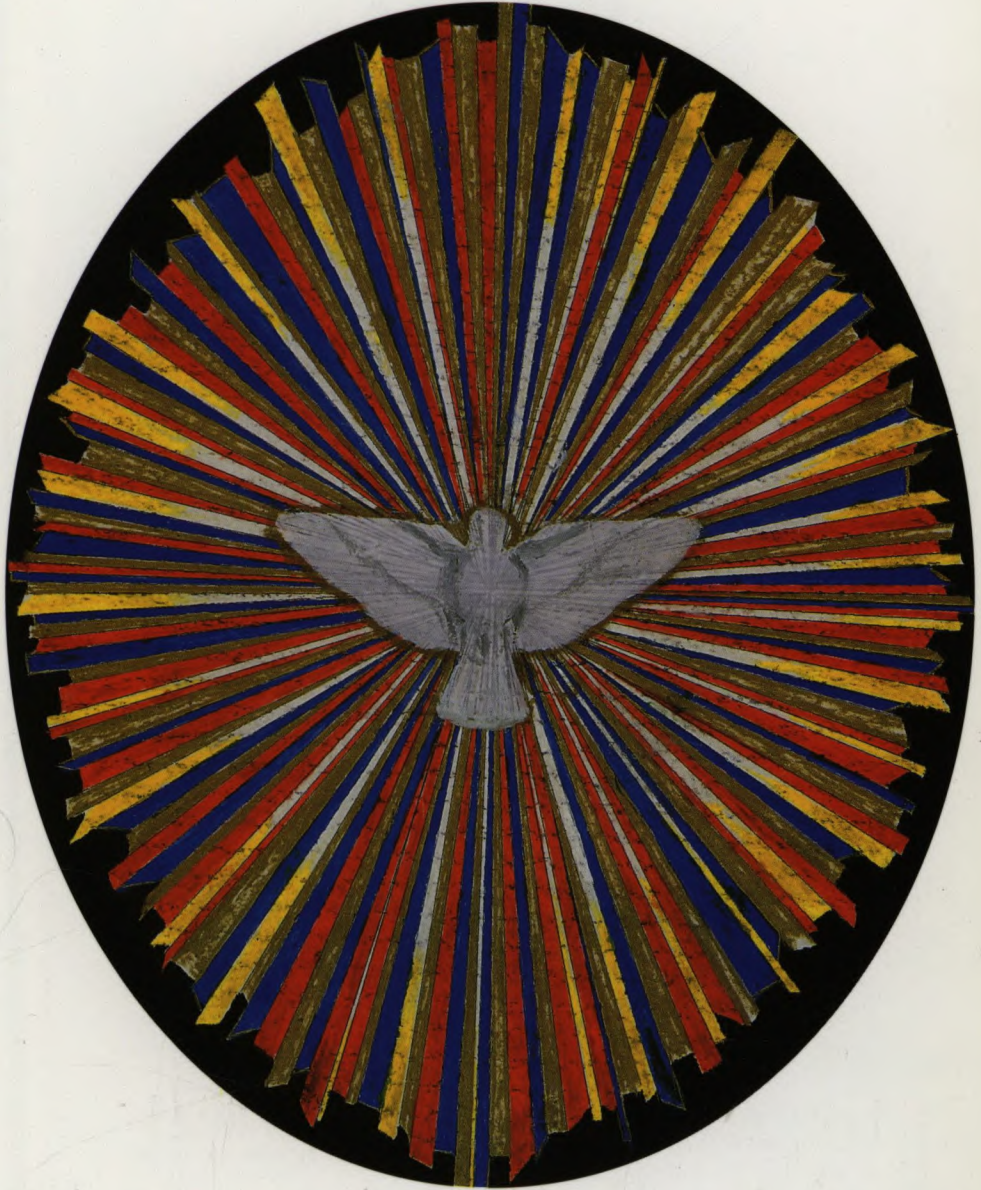


THE VENERABLE



1998

THE YEAR OF THE HOLY SPIRIT



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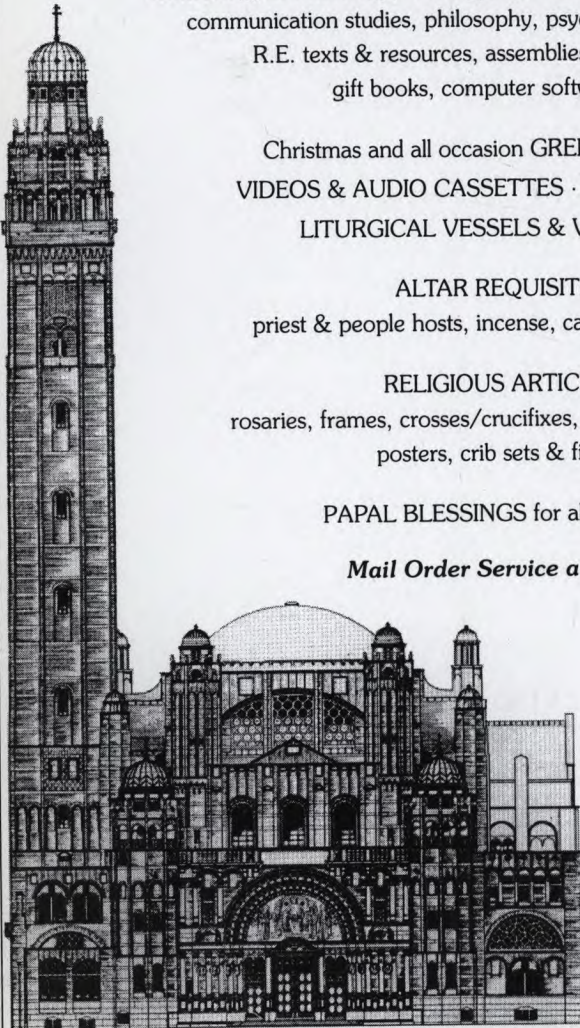
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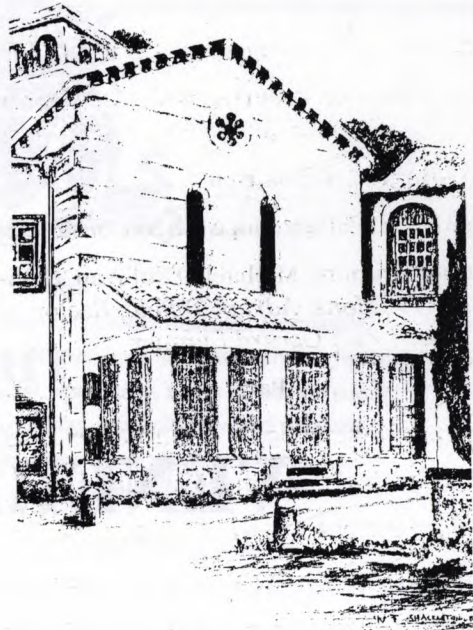
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The cover of this year's Venerable was designed by Paul Moores.

The Year of the Holy Spirit

But if Christ is in you, although your bodies are dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you (Rom 8:10-11).

In the beautiful eighth chapter of his Letter to the Church of Rome, Paul stresses that the Christian life, both personal and communal, is lived in the Holy Spirit. Having been set at rights with God by his own initiative in the incarnation, death and resurrection of Jesus Christ, the believer is 'grafted together' with Christ in baptism, so as to 'walk in newness of life,' and so share Christ's glory in the present age and in the future, by living a life which is 'dead to sin and alive to God in Christ Jesus' (Rom 6:1-11). And the agent of this way of life? The Holy Spirit, who dwells within us, as individual Christians and as a Church.

Having celebrated the Year of Jesus Christ in 1997, we will celebrate the Year of God the Father in 1999; in order to move within this Trinitarian dynamic, this year the Holy Father invites us to look

in a particular way to the *Holy Spirit*, and to his sanctifying presence within the Community of Christ's disciples.¹

It is the Holy Spirit who holds together the community of believers as the Church, who is alive in the Church as the Lord, the Giver of life, who

makes present in the Church in every time and place the unique Revelation brought by Christ to humanity, making in alive and active in the soul of each individual.²

However, just as the apostles could not afford to keep to themselves the good news of the resurrection of the Lord Jesus, we, too, are called to go throughout the whole world to spread the good news and make disciples of all nations (cf. Mt 28:19). The Acts of the Apostles, the letters of St Paul and the Gospels themselves are more than adequate witnesses to the power of the Holy Spirit blowing through the hearts of the first to follow the Master. We have the example of many saints and *beati*, the 'cloud of witnesses' cheering us on to victory in the 'race that is set before us' (Heb 12:1). In the 1990s, we still hear wonderful stories about courageous men and women who give up everything to follow the Lord. We read of persecutions and martyrdoms, of men studying in hidden seminaries, of priests ministering to their people in a way not dissimilar to the way in which the College martyrs worked, of religious and lay people having to live their faith 'underground' - and we thank God that there are people who are willing to lay down their lives for the sake of Jesus Christ.

But is it enough simply to thank God that there is always someone who is willing to lay down his life? The answer is surely a resounding 'no!' As the Holy Father said during his recent pastoral visit to the Church in Austria,

The Church today does not need part-time Catholics but full-blooded Christians.³

It is not enough simply to 'believe', to offer an intellectual assent to a notional God, or even to admire those who have such a faith from our ivory towers, our presbytery or seminary sitting rooms or our comfortable pews. We are called by Jesus Christ to a radical dependency upon our heavenly Father which is grounded in him - to live the life which Jesus himself lived. As Christians, we need to remember that in baptism God has made us new, to live for him and nobody else. We have to realise that we live our lives 'in Christ'; he is the dynamic force underpinning our whole existence, the constant point of reference for every aspect of our lives. In acknowledging that Christians must become who they are, we acknowledge that we have died to selfishness, hate, ambition and all the other 'natural' desires which build barriers in our relationships with God, with each other and with our selves, so that, as brothers and sisters within the Church, the Body of Christ, we can live for God in Jesus Christ, by the power of the Holy Spirit. This is a lifelong process, of course, and is not easy, but we are called to set our face towards the Father (cf. Lk 9:51), from whom we come and to whom we are destined.

