kit, team members missing, injured and inebriated playing, we still managed to round the season off unbeaten. In fact, having dropped just the one point, we will go down in the record books as the most successful English College team since the War, and probably the greatest ever!



Those who could be bothered to turn out for the photo, including next year's centre forward (holding cup). *Back:* Marsland, Headon, Gorecki, Rowan, O'Leary, McCormack. *Front:* Harold, Towey, Doherty, Leonard, Alcantara, Rolls. *Next Year's Star:* John Galea.

My thanks to all the boys who have made this such an enjoyable year, including our loyal set of fans — though it is easy to follow a winning side!

Finally, best of luck to Chris and to Steve Boyle who leaves to do his Diaconate year in England — keep your boots polished!

Here are the full details.

<i>Results</i>		<i>Scorers</i>		<i>Squad</i>
V.E.C. v N.A.C	7-2	Grogan	15	Rogelio Alcántara
v Irish	7-1	Towey	12	Stephen Boyle
v Beda	4-2	Doherty	8	John Cahill
v Belgians	6-2	Leonard	7	Paul Cuff
v Mexicans	3-1	Headon	4	Philip Denton
v Parish Ragazzi	2-1	Harold	3	Andrew Doherty (Captain)
v Urbanianum	2-2	Cahill	2	George Gorecki
v N.A.C.	4-0	McCormack	2	Paul Grogan
v Scots	5-1	Alcántara	1	Mark Harold (Vice-Captain)
v Germans	3-1	Gorecki	1	Andrew Headon
		Ruscillo	1	Edward Jarosz
<i>Sevens</i> v Embassy	4-0			Nicholas Kern
v Polizia	1-1	<i>Goals</i>	+56	Paul Leonard
v Scalabrini	7-0		-14	Jean-Laurent Marie
Final v Scots	1-0	<i>Diff.</i>	<u>+42</u>	John Marsland
				John McCloughlin
				David McCormack
				John O'Leary
				Dominic Rolls
				Paul Rowan (goalkeeper)
				Luiz Ruscillo
				Christopher Sloan
				Anthony Towey

Roll on next season!

Andrew Doherty

Schola Notes

Now that the change of House jobs takes place early in Lent, new Schola masters have to face their most challenging task early in their careers: once the Triduum is over, it seems as if they have been in the job for years. Good Friday was the most moving part of it for me, with the beautiful Victoria settings of the Passion and the Reproaches. After singing the 'Popule meus' half a dozen times, they all seemed to know it from memory, and they responded magnificently to every dynamic nuance indicated by their nervous conductor.

Our annual appearance at the Papal Mass on Easter Sunday morning involved somewhat larger numbers than usual. Apparently in the view of the Papal M.C. the Schola had been too small in previous years, though whether this was from the point of view of our appearance on television or our actual sound it was hard to be sure. Be that as it may, there were veiled threats that, unless our numbers swelled considerably, we might find ourselves merging with the German choir in future years and fulfilling an altogether different role in the liturgy. I took the hint and appealed to the (almost) unlimited good will of English College students to preserve our traditional privilege. We ended up with a choir of fifty, including various ex-seminarists, fathers, brothers, and friends of seminarists, most of whom were staying in the College at the time. Those who couldn't sing were taught to mime, those who could were placed nearer to the microphones. The result looked and sounded splendid. We sang Guy Nicholls' 'Easter Canticle' and the Reading Rota before Mass, and John Sheppard's 'Christ is Risen Again' during Communion. We were both seen and heard on television, but not at the same time!

House functions seemed to increase and multiply during what remained of the semester. In addition to old favourites like St. Philip Neri at the Chiesa Nuova (where we sang Charpentier's 'Laudate Dominum') and Corpus Christi with the Little Sisters of the Poor (where we sang a TBB arrangement of 'Sweet Sacrament Divine') we had a one-off celebration at the Church of the Friesians (*sic*) to mark the centenary of St. Willibrord. This gentleman apparently brought the faith from his native Northumbria (where all the best people come from) to the previously unenlightened Friesians some 13 centuries ago. We were pleased to share their joy with a rendition of Sheppard's 'Christ is Risen Again' (again).

The church at Palazzola having no organ, it's never easy to know how best to sing traditional hymns there. For the diaconate this year the Schola sang TBB arrangements of 'Come, Holy Ghost', 'My God and King', and 'Sweet Sacrament Divine'. It was very difficult to provide enough volume to match the large congregation, but the Schola harmonies certainly enhanced the effect. We also sang Tomkins' 'O how amiable are thy dwellings', at the deacons' special request. It took several hours to learn it, and the Schola was reduced to nine, since half of them seemed to be on the sanctuary in one capacity or another. Nevertheless they brought it off superbly, thanks to the tremendous hard work and enthusiasm that they have maintained consistently throughout the year.

So many of this year's leavers seemed to be stalwarts of the Schola that I found myself wondering whether the new academic year might be a rather lean one in the

Schola's history. Far from it, thanks to an exceptionally musical new intake. In fact the Schola swelled to some twenty members all told. They were kept busy. Our first major function was the Remembrance Sunday service at San Silvestro, which falls to us to organise one year in every three. *Carpe diem*, I thought, why not sing the 'Agnus Dei' from Fauré's Requiem? It seemed like a good idea, even though I had not previously attempted any accompanied music. Only too late did I realise that all the new men would be on retreat at Palazzola that week-end! We were decimated. Nevertheless, as always, the Schola rallied behind me, and somehow it worked. The difficulty with organ-accompanied music is that the Schola has to accompany the organ, as it is impossible for the organist to see or hear what the rest of us are doing.