It is in this context that we celebrate the Year of the Holy Spirit, the Spirit who gives us life, as individuals and as a Church. When we acknowledge that the Holy Spirit is alive in the Church, we acknowledge that he is alive in the world, alive in the hearts of the Faithful and even in those who do not believe but who are working for the common good.⁴ We are called to listen to the voice of the Spirit, the Spirit who is the driving force behind the renewal begun by the Second Vatican Council and who is inspiring the Church to be more attentive to the words, faith and example of her Lord and Master. The Holy Spirit who enabled the Twelve Apostles to abandon their previous ways of life to follow Jesus of Nazareth is the same Spirit who gave the martyrs the courage to preach Christ to the people of England and Wales, the same Spirit who is guiding the renewed Church and who 'bears witness with our spirit that we are children of God' (Rom 8:16).

Indeed, it is because we are children of God that we are 'heirs with Christ, provided we suffer with him in order that we may also be glorified with him' (Rom 8:17). Paul's call for us to suffer with the Lord means that we *must* share in his crucifixion so that we can be raised by the Father to new life. This does not necessarily mean that we will be 'martyred', that we will have to die at the hands of Christ's enemies. It does mean that we have to face Christ's enemies and fight them - even to the point of suffering. Although we are no longer faced with hanging, drawing and quartering, we are faced with apathy and intellectual and emotional hatred and rejection, an opposition to the truth and love of the Gospel which can make itself felt in ways which are as insidious, oppressive and frightening as the fate which awaited our forebears in the faith. But we must not be afraid to follow Christ and, because we follow Christ, to spread the good news

of eternal life in him. We are the prophets and martyrs of the present day, called to live the life of Christ in the situations in which we find ourselves, wherever that may be, whatever we may be doing. People will only come to Christ if, prompted by the Holy Spirit, we tell them about him and lead them to him; that is not a job for others, but for us, each and every one of us.

Catholic Christianity is more than just a bland ‘-ism’, something to refresh the parts that other ‘-isms’ cannot reach, to fill in the gaps when the other options fall short. It is more fundamental, much radical, than that. It is a *real way of life* in which the baptised are invited to follow the Master, to go beyond themselves to the One who sent his Holy Spirit so that, in the words of Eucharistic Prayer IV, ‘we might live no longer for ourselves but for him.’ In other words *we* are called to be full-blooded Christians, to make a serious commitment to the One who calls us to follow him and to reject all that is opposed to him, however hard that may seem. It is not enough to look inwards at ourselves all the time, to be complacent about the way in which the Church and world find themselves in the 1990s; complacency never got anyone anywhere. It is by our openness to the Holy Spirit, the Spirit who gives us life, who is building the Kingdom of God in history, who is preparing us for the full manifestation of Jesus Christ, who is stirring our hearts to make us more receptive to the love of the Father which has been poured out for us in Jesus Christ, that people will be drawn to respond to Christ’s call to abandon the way of death to follow the path of eternal life.⁵

Then we can play our part in building the Kingdom of God and offering the world a better option, a way which leads to live and peace, a way which is the only answer to the problems of the present age and, indeed, of any age.

Responding to the Master’s call to follow him is no easy option, but ‘the Spirit helps us in our weakness’ (Rom 8:26), interceding for us because ‘God works for the good with those who love him’ (Rom 8:28), so that the fire of God’s love may spread throughout the world, that all may be citizens of the Kingdom of God and come to share the life of the Most Holy Trinity for ever.

Andrew Cole
Editor

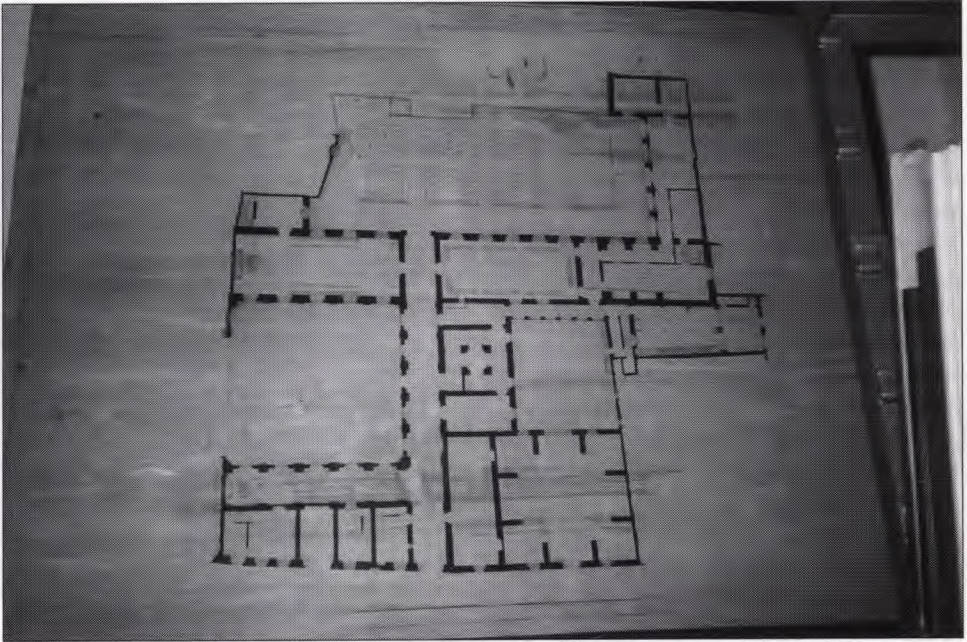
1. John Paul II, Apostolic Letter *Tertio Millennio Adveniente*, 10 November 1994 (Vatican City, *Libreria Editrice Vaticana*, 1994), n. 44, p. 51.
2. *Ibid.*, n. 44, p. 52.
3. John Paul II, ‘Homily’, 21 June 1998, in *Osservatore Romano*, English edition, no. 25 (1547), 24 June 1998, p.3.
4. Cf. John Paul II, *Tertio Millennio Adveniente*, *op. cit.*, n. 46, p. 54, on the ‘better appreciation and understanding’ of hope in society and the Church, which are a result of the Holy Spirit’s activity.
5. Cf. *ibid.*, n. 45, p. 53.

'The Perpetual Resurrection': The Garden of the Venerable English College in Rome

A garden has been part of the English Hospice in Rome from the very foundation of the institution. When in 1362 John Shepherd donated his one storey house to the English confraternity of St Thomas of Canterbury 'for the care and comfort of poor, sick, needy and wretched Englishmen,' it came with a garden.¹ The period between 1362 and 1474 saw several other houses being donated and bought up in the area behind St Bridget's convent.² Each addition to the complex came with its garden, reflecting the fact that, at its smallest since classical times, Rome in the 14th and 15th centuries was a shadow of its former self: even in the relatively well populated area of the Tiber bend land was not at such a premium as to push the gardens further out.³ To this day, the College garden remains, but now it provides one of few reliefs in the crowded historic centre. However, like the College buildings themselves, its development has remained – hardly surprisingly – secondary to the historical development of a unique institution, the oldest British institution on foreign soil.

This paper will show that while it is fruitless and indeed impossible to consider the development of the garden in isolation from the College, a great deal can be told concerning its evolution from the fourteenth century to the present day. At the centre of the College complex, like a mirror, it has long reflected the life and development of the College: it is a unique relationship which embellishes the story of the English garden in Italy.

Tradition has it that the garden has not changed since the first days of the College (which turned from hospice to seminary in 1579). What I want to do is first see how much we can tell about the garden and its development, to test whether it does in fact maintain its original plan today, and then go on to consider its use and meaning. All of this depends in its entirety on the resources available in the gold mine of the College archive (and for which I am eternally grateful to the long-suffering student archivists).



The fifteenth century saw, with the return of the papacy from exile and schism, the dramatic expansion of foreign communities in Rome. The English hospice took in pilgrims throughout the century and also served an increasingly formal role as an embassy between the popes and the English monarchy.⁴ The hospice itself ended the fifteenth century with the addition of a new church at the heart of its complex and then continued to expand into the sixteenth century with the acquisition of further neighbouring properties. (The church and the fairly haphazard conglomeration of buildings around it are clearly shown in Tempesta's plan of Rome of 1593). At the end of the sixteenth century, the character of development was to change from one of systematic growth into reactive alteration, responding when necessary to the twists and turns of English and Italian history.

After 1558 and the accession of Elizabeth I, the hospice was forced to become more a home for exiles from religious persecution than a hospice for pilgrims.⁵ We can only imagine that those semi-permanent residents made as much use of the garden as of their enforced accommodation in the College. Indeed, in 1579 we have the first reference to the garden in a literary source - a source which reflected those volatile times.

Anthony Munday began his career as an apprentice to a stationer in England in 1576. In 1579 he had left his first employ and was at the English College, sent there by a Dr Allen he had met in Rheims. At the College he was a friend to all and took a seemingly innocent interest in 'what maner our English men passe away their time in the college.' The garden played a significant role in its daily life: from their studies the students 'returne home to the Colledge againe: where they spend the tyme tyll dinner in walking and talking up and downe the Gardens...'⁶ This was almost certainly the garden whose trees can be seen behind

the church in Tempesta's plan. Most notably, Munday was in the College in the same year - 1579 - that it had become a seminary for the training of Roman Catholic priests to send back to an hostile England. But on his return to England in the same year, Munday used what he had learned against English Catholics in his role as an agent to Richard Topcliffe. In fact his references to the garden were included in his *English Romayne Life*, written in 1582 to counter claims that he had never been to Rome.

In addition to Munday's early references to a garden at the English College, there exists an instrument for the purchase of a garden by the Rector from the della Valle brothers.⁷ Dated 13 October 1581, the sizeable plot of about 180m in length came with two small buildings, included trees and cost the College 2,000 scudi. As a garden had already been referred to by Munday two year before, it is not unlikely that the College rented this plot of land before finally buying it. Certainly the Rector seems to have acquired a fairly established garden which may even have contained some antique fragments from the della Valle's collections among those which are still exhibited in the garden today.⁸ Alternatively the sizeable purchase may have extended an existing space. Whatever the case, the present garden can be positively dated through the della Valle instrument to the years around 1580. Any more than this is not recorded: despite being the period of the present garden's foundation, the story of the College martyrs will always dominate more mundane developments in the fabric at that time.⁹

Munday's reference to the part the garden played in the daily life of the College around the same time as the land was bought from the della Valle family helps us to understand its present layout and apparently continual proximity to the

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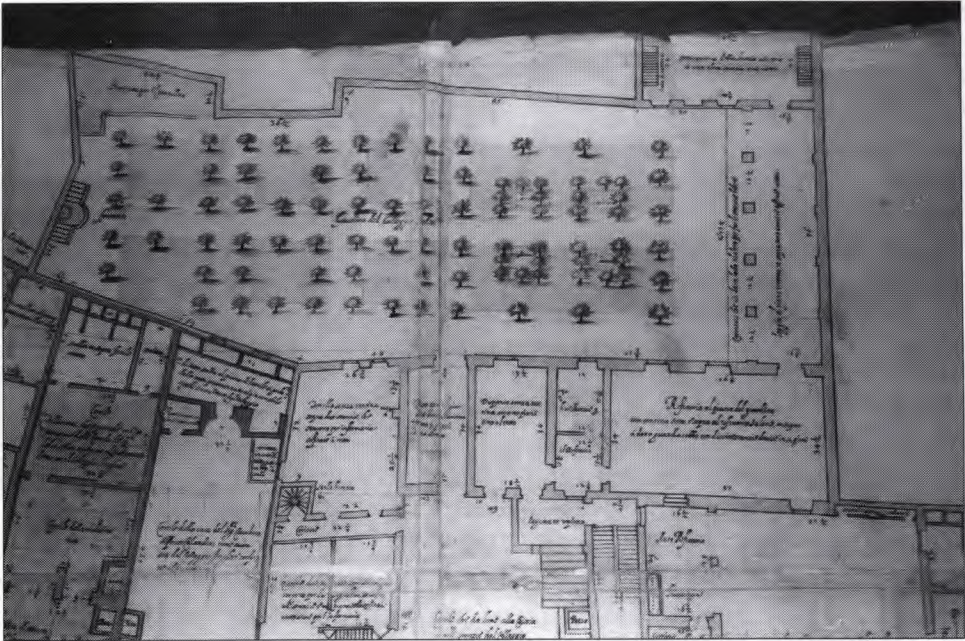
refectory. Indeed we shall see that in other descriptions of College life the garden was used for recreation immediately before dinner. This must be the same reasoning that put the loggia which communicates directly with the refectory at one end of the garden - it is, however, difficult to know which came first or if one was concurrent with the other. These physical comforts of fresh air and food were grouped together both in the daily timetable and in the architectural development of the College itself.

Despite considerable setbacks for the return of Catholicism to England in the century after Munday's visit, the College continued to expand, helped by donations from sympathetic Catholics who managed to get money out to Rome. As we have seen, the year 1581 saw the College buying a garden and adjacent buildings behind the old hospice and most probably the consolidation of a number of areas into the space occupied by the garden today.¹⁰ The lack of any coherent plan for the College and garden at this time may seem surprising but it reflects all too clearly the fact that most believed that the seminary was only filling a gap until the situation improved for Catholics in England. However, although out of sight of England, the existence of the College was certainly not out of the mind of the English monarchy: between 1594 and 1597 Sir William Stanley wrote from Brussels that:

The Queen of England could not bring into the field an army so terrible to religion, nor use a military stratagem so hurtful to Catholics, as these stubborn and seditious youths in the English College.¹¹

While the shadow of religious bigotry in England was to remain over the College until the 19th century, the post-Reformation age of Rome's Baroque splendour certainly did not pass the English College by. That being said, it was not a time of great security and financial pressures seem to have kept any rebuilding of the College complex and its gardens off the agenda.¹² However we do from that period have the first plans of the garden itself and more detailed references to it.

The beginning of the seventeenth century, like the end of the sixteenth, seems to have involved consolidation of existing structures rather than new schemes: in 1606 there are various accounts for odd building works in the garden (repairs to a garden door, a step, and a wall); while in 1607 there was a more extensive instrument for maintenance of the communal wall between the garden and the College's neighbours.¹³ However there is no indication that these works were any more than routine and superficial, further suggesting that the garden had already been laid out. In 1630 the first map of the garden, in three copies, accompanied a report on the College's properties made by Horatio Torriano for Thomas Fitzherbert, rector from 1618 to 1640.¹⁴ The garden is described by Torriano as having various trees and a fountain fed by the Aqua di Trevi (Aqua Vergine).¹⁵ But it is the map that is by far the most valuable part of his report. It clearly shows that the garden was orientated along a long axis from the loggia at one end towards the fountain on the opposite wall. (Already it is becoming apparent that the garden has not maintained the same plan for it is now centred on a circular fountain.) In addition, at the beginning of the seventeenth century the College did not occupy buildings on three sides of the garden as it does now, so the



central axis, as well as reflecting existing and fairly conventional modes of garden design, must have served to distract from the irregular shape of the enclosing wall past the refectory and other chambers.

Unfortunately there is little indication of the plants which were grown in the garden beyond the trees which dominate the plan, and therefore which must also have dominated the garden. While the eight divisions of the garden plot must have contributed to the symmetry of the design the overall impression must have been more one of dappled woodland than of measured formality and controlled nature. Fortunately we have more detailed evidence later in the same century which helps qualify this emerging picture.

Thirty years after Torriano's report, in 1661, the garden at the College was described as part of the report on the temporal state of the Roman churches.¹⁶ As before, the garden is described as one of the College's assets but this time we have mention of specific plants grown there. Divided into sections with myrtle or box hedges, the garden consisted of bushes and espaliered fruit trees. This adds valuable flesh to the bones of the 1630 map. However it also presents a picture of a garden more formal than that depicted. The Falda topographical view of around the same time gives an indication of trees in the garden which are large enough to be seen over the surrounding roofs. While fruit trees such as apples and peaches can be rendered more productive in a restricted space by being espaliered, this is not such a successful technique for growing citrus fruits. Whatever the case these fruit trees seem to have been in the company of other, presumably larger, specimens.

The mention of beds divided from one another and bordered with myrtle or box is a particularly interesting detail. What we do not know is whether there were other plants grown in these parterres. There is reason to think not. Such a

combination of trees and formal hedges is not unknown in Rome, and indeed in other gardens, as the example of the late fifteenth century garden recreated at the Palazzo Venezia's Palazzetto demonstrates. There citrus and other trees grow amongst regimented hedges. The effect is a delightful combination of control and release, of low hedges and the larger forms of the trees. However in contrast to this centralised plan which is viewed from the passages of open loggias, the College garden must have invited greater participation and movement through its axis from loggia to fountain (with an enclosed garden refuge next to it) and back again.

The biggest gap in the story of the garden's development is reference to a specific controlling character whose interest in gardening might have established the details which emerge from the records. Michael Williams, who wrote the College's most modern history, points out that 'the fortunes of the English College in Rome were, in a special way, bound up with the person of the Cardinal Protector.' The Cardinal Protector for England (and later Scotland as well) represented English interests at the papal court but also served as a overseer of the College's activities. Indeed we might expect that, as elsewhere in Rome, the garden would reflect the trends the cardinals and other wealthy patrons often encouraged in building and in gardening.¹⁷ However more often than not it seems that the physical needs of the cardinal protector and of the College did not overlap: there was no reason for him to have the garden remodelled. Run by the Jesuits, the cardinals seem to have left the College to its own day to day activities. An example will make this clear. In 1680, Cardinal Philip Howard inherited the protectorship of England and Scotland from Cardinal Capponi.¹⁸ A curial cardinal resident in Rome, Howard moved between Santa Sabina on the Aventine and Santi Giovanni e Paolo on the Coelian (which had been the home of English Dominicans since 1676). However for the purposes of entertaining, the cardinal needed more salubrious accommodation for which the English College provided the perfect setting. This coincided with the purchase of the old prison next to the College at the Corte Savella. Howard's rooms were to be in the remodelled Savella but were never meant to be part of the College (as it later became).¹⁹ The Protector and the College were fitting neighbours but that was as far as it went. However Howard's protectorship did coincide with the most extensive restructuring of the College to date.

Accounts for 1682-85 show major building expenses.²⁰ In those years changes made to old buildings which had been sparked off between 1659 and 1662 by the acquisition of the Corte Savella were continued.²¹ Despite fundamental changes to the buildings, the garden wing itself was not changed and the garden maintained its previous and indeed its present position.²² However, events leading up to the acquisition of the old prison give further indirect evidence of the part the garden played in College life. With Munday's record in the 1580s a picture of the garden's role is beginning to emerge.

In the 1650s we have a rather memorable tale of contact between the College and the papacy. In 1655, the Carceri Nuova was built for the papacy on the Via Giulia as a model prison. Before that time the papal prison was housed at the Corte Savella, a building which abutted the English College's property on the Via di Monserrato. Needless to say, a prison and a seminary were not ideal neighbours.