Encouraged by the success of the Fauré, I decided to work on a chorus from 'The Creation', never having done anything from 'my period' with the Schola before. 'The Heavens are telling the Glory of God' was the joyful message thundered out during the Offertory on the feast of Christ the King to an unsuspecting congregation. A virtuoso performance on the organ from Bruce Burbidge with beautifully blended solos from Mark Miles and Andrew Headon were a perfect match for the most vigorous and exuberant sound the choir has produced all year. Not our most polished performance, perhaps, but probably the most enjoyable for all concerned.

Shortly before Christmas we received an invitation to take part in a couple of public concerts at Sant'Eustachio. The first was to take place on 7 March, and was to consist of traditional paraliturgical music from England and Ireland. Our brief was to provide the English half of the programme. Apparently what was wanted was the kind of music sung in processions and devotional services — mainly hymns, in other words, although the concert organiser would have preferred traditional (i.e. anonymous) melodies, had enough of these existed. So we found ourselves singing more of those TBB hymn arrangements that we had tried out during the villeggiatura — these are becoming quite a Schola speciality. It was hard work to prepare half an hour's worth of music, as we seldom have to learn more than 10 minutes of music at a time for the liturgy, and great concentration was needed in order to achieve uniformity of phrasing and dynamics. Yet, as I've discovered, the Schola isn't afraid of hard work, and I was once again proud of their performance, dubbed 'quasi perfetto' by the parish priest in his little speech afterwards. Apparently 'la perfezione' is only to be expected in the next world!

The programme was as follows:

Lead, Kindly Light
Advent Prose — Drop down, Heavens, from above
What child is this? (sung to the tune of 'Greensleeves')
Sweet Sacrament Divine
Lent Prose — Hear us, O Lord, have mercy upon us
O Mother Blest
Stabat Mater
Praise to the Holiest in the Height

The second concert was to consist of an hour's worth of music drawn from 'La Grande Polifonia Inglese'. It was scheduled for May 1991, and, as I write, it is just a fortnight away. Interested readers may expect to find a report of it in next year's issue of *The Venerabile*.

Philip Whitmore

House List 1990-91

Third Cycle

Fr Rogelio Alcántara
Mendoza Mexico
Fr Franco Gismano
Gorizia
Fr Adrian Towers
Lancaster

Second Cycle

Fr David Bulmer
Leeds
Dominic Byrne
Westminster
Fr Kevin Dunn
Birmingham
Martin Edwards
Southwark
Robert Esdaile
Arundel & Brighton
Fr Pascal Guezodje
Benin
Kevin Haggerty
Southwark
Fr Nicholas Kern
Shrewsbury
James Manock
Salford
John McLoughlin
Liverpool
Fr Luiz Ruscillo
Lancaster
Alan Sheridan
Middlesbrough
Stephen Shield
Lancaster
Timothy Swinglehurst
Leeds
Stephen Boyle
Southwark
Fr Michael Brown
Hexham & Newcastle
John Cahill
Nottingham
Paul Cuff
Lancaster
Fr William Davern
Arundel & Brighton
John O'Leary
Westminster
Paul Shaw
Shrewsbury
Martin Stempczyk
Hexham & Newcastle

First Cycle Theology

Third Year

David Barrett
Northampton
Stephen Brown
Leeds
Kevin Dring
Arundel & Brighton
Edward Jarosz
Nottingham
Michael Koppel
Plymouth
Michael Robertson
Clifton
Dominic Rolls
Arundel & Brighton
Philip Whitmore
Westminster

Second Year

Andrew Brookes
Birmingham
Peter Clarke
Lancaster
Philip Denton
Brentwood
Paul Grogan
Leeds
Martin Hardy
East Anglia
Timothy Hopkins
Salford
Jean-Laurent Marie
Brentwood
William Massie
Middlesbrough
David McCormack
Portsmouth
Christopher Sloan
Lancaster
Simon Thomson
Portsmouth

First Year

Bruce Burbidge
East Anglia
Paul Connelly
Southwark
Andrew Doherty
Leeds
John Franklin
Westminster
George Gorecki
Lancaster
Mark Harold
Salford
Andrew Headon
Brentwood
Timothy Menezes
Birmingham
John Pardo
Gibraltar
Richard Walker
Birmingham
Michael Wheaton
Plymouth

First Cycle Philosophy

Second Year

Paul Rowan
Liverpool

Integrated/First Year

Martin Boland
Brentwood
Mark Brentnall
Nottingham
Mark Hackeson
East Anglia
Paul Leonard
Middlesbrough
Michael L'Estrange
Brentwood
Nigel McFarlane
Liverpool
Simon Madden
Leeds
Mark Miles
Gibraltar
Wyn Thomas
Menevia

Other Residents

Mgr Bryan Chestle
Mgr Peter Coughlan
Mgr James Sullivan

Staff

Mgr John Kennedy
Rector
Mgr Jeremy Garratt
Vice-Rector
Fr Michael Gilmore
Philosophy Tutor
Fr Pat Kilgarriff
Spiritual Director
Fr John Marsland
Pastoral Director
Fr Anthony Towey
Theology Tutor