In the 1650s the rector, on behalf of the College and its English community, was forced to petition the pope concerning the anti-social behaviour emanating from the prison. The screams of torture victims disturbed members who wanted to recite their breviaries in the garden while the general clamour of the prison could be heard in chapel and often interrupted the Mass.²³ The College was not alone in its distaste: four other houses on the block suffered the screams and stench from the prison.²⁴ Fortunately the College petition coincided with the Papacy's realisation that the Corte Savella was insufficient to satisfy its demand for secure accommodation. Instead of expanding, which would inevitably have affected the English College, it was moved to its new premises on the Via Giulia.

The resulting rebuilding of the College had little direct effect on the garden's physical shape except in one major respect. The repositioning of the entrance to the College, moving it from the right hand side of the church to the left - the side of the now vacant prison - and the present entrance at Via di Monserrato, 45, was to instigate the gradual development of the garden into its present shape today. Instead of approaching the garden through the central courtyard of the College and then through a side entrance, or ideally through the refectory and adjoining loggia, the main corridor from the entrance at no. 45 leads straight into the garden at its end. The garden, still with its central axis, could not have been immediately effective from the side and with access more difficult from the loggia the importance of this central axis was lost. A clue that this was so comes in the form of a fresco added to the garden in the late 17th or early 18th century and referred to by Cardinal Caprara, Cardinal Protector between 1706 and 1715.²⁵ According to the Cardinal the fresco was designed to be seen from the main corridors of the College. It must have answered to some extent the new demands imposed on the garden by the new layout of the buildings.

The garden fresco is a remarkable scene of jagged architecture. Like the ceiling decoration in the refectory of St George and the dragon, it has in the past been attributed to Andrea del Pozzo, a Jesuit who worked in the Gesu and painted the remarkable *tromp d'oeil* frescoes in Sant'Ignazio. This attribution is no longer generally accepted, though reasons have not been provided.²⁶ The fact that Pozzo worked in the Martyrs' Chapel, almost certainly on account of his Jesuit connections, and the similarity of the architecture to stage sets drawn by him, with their jutting entablatures and regimented columns, does point to Pozzo or his circle. Now badly weathered, the frescoes are mostly obscured by one of the windows from the original church which was moved on top of them when the new changing rooms were built for the swimming pool in 1959. Now they are only visible when wet or in the winter when the wall is damp. At the height of fashion in early 18th century Rome, the fresco suggests that the garden was then in its heyday and is now perhaps all that remains of an underestimated past.

So the fresco takes the garden to the first part of the eighteenth century - then what happened to it? The answer to that question is hard to find from surviving evidence.

Indeed, it seems from the evidence in the archive that in the eighteenth century only repairs took place in the College complex. Nevertheless, the 1737 visitation, which produced its report in 1739, praised the College buildings: the spacious

enclosures they incorporated allowed plenty of light and air to circulate, but the report does not expand any further.²⁷ In the 1770s, payment was made for diverse works in the garden and College such as cleaning the fountain and replacing its well-rope. This is as much detail as we are allowed by the records.

There are very few specific references to the garden beyond appendages to architectural reports and occasional references in the account books that we have already seen. We do, however, have references to the garden for the eighteenth century made as part of startling historical events recorded in diaries and letters preserved in the College Archive. These give unwitting testimony to the part the garden played in College life. The most expansive of these references comes in the 1770s when John Kirk wrote his diary as a scholar at the College. We shall see that the garden was very much associated with release and relief from the often oppressive regime imposed on the students, particularly under the Jesuits.

John Kirk's arrival as a student at the English College coincided with one of the strangest episodes in its history. On 3 March 1773, when Cardinal Lante - the protector since 1754 - died, Cardinal Corsini took over care of the College and almost immediately moved in with the objective of dealing with the Jesuit community who ran the teaching there. 1773 was the year when Pope Clement XIV published his bull, *Dominus ac Redemptor noster*, which signalled that he had given in to international pressure to suppress the Jesuits in Italy. The suppression of the Jesuits was swift, despite the fact that the pope had declared them neither guilty nor innocent of the charges laid against them. (These charges had tended to suit the ears of those in power: in Spain Charles III was persuaded of their guilt by being led to believe that their general, Ricci, had evidence that the king was really an illegitimate child.) In fact, the success of the Jesuits was their downfall for while they had stepped in to help institutions such as the English College - because in post Reformation Europe diocesan seminaries were not possible - they were accused of creaming off the best students for their own Society.²⁸

On 16 August the resident Jesuits were deposed, the library and archive of the English College sealed and semi-martial law imposed. Some of the students were moved out altogether and spent time at the Scots College. Ricci, the General of the Jesuits was imprisoned for a time in the College in the room which became the nuns' chapel and is now the chapel of Sherwin House.²⁹ Its position overlooking the College garden meant that the students were barred from enjoying their usual recreation outside, lest they try to help those for whom the College had become a prison. Kirk records that 'during their abode or imprisonment there, there were always Soldiers with their muskets at the garden door and ... that the Divine's gallery was full of soldiers.'³⁰

Access to the Sodality Chapel, the chapel adjoining the garden which the Jesuits had used, was also denied even some years after the suppression, but worst of all,

The custom of going into the garden was taken away quite; so that ever since our return from the Scotch College the garden doors have always been shut against us. And the fruits before the Scholars enjoyed are now turned into another channel, besides many other customs now quite laid aside.³¹

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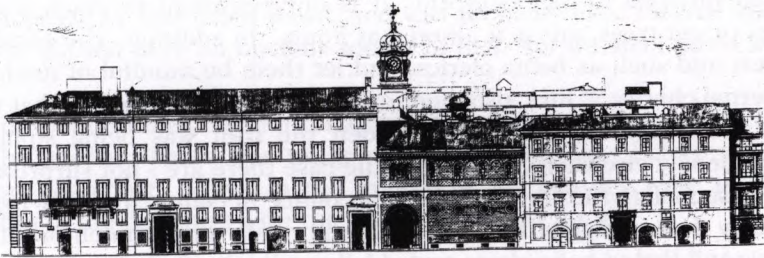
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The rector was petitioned to allow access once more. 'He [the rector] would let us all go into the garden only he saw that the little ones would break the trees and hurt themselves.'³² Even looking out into the garden was made difficult and when three of the students were summoned to the Divine's Gallery they found that they could not even see into the garden, 'they having beforehand half blocked up the windows.'³³ Towards the end of the suppression in 1779, some six years after it had begun, the garden (probably still with its covered retreat in the corner) was kept out of bounds, perhaps because it was felt that the students could not be controlled there. However, despite the often violent repercussions meted out on the students, Kirk was not against the suppression itself for, to him it seemed 'that with the Destruction of the Jesuits, wisdom has come back into the world.'³⁴

This episode sheds further light on the way the garden was used in the day to day life of the College. The garden was a place of retreat where a degree of privacy could be found. Before the suppression the students 'had liberty to go into the garden' after Mass.³⁵ 'In Summer the higher and lower schools (when they were divided) used to go by turns every week into the garden.'³⁶ For the younger students - some as young as 12 - the garden was also a place to play.³⁷ This had not changed since the previous century when in 1657 Cardinal Barberini had ruled that on trips to San Gregorio: 'It is not permitted to pluck fruit, break branches or cut trees, nor is it allowed at home.' In addition, 'the games should be modest and such as befits clerics, and let them be mindful of modest peace and fraternal charity.'³⁸ Kirk also mentions the fruit trees, implying that while the students were forbidden from the garden the fruit was being siphoned off, probably for sale elsewhere. If this was the case there are - not surprisingly - no records of such activities in the College accounts. Accounts from the first part of the century do not suggest that the garden normally made much profit from its fruit trees and their produce was probably kept for the College table.³⁹

But the liberty of the garden also had to be controlled and students were only allowed to go into it at appointed times. As part of the *Rules for Domestic Discipline* which came out of the Visitation of 1737, students were reminded that they could not go out into the garden without express permission.⁴⁰ Indeed, the history of the College is marked by occasional student rebellions against the oppressive regime imposed on them. The earliest recorded of these in 1585 received the reply that harsh Jesuit discipline was only for the students' good, designed as it was to instil humility. An episode at the time of Paul V, between 1605 and 1621, served to confirm the authorities' need for control. The students at the English College had taken to frequenting a bar called 'The Sign of the Rose' near San Marco. To cover their bawdy behaviour there they pretended to be students of the German College. The rector and protector of the Germanicum were not amused, the bar was raided by police, and the English College students arrested and threatened with torture if they tried their deception again.⁴¹ Throughout the centuries free access to the garden, it was believed, would not have encouraged the students' often absent sense of restraint.

But the suppression of the Jesuits in the 1770s was only the beginning of a period of crisis for the College. On 10 February 1798, General Berthier entered Rome. Thirteen days later the English and Scots Colleges were taken in the name of the

French Republic and the buildings abandoned.⁴² It was not until 1818 that Mass was again said in the English College.

In 1801, the rector was able to return to the buildings to see what had happened. At a time when Rome's relationship with England was finally improving, it was not a foregone conclusion that the College would return to Rome. The church had been ruined and desecrated and the rector stated that 'so far from wishing any human to live in the house, he would not even send a brute animal into it.'⁴³ Restoration began in 1804 but, despite these efforts, the College was still reported as neglected in 1818.⁴⁴ In the same year the buildings were described in an architectural report which marked the reopening of the College.⁴⁵ The church of the College was finally demolished in 1819, but was not rebuilt until the end of the century.⁴⁶

Fortunately, Napoleon's army had not destroyed the College but had used it as a barracks. Soldiers and horses had shared the facilities, and the coffins in the church had been dug up for lead. Whatever happened to the garden is unrecorded. However, from being noted for its trees, views of the garden in the nineteenth century show that any trees there had gone. Were the French troops also responsible for emptying the garden? Certainly the roof of the church had been dismantled or had fallen down, and was probably used for fire wood. The trees in the garden were an obvious source of fuel. But we shall never know for sure.

In these desperate times restoration again had to focus on the architecture and not on the garden. There was no going back to the days before the French Revolution. Moreover, events in the middle of the century were to alter the relationship of the buildings with the garden once and for all.

In 1852 a new seminary for older students was established in buildings in Piazza Scozzacavalli. In 1854 the Collegio Pio moved to a disused part of the College. The College itself had reopened in 1818 as a much smaller institution: from 19 salaried staff in 1737, including a cook, undercook, barber and organist, in 1869 there were only three - a cook, porter and *majordomo*.⁴⁷ Rooms were refurbished and new ones built on the terrace overlooking the garden. The Pio was designed to take anyone over 24 and students who reached that age in the English College automatically transferred there.⁴⁸

The alterations to the garden wing of the College closed in the loggias on the ground and first floor. This is clearly shown in a tiny drawing included as part of Francis Goldie's pictorial record of his time in the College in 1860.⁴⁹ As a separate institution the changes made for the Collegio Pio also closed off that part of the buildings from the garden. However a map of College buildings of 1862 clearly shows that the garden had retained its central axis. The line made from the garden door at the end of the long entrance corridor through one of the short axes, with the fresco opposite, is also apparent. The map was drawn at a time when everything was in flux. Other developments in the College suggest that there were ambitious rebuilding plans afoot: in 1864 Pugin was approached to rebuild the still demolished College church in the English Gothic style. However in 1874 a settlement was forced between the two parties - there was no money.⁵⁰ Certainly in this context little can have happened to the garden. The fall of Rome

in 1870 had also conspired to end any building plans until in 1897 Leo XIII refounded the Collegio Pio as the Beda and rooms were rebuilt overlooking the garden.⁵¹ There the Beda remained until 1918 when it moved out of the College altogether. The arrangement of two separate institutions sharing one building and one rector had not been particularly satisfactory. However when the Beda was moved out, the garden wing was not brought back into the College but further distanced from the main buildings. A community of Elisabethine nuns exiled in the First World War had been taken in by the College in return for providing domestic help.⁵² There, in the garden wing above and below the third library, they remained until the early 1990s.⁵³ However their presence in the College necessitated the partitioning off of the end of the College's garden and further distance from its original form.

The gradual changes over the centuries in the College, most of them brought about by external factors, irreversibly altered the garden's aspect. Its original line of approach through the loggia from the dining room was first of all compromised when the entrance to the College was moved to the other side of the church in the 1680s. The installation of the Collegio Pio in the beleaguered buildings further removed the significance of the original axis as that part of the buildings overlooking the garden was removed from the main body of the College. The present century saw the whole of that end cut off from the garden to provide a separate enclosure adjoining the guardaroba for the Elisabethines' use. The twentieth century responded to these gradual changes by completely reorientating the garden, as we shall see shortly.

In interpreting the garden's plan then, we have seen that it retained from at least the 16th to the 19th centuries a strict geometrical plan. Rather than reflecting English

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fashions for the picturesque - for shady grottoes and the invasion of nature - the history of the College, its domination by an Italian regime and the restrictions of its site dictated that it retain symmetry and order over surprise and secrecy. However it is now a very different garden from what it was even a century ago.

But first, before I go on to look at the garden and its form today, what, over the centuries, was it used for? Already we have been able to build a substantial picture of the garden's significance for the College through its part in often surprising events. However it will help to answer this question if we first consider what we know of the plants that were grown there.

The main feature of the garden, certainly from the beginning of the 17th century to the beginning of our own century was citrus fruit trees: Cardinal Barberini in his rules for the College refers to them in the 1650s; the description on the temporal state of the church in 1661 tells us that they were probably espaliered; in the 1770s John Kirk and his fellow students resented the fact that they were barred access to the fruit. All this led to the legend of the 'famous orange groves of the English College' mentioned alas only in passing - in 1923. Parterres of a sort were bordered with myrtle. Other than that we have only mention of various anonymous shrubs. It has been suggested that plants such as tobacco could have been included as a 17th century infirmarian's book includes a recipe for a cure - all comprising tobacco leaves soaked overnight in red wine.⁵⁴ Did these parterres contain herbs for use in the infirmary and vegetables for the kitchen? The most specific reference of all to College gardens helps clarify this question.

In 1778 - the period of the Jesuit suppression - Carlo Silvani submitted an account to the College for his services.⁵⁵ He lists a variety of garden produce that was being grown for the College table - artichokes, quinces, lettuce and so on. However these were not grown at the College itself but at the many properties owned by the College. Gardens were owned in the general area of the College, at Palazzo Maggiore, in Trastevere and even on the Palatine.⁵⁶ The College garden proper seems never to have performed such a practical function. Instead its place in the daily routine demonstrates that it was always a place of relaxation and respite from the city. This was all the more important in troubled times when any of the seminarians studying in Rome were vulnerable to attack from anti-clerical mobs. For example, when Ettore Ferrari's monument to Giordano Bruno was erected in the Campo de' Fiori in 1889, students reported being chased back to College with stones being thrown at their backs, even though they were never allowed to venture out alone.⁵⁷ To walk the garden must have been one of the few times that the students could be outside and either alone or with company of their own choosing. The citrus trees had the benefit of being both ornamental and fruit-bearing and so were ideal residents of the space.

But the feature of the garden which was to come into its own in the present century was the fountain. Each mention of the garden includes the fountain, a feature which may account for the fact that the garden remained where it was. (That being said, there is also the fact that the College was never in a position to be able to expand in such a way that would involve the drastic remodelling or reshaping of the garden.) But to have one's own water source in the centre of Rome was a rare gift indeed. Fed by the Aqua Vergine, the main outlet for the

waterway is still in the Piazza outside the College church, the Piazza di Santa Caterina della Ruota. Until the 1920s the fountain seems to have been the only water source in the College. (Indeed, until that time the entire complex had only one bathroom!) Both the 17th and the 19th century maps show the fountain to have had what appear to be steps descending to a basin. Between 1775 and 1778 work was carried out on the fountain to replace its rope and to clean it.⁵⁸ Such detail is suggestive of a well rather than a decorative water feature. Whatever happened to the fountain in the crucial period between the 1860s and the 1920s is not clear. We shall see that by the beginning of the present century the fountain was not on the scale depicted in the two maps but fed out through a classical sarcophagus.



To complete the story of the English College garden I want to look briefly at what has happened to it in recent years. This task is made considerably easier by the introduction of *The Venerabile*, the College's in-house magazine which began in 1922.⁵⁹ I have already demonstrated that the garden has not been the same since the 16th century. In fact the garden today is very much a product of our own century. Like the centuries before, it has developed into what it is today as the history of the College has moved on.

In 1917, Hinsley arrived as Rector of the English College and set about its much needed modernisation. He began the first of the two programmes of development to the College complex in the present century. One action in particular carried out under Hinsley has established the garden's role in the twentieth century: the installation of the Tank.

Each year the College divided its residence between the College proper in the centre of Rome and its country retreat. Until the Great War this had been based at Monte Porzio, near Frascati. In 1920, the College purchased the old monastery of Santa Maria di Palazzola at Rocca di Papa, which it still owns and uses today. However, despite the annual retreat into the countryside to escape Rome's murderous summer climate when the whole College - complete with resident animals - evacuated the buildings, the students still spent a number of uncomfortable months in the stifling city.⁶⁰

In the 1920s the gardens at the College received much needed cosmetic repair. In March 1923 one of the students recorded in the *Venerabile Diary* that 'the famous orange groves of the English College have been recently greatly beautified by the laying of gravel on the paths'.⁶¹ But the greatest change to the garden was well underway in October, 1924:

The greatest innovation and to our material minds the most useful is the new swimming tank in the College garden. For years the *Aqua Vergine* has babbled heedlessly through the sarcophagus, but at last it has been found possible to turn its energies into a useful direction. With the permission of the municipality the water has been raised a metre, thus enabling part of the flow to be diverted to the kitchen and the wash house, formerly very poorly supplied, and the remainder will fill the tank which lies on the left hand side of the garden under the windows of the Sodality (Beda) Chapel. The pine tree was felled early in July and the excavations have proceeded at such a reckless speed (for Romans) that the work has been finished more or less up to time. To our great relief the workmen did not discover a temple or other Roman remains which might have been declared national monuments, whose preservation *in situ* would have rendered the project impossible.⁶²

On 24 May 1925, the tank was ready for use, though not without the ingenuity of the students:

The unaided pressure of the *Acqua Vergine* was not powerful enough to fill the bath, and as the electric pump was *in viaggio* the water was raised to a sufficient level by means of a hand pump. A cold showery day did not deter the Rector from fulfilling his intention of inaugurating the tank, and so, after Father Moss had blessed the waters, he made the initial plunge.

The swimmers are well screened from the eyes, and other more unpleasant attentions of the *cappellar* by a canvas covering. This bath has more architectural form than the Palazzola tank - a row of cabins (a showerbath in each), stands under the window of the Bede (Sodality) Chapel, and these are fronted by a colonnade, whose lines were surely inspired by the Temple of Saturn.⁶³

A student of the time later reminisced, adding a note of realism to the celebrated introduction of the tank: the water 'poured into the newly-whitewashed tank a beautiful cold blue, and so it remained for a few days; then slowly at first, rapidly at the last it turned to an oily, laurel coloured vegetable soup.'⁶⁴

The introduction of the tank meant the end of any connection with the original garden and its move to a centralised plan. In 1925 the College diarist recorded that:

The garden, consequent upon the removal of the *pergola* has been replanned, and laid out in four grass plots. A fountain and fish pond grace the centre; the winged creature through which the water was intended to play had a far more mythical appearance than any

phoenix or liver, but lucky accident led to its destruction and the acqua vergine now awaits a more worthy outlet.⁶⁵

This 'worthy outlet' was built of weathered rocks, incorporating fragments from the original College church. Similarly the four benches positioned round the new pond were made using ionic capitals salvaged from same place.⁶⁶

However in the midst of these improvements being made to the College, Mussolini was improving Rome itself. In 1925 word came to Hinsely of a grandiose scheme to build a vast covered market in the area of the College - or to be more precise *over* the area of the College. As well as the demolition of the garden wing and Martyrs' Chapel, the already reduced garden was to be sacrificed to Mussolini's ambitions.⁶⁷ However the story of the College's escape is remarkable testimony to Hinsely's abilities to use public pressure and a campaign was launched which eventually put an end to the scheme, though not before some buildings nearer the Tiber had already been demolished.

But even despite this lucky escape the 1920s - for some of the students - saw an end to the garden beyond its tank and fishpond. These changes were blamed for the end of the garden. More specifically the removal of the pine tree, presumably one of Rome's native umbrella pines, from the area of the swimming pool, left the garden open to the elements and irreversibly altered its micro climate. Again one of the students records the impact of these developments:

It was elsewhere - on the balcony, on the window-sills, and latterly on the roof ... that gardening fought for its place in the sun. And what a struggle! ... There was a man once who occupied the few minutes between the end of the *Salve* and the bells for lights out by walking the terrazza under the clock tower, rosary in one hand and watering can in the other. He was the first gardener of modern times, and in his day the real garden boasted roses and hydrangeas, which he tended religiously. But that was before they cut down the great pine, to make room for the swimming bath; and after the pine was gone, there was no more air in the garden and all plant life shrivelled up. So horticulture was driven to the top storey, and despite periodic failures of the water supply, despite the ravages of cigarette-end-dumpers and match-stick-planters, patient souls laboured to produce flower or fruit in window boxes, in pomodoro tins, in plain pots and fancy pots ... On top of the motley cargo that went to Palazzola to make a Roman holiday, these ugly ducklings of nature would ride, suffering but persistent, to be installed on new window sills where there was occasionally a breath of air, but which were also some 2,000 feet nearer the vampire sun.⁶⁸

The invasion of the Low Countries in 1940 sent the College into exile once more. Housed at St Mary's Hall, Stonyhurst, the flowers and ornamentals of the Roman garden were replaced by wartime vegetables. Fortunately this time the College housed not soldiers but the Knights of Malta who used the building as a hospital for civilian casualties.



The 1950s saw the next rejuvenation of the garden amidst extensive modernisation of the College buildings. In 1954 the College Diarist recorded the changes taking place:

A stone fence of some elegance was already nearing completion outside the nuns' workroom when we came back from Palazzola. The lemon trees have been recorded, and the Ali Baba pots containing them - perhaps the trees are intended to grow tall enough to keep their fruit out of the students' reach. At any rate some of the other trees are being cut down. And now the yellow gravel is with us again: all the paths are under a rich carpet of it. A mark of distinction now to get your shoes full of pebbles.⁶⁹

In 1959 and 1962, efforts in the garden were focused on improving the tank which was first enclosed behind a stone trellis to match that at the other end of the garden erected for the nuns, and then (in 1962) was lined with green marble.⁷⁰ At the same time enthusiastic gardeners among the students ensured that the whole area remained 'a pleasant refuge, though still disturbed by the noisy inhabitants of the Cappellar' who now enjoy television.⁷¹ Indeed work on the garden has continued to this day under occasional offensives by willing students and papal secretaries. In 1993, the job of gardener was added to the tasks which are annually portioned out to the students. The process of restoring some heart to the dusty soil, filling the garden with plants and coping with such unwelcome guests as honey fungus, began again.⁷²

Thus we can see that the garden in its present form is very much a product of the present century. Its development continues to be entirely dependant on occasional bursts of enthusiasm rather than on consolidated or continual improvement. The remarkable situation and pressures under which the students

and staff at the English College labour means that it cannot be any other way. It may reassure them to know that what evidence there is suggests that it was ever thus.

So, to conclude, considering the detailed records of other aspects of life in the College, the relative silence of the archives on the garden seems surprising. Inventories and accounts itemise everything from reliquaries to pots to ladles. For the food historian wishing to know the detailed menu of the College throughout the centuries the archive would be a pot of gold. However this lack of information on the garden is perhaps as telling as if it existed. The garden has always played an integral part of the life of the College, so much so as to be written into its rules. It evolved not in a conscious and planned way but as the College evolved, usually in response to crisis. Therefore, as we have seen, it is impossible to separate the garden and look at it as a self-contained and separately conceived unit. But for all that it leaves us with a more easily understandable picture of the development of the College, viewed as if from the distance and clarity allowed sitting in an orange grove and listening alone to the world continuing all around. At the heart of the College and Rome it has always been a place of withdrawal, at once intrinsic but also distanced from it.

While there will always be a more utilitarian element in the College who would prefer to see the garden put to better use under concrete as a five-a-side football pitch, I would like to end with a more visionary response to this unique space, written by a past member of the College looking back on his time there:

Whatever his disabilities, if the New Venerablino is sufficiently shod to walk where he will, if he still has the Common Room with its chairs and the great brass ash-trays for the winter and the garden with its tank for the summer, he will have no great difficulty in playing his little part in the perpetual Resurrection of Rome.⁷³

Carol Richardson

Carol Richardson lectures in the history of fine art at the University of Edinburgh. 'The Perpetual Resurrection: The Garden of the Venerable English College in Rome was given as a paper at 'Villas and Gardens, England and Italy: Some Historical Connections Explored', a conference held at the British School at Rome, 29-30 May 1998.

1. B. Lowars, 'The Origin and Foundation of the English Hospice', in *The Venerabile*, vol. XXI, no. 1, 1964, p. 38 and G. B. Parks, *The English Traveller to Italy* (Rome, 1954), p. 359.
2. *Ibid.*, p. 11.
3. For example, the house and garden adjoining that of John Shepherd was bought. In 1371, Robert and Richard Anglici gave two houses and three bits of land which was added to in 1383 when John Palmer gave another bit of land. Cf J. Allen 'Englishmen in Rome and the Hospice 1362-1474', in *The Venerabile*, vol. XXI, no. 1, 1962, p. 44.
4. M. Harvey, *England, Rome and the Papacy (1417-1464): The Study of a Relationship* (Manchester and New York, 1993), pp. 65-66.
5. M. Williams, *The Venerable English College, Rome 1579-1979: A History* (London, 1979), p.2.
6. R. Stewart, 'From the Archives' in *The Venerabile*, Vol. XXVII, no. 4, 1968, pp. 50-51. Cf *The Venerabile*, vol. III, no. 3, 1925, p. 256: Anthony Munday died in 1633 aged 80.

7. Archive of the Venerable English College (hereafter VEC) *Membranes* 313 (13 October 1581): 'Cum ferit, et sit, ut infractae partes asseruernt quae Nobiles DD Nomas Alexander, et Horatius fratres germani della Valle Romani inter alia eorum bona possideat quoddam viridarium, sive hortum seu terrenum cananum centum et septuaginta novem, cum quodam domuncula, quae subtus habet cellam vinanam, et prope, ac iuxta introitum, unum magazenum supra vero duas stantias sum solano, tecto portis mignano necnon arboribus, et aliis iuribus membris et pertinen in ea existen, qui quidem hortus est parietibus eiscumdatus liber ab omni onere serviture...
8. This might go some way to explain the provenance of some of the many antique sculptural fragments which survive in the garden. Cf. P. P. Bober and R. Rubenstein (eds.), *Renaissance Artists and Antique Sculpture: A Handbook of Sources* (Oxford, 1986), pp. 479-480.
9. Ralph Sherwin was martyred in 1581. He is the protomartyr of the Venerable English College. In 1970, he was canonised as one of the Forty Martyrs of England and Wales.
10. Williams, *op. cit.*, p. 197.
11. A. Kenny, 'The Inglorious Revolution 1594-1597', in *The Venerabile*, vol. XVII, no. 1, 1953, p. 9.
12. Williams, *op. cit.*, pp. 33-38.
13. VEC *Scritture* 8:4, VEC *Liber* 1598, f.299 and VEC *Liber* 7, 31 March 1607.
14. In VEC *Liber* 246.
15. VEC *Liber* 246: 'L'habitato del collegio per uso degli scolari consciousness per uso la Chiesa consciousness giardino, due cortile e due altri cortilitti abbraccia pmi. ii3i in circa di circuito conformi alla nuova pianta... guardaroba seguita il giardino longo... consciousness diversi arbori e fontana incima del aqua di Trevi, e perimfianco verso liberi del Pietro della valle vie un visalto dove a la dispensa consciousness cantina sotto e sopra cumono, per scolari. Ce verso il refettorio vi, e una loggetta consciousness famori di sopra divide in due sti ani dal'altra bunda seguita di cufettino consciousness dinspenta cantina sotto Castela e guardaroba di sopra poi untinillo consciousness infermaria di sopra e maro alto die parte consciousness lecate impitroctiale del medesimo collegio senza finestre, e questo giardini di Canni. 179. con una casuccia del cantoni fu comperata...'
16. M. Armellini, *Le chiese di Roma dal secolo IV al XLX* (Rome, 1891), p. 502, and P. and P. Lotti, *La Comunità Cattolica Inglese di Roma: La sua Chiesa e il suo Collegio* (Rome, 1978), p. 78: 'Stato temporale delle chiese di Roma: La chiesa e dedicata all Santissima Trinità e a Tomasso Cantuariense. Ha cinque altari e due seppulture, è suffitata e sopra di essa vi è la libreria del Collegio. Ha annessa la cura dell'anima de'scolari e altri domestici che si escercita dal padre Rettor. Ha quattro cortile e in uno vi è un pozzo grande nuovo. Item ha un giardino consciousness spartimento di mortella e diversi albori dei merangoli e spalliera di agrumi. Possiede molte case e una vigna di cinque pezzi in circa fuori della porta di S. Sebastiano, innanzi vi è la piazzetta nella quale sta capella rotunda detta *Domine, quo vadis?*'
17. Williams, *op. cit.*, p. 44.
18. VEC *Liber* 324, f.62.
19. Williams, *op. cit.*, p.p. 47-48.
20. VEC *Liber* 72 f.528, VEC *Liber* 975 'muratore' and VEC *Scritture* 8.1. 1b, 1d, 1e.
21. Williams, *op. cit.*, p. 48.
22. *Ibid.*, p. 200.
23. VEC *Scritture* 8.3d: '... havere ab immemorabili una casa tua contigua da una banda all carcere di Corte Savella, et dall'altra all'horto, e Cortile dello hoppedale, et Collegio, et dove li scholari, e Pridid. hoppedale, e Collegio recitare il loro breviario, e far le loro recreant nelli tempi debiti, per non haver'altro luogo... si consciousness gridi, come aneo, consciousness parole dishoneste de pregionieri.'
24. L. Salerno, in *Via Giulia, una utopia urbanistica del 500* (Rome, 1973), p. 360, quotes a 17th century letter.
25. VEC *Scritture* 8.2 (Letter from Cardinal Capara to the Rector): 'Muro diviso del giardino del Collegio fu prospetto alla Porteria - Quando i Padri Gesuiti del Collegio Inglese remurino il Cancellò apero nel mio muro divisorio consciousness il loro giardino, e si dichiarino, che la Capella del istesso muro voltato à loro favore, per far prospetto all Paortaria, al quale hanno anche appoggiato un poco di muro nuovo, lo godono in tal maniera per mia permissione consciousness patto di ridurlo in pristino dal ogni mia richiesta, e de futuri possessori e succossari à miei bene, come anche di voltare le granare di tetto sopra il loro terreno e di chiudere le finestre aperte nella fabrica nuova, di stanze, scale, e loggie, aperte sopra li micie sitit, non faro altra istanza...'
26. Williams, *op. cit.*, p. 201.

27. VEC *Liber* 324,f26-27: 'Stato del Materiale del Collegio... Vi sono molte e commode officine, spaziosi cortili che rendano la Fabrica luminosa, e di buon aere; al Pianterreno preso la Porteria vi fi ritengono alcune Cammore per l'uso dell'Ospizio a commodo de Pellegrini. . . '
28. A. D. Wright, *The Counter-Reformation* (New York, 1982), p. 17.
29. Williams, *op. cit.*, p. 201.
30. VEC *Liber* 815, *Diary of the Rev'd John Kirk* (5 June 1773-1778), p. 8.
31. *Ibid.*, p. 19.
32. *Ibid.*, p. 37.
33. *Ibid.*, p. 39.
34. *Ibid.*, p. 50.
35. *Ibid.*, p. 3.
36. *Ibid.*, p. 4.
37. *Ibid.*, p. 36.
38. F. J. Shutt, 'The "English Romaine Life" in the Seventeenth Century', in *The Venerabile*, vol. VI, no. 3, 1933, p. 254.
39. VEC *Liber* 324, Appendix.
40. VEC *Liber* 324, f.123: 'Et locis recreationi designatis non egrediantum, nec alicui liceate ad hortum Collegii adire sine licentia et obsequoties impietrandam a Superioribus.
41. Williams, *op. cit.*, pp. 19-20
42. *Ibid.*, pp. 63-70.
43. *Ibid.*, p. 76.
44. *Ibid.*, pp. 76-84.
45. VEC *Liber* 549 (unnumbered sheets): '... ed Aretrivio, consciousness un Giardino, in cui vi e la Fontansa consciousness Aqua perenne Vergine di Trevi la quale ha il suo principio dal Bottino avanti il Collegio, ore il Condetto Masetra diramasi in due Gracci, uno per il detto Giardino, e Cucina, l'altro va' alle Cantine del Palazzo numero 11, e Casa numero 3 et 4. Yi sono ancora un buon numero di cantine per uso del Collegio stesso... L'ingresso del Palazzo numero 11, e della Chiesa demolita, che ha l'ingresso sotto il numero 46.
46. On 27 July 1819. This was also when classical remains were discovered underneath the College; cf Williams, *op. cit.*, p. 85.
47. VEC *Liber* 324, appendix 25, and *Scritture* 80.11.
48. Williams, *op. cit.*, pp. 113-114.
49. Francis Gouldie, VEC *Liber* 644, frontispiece.
50. VEC *Scritture* 81.5.
51. Williams, *op. cit.*, p. 204.
52. *Ibid.*, p. 155.
53. A. Toffolo, 'Farewell to the Elisabettine Sisters', in *The Venerabile*, vol. XXXI, no. 1, 1996, pp. 33-34.
54. F. Fleming, 'A Seventeenth Century Infirmarian's Box', in *The Venerabile*, vol. VII, no. 1, 1934, p. 34: 'Take of tobacco leaves 2 pound; steep them a whole night in red wyne.' Fleming does not resist commenting on the waste of sacrificing these ingredients for such a potion!
55. VEC *Scritture* 43.32: Accounts for Work on the Garden 1778.
56. VEC *Scritture* 61.18 refers to excavations made on the Palatine in 1820 in a College garden. Indeed, properties were acquired there in 1597, 1613 and 1655. The excavations were not so much for archaeological interest as an attempt to break up the hard ground.
57. VEC *Scritture* 80.11, anonymous diary, 1889.
58. EC *Liber* 212, ff.122, 144, 206, 233, 247, 263.
59. Still to this day it provides a means of contact between Britain and the College, mixing scholarly articles, reports and diaries.
60. R. Meagher, 'Leaves from a Montopoli Diary', in *The Venerabile*, vol. VI, no. 3, 1933, p. 251: ' 1918 - "We are going to take the rabbits with us, the hens, etc., going out by camion."'
61. 'College Diary - 27 March 1923', in *The Venerabile*, vol. I, 1922-1924, p. 180.
62. 'College Notes', in *The Venerabile*, vol. II, no. 1, 1924, p. 83.
63. 'College Notes', in *The Venerabile*, vol. II, no. 3, pp. 248-249.
64. J. Tolkein, 'Gardening', in *The Venerabile*, Vol. XI, no. 1, 1942, pp. 20-24.
65. 'College Notes', in *The Venerabile*, vol. II, no. 3, 1925, pp. 248-249.
66. 'College Notes', in *The Venerabile*, vol. III, no. 1, 1926, pp. 80-81.
67. Williams, *op. cit.*, p. 156.
68. Tolkein, *op. cit.*, pp. 20-24.
69. 'College Diary - 11 December 1954', in *The Venerabile*, vol. XVII, 1954, p. 119.

70. 'College Notes', in *The Venerabile*, vol. XIX, 1959, p. 119.
71. A. C. Clark, 'Mutatis Mutandis, Servatis Servandis', in *The Venerabile*, vol. XXII, no. 1, 1962, pp. 38-39.
72. M. Brentnall, 'The Venerabile Garden', in *The Venerabile*, vol. XXXI, no. 1, 1996, pp. 43-46.
73. W. A. Purdy, 'Romanesques 42: The Tank', in *The Venerabile*, vol. XI, no. 1, 1946, pp. 31-35.

Ad Limina Apostolorum

Every five years, Catholic bishops from each and every diocese are invited to come to Rome, to venerate the tombs of the apostles St Peter and St Paul, and to present themselves to the Bishop of Rome. In October 1997, it was the turn of the bishops of England and Wales, who came as a Conference to unite themselves in prayer with, and to receive the support and advice of, the Successor of St Peter for the Church in our homelands. During a very busy few days, the bishops met with the Pope on an individual basis (an occasion during which many of the students of the Venerabile and the Beda were privileged to meet the Pope along with their bishops) and as a group, culminating in the celebration of Mass with the Holy Father in his private chapel in the Apostolic Palace. In addition to celebrating Mass at St Peter's and St Paul's basilicas, and holding meetings at various congregations and councils of the Roman Curia, which exist to help the Pope in his ministry as Supreme Pastor of the Universal Church, the bishops also held a plenary meeting at the Venerabile.

The highlight of the week came on Tuesday 21 October, when the bishops invited the former Apostolic Nuncio in Great Britain, Archbishop Luigi Barbarito, to the Venerable English College to preside at Mass and be guest of honour at dinner, to mark his retirement and to express their thanks for his many years of service as the Pope's representative to the Court of St James. At the time of his retirement, the Archbishop was the Doyen of the Diplomatic Corps, the longest serving ambassador in London; Her Majesty the Queen recognised the high personal esteem in which she held the Archbishop when she awarded him the Knight Grand Cross of the Royal Victorian Order, an honour which is in her personal gift.

During the celebration of Mass, His Excellency preached the following homily, which *The Venerabile* is pleased to reproduce:

It gives me great pleasure to be reunited with you in this little but historic corner of England in the heart of Rome. How appropriate to celebrate the Eucharist in this place dear to the British Catholics. Here the loyalty of the English and Welsh Catholics to the Successor of Peter has been grounded and bathed in the blood of so many martyrs. This evening on the occasion of your *Ad limina* visit to see Peter we wish to renew this loyalty. Around the altar we celebrate the bond of love and of friendship in which I have shared with you as representative of the Holy Father In Britain for more than eleven years.

This concelebration confirms the communion which is the visible expression of unity in Christ and finds in him its foundation and purpose.

One of the most important and far reaching document of the Second Vatican Council is the dogmatic constitution *Lumen Gentium*. In that document the profound relationship between the Successor of Peter and the bishops as successors of the Apostles is expounded making clear the primacy role in the Church of the Bishop of Rome. In the third chapter of the *Lumen Gentium*, n.22, we read:

Just as in accordance with the Lord's decree, Saint Peter and the rest of the Apostles constitute a unique apostolic college, so in like fashion the Roman Pontiff, Peter's successor, and the Bishops, the



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successors of the Apostles, are related with and united to one another.

During my years among you, I considered it my first duty to strengthen and to make more effective the communion of faith and love which binds all the believers in Christ. But the highest expression of this communion lays in the special bond of brotherhood between the bishops as shepherds and teachers of their own Churches with the successor of Peter, the Bishop of Rome, head of the college and centre of its unity.

I still remember the solemn ceremony and the warmth which you, your clergy and people received me in Westminster Cathedral of the 6 April 1986. In that occasion I pledged myself as representative of the Holy Father to your Churches to foster the *koinonia*, the ecclesial Communion of faith and love, to encourage the *oikoumene*, the ecumenical relations with the other Christian Churches and in a special way with the Church of England, and to make effective the *diakonia*, by offering without pretence my service to you and your faithful.

I do not know to what extent I have honoured these promises; time and others will judge. But in earnest I can say that I tried. If failures there have been they are due to human limits and weakness. Certainly I must admit that without your valuable help and friendly understanding my mission would have achieved very little. Looking back to the time of my mission in Great Britain I have many reasons to thank God humbly for what I received, learned and did with you, your priests and loyal people. Over the years we have all grown in mutual understanding, sincerity and support as we have faced together the problems, the challenges and the events which have marked the course of the Catholic Church and of the nation in the last decade. One undeniable fact is that the Catholic Church under your wise leadership, and unity of purpose and action, has emerged as a respected leading moral force in the country.

I spoke of your unity. I must say that your Conference has set an inspiring example of unity, fairness, freedom in debate and mutual respect. I have been a witness of this unity and service always lived in communion with the Pope and the Holy See according to the century proved tradition of loyalty to Rome consecrated first by the sacrifice of St Thomas-à-Becket, St Thomas More, St John Fisher, St Ralph Sherwin and many other priests, religious and lay men and women who suffered martyrdom to remain loyal to the Church of Rome and whose memory and heritage is still treasured in this Venerable College.

When I first came among you was not without fear and concern for the delicate mission entrusted to me by the Holy Father. I have ended my mission with full confidence in the future. The Holy Spirit, in ways that are hidden to our perception, is leading the Catholic Church in England and Wales, as well as in Scotland, towards a better understanding of its evangelising mission to the country in collaboration with the other Christian Churches in a common commitment to make possible the full communion in Christ and more credible their message and witnessing.

There will be in the present and in the future new problems and new challenges to be faced particularly the devastating effects of secularism and hedonism in the consciences of many people. By reading the signs of the times and being docile

to the guidance of the Holy Spirit, the Catholic Church will become the spearhead of a moral and spiritual renewal; with one proviso, that it guards jealously its Roman identity. The second spring heralded by the great Venerable Cardinal Newman is in full blossom. The harvest will be collected in the time appointed by God.

I would to conclude with the words of Saint Paul when he took leave from the elders of Ephesus on the way to his last journey to Jerusalem:

You know what my way of life has been since the first day I set foot among you. I have served the Lord in all humility, with all the sorrows and the trials ... I have not hesitated to do anything that would be helpful to you ... Be on your guard or yourselves and for the flock to which the Holy Spirit has made you the overseers to feed the Church of God which he bought with his blood.

I thank you, my dear brothers, for your kindness, for this special manifestation of your esteem and friendship. I feel confident that you will remember me in your prayers as I'll do the same for you and for your clergy and people. Believe me, it has been a privilege and a joy for me to have spent such a significant part of my life and ministry among you and your people. For all the gifts we have exchanged, for our friendship and brotherhood in Christ let us give thanks to God by this Eucharist, firm and united in the love of our Lord and Saviour Jesus Christ.

The Bishops' Conference of England and Wales, Rome, October 1997



Back row (left to right): Vincent Nichols (Titular Bishop of Othona and Auxiliary in Westminster), Leo McCartie (Bishop of Northampton), John Rawsthorne (Bishop of Hallam) Cormac Murphy-O'Connor (Bishop of Arundel and Brighton), James O'Brien (Titular Bishop of Manaccenser and Auxiliary in Westminster), Brian Noble (Bishop of Shrewsbury), Ambrose Griffiths, O.S.B. (Bishop of Hexham and Newcastle), Francis Walsley (Bishop of H.M. Forces), Christopher Budd (Bishop of Plymouth), John Jukes, O.F.M. Conv. (Titular Bishop of Strathearn and Auxiliary in Southcark), John Croxley (Bishop of Middlesbrough), Edekin Regan (Bishop of Wrexham), Charles Henderson (Titular Bishop of Tricala and Auxiliary in Southcark), Crispian Hollis (Bishop of Portsmouth), Thomas McMahon (Bishop of Brentwood), Philip Pargèter (Titular Bishop of Valentiniana and Auxiliary in Birmingham), Howard Tripp (Bishop of Neceport and Auxiliary in Southcark), Vincent Malone (Titular Bishop of Abora and Auxiliary in Liverpool), David Konstant (Bishop of Leeds), Peter Smith (Bishop of East Anglia), Terence Brain (Bishop of Salford), Patrick O'Donoghue (Titular Bishop of Tulana and Auxiliary in Westminster), Arthur Roche (General Secretary of the Bishops' Conference), Front row (left to right): John Brewer (Bishop of Lancaster), Mervyn Alexander (Bishop of Clifton), Patrick Kelly (Archbishop of Liverpool), Michael Boreen (Archbishop of Southcark), Cardinal George Basil Hume, O.S.B. (Archbishop of Westminster), Maurice Course de Murville (Archbishop of Birmingham), John Aloysius Ward, O.F.M. Cap. (Archbishop of Cardiff), Daniel Mullins (Bishop of Menevia), James McGuinness (Bishop of Nottingham).

Waiting in Patient Hope

Life in the Spirit according to Romans 8

In this year dedicated to the Holy Spirit, in the second year of preparation for the Great Jubilee of the year 2000, it is indeed good that we spend some time on a marvellous text which has nourished the Church for centuries in her reflection on God's salvific action in Jesus Christ. Rom 8 represents the crossroads of Paul's christology and pneumatology on the one hand, and his eschatology and morals on the other. In this article, I would like to develop two important points in the hope of making a biblical contribution to your spiritual reflections. Firstly we will study the context, function and structure of Rom 8 so as to grasp better the eschatological dimension of Paul's teaching in this chapter, one that is so rich and dense in theological insights. And secondly we will reflect on the person of the Holy Spirit as divine guide and resource for our way to God while we wait for Christ's return in glory. At that point we will be able to realize the absolutely essential role of hope in our lives as Christians. Hope is in fact the cardinal virtue that grounds and strengthens the life of all those who 'live according to the Spirit' (Rom 8:5).

A. Context, Function and Structure of Romans 8

Paul had founded churches in Asia Minor and in Greece; nevertheless he had always desired to preach the gospel in Rome, the Empire's capital. After having completed his ministerial tasks in the east, the Apostle decided to set his sights on the west, especially on Spain. During his trip he thought about visiting his fellow Christians in Rome. Before leaving, however, he had to bring with him to Jerusalem the collection of the Gentile churches, the concrete sign of solidarity between Jews and Gentiles that meant so much to him. So before leaving Corinth for Judea, Paul wrote to the Romans so as to announce his upcoming visit and prepare them for his upcoming stay among them.

What we now call the letter to the Romans is precisely that missive. It served as a kind of 'calling card', a means of preparing the way for his Roman visit. But more importantly still, the Letter to the Romans expressed the Apostle's insightful understanding of the mystery of the gospel of Jesus Christ. For Paul, the gospel of God was indeed his gospel, too, and as Apostle to the Gentiles -

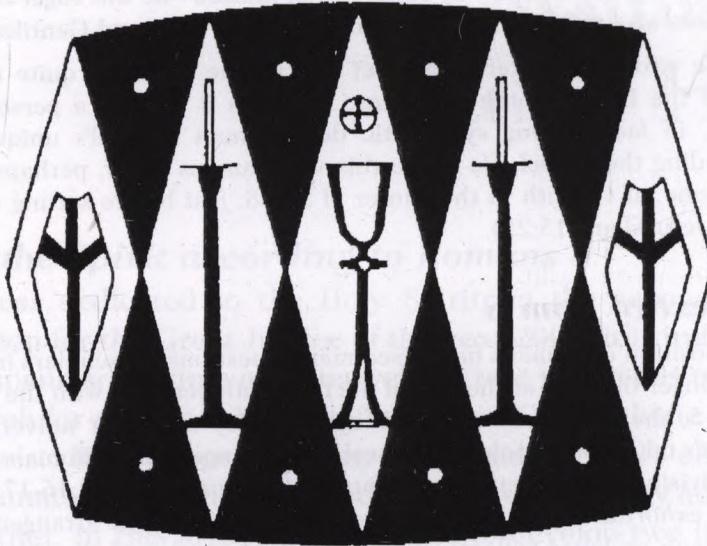
called to such a noble ministry by Jesus Christ himself - he was eager to proclaim the good news also to his fellow Christians in Rome, Jews and Gentiles alike.

The Apostle wrote the letter in a quiet and serene moment, quite unlike the occasion of the Letter to the Galatians. Although it is truly a personal letter, Romans is, in fact, a long systematic development of Paul's unique way of comprehending the gospel. He wrote this very famous letter, perhaps his most significant one, at Corinth in the winter of 57-58, just before setting out on his last trip to Jerusalem (15:25).

1. Context of Rom 8

If the composition of Romans has raised many questions for scholars in the past, that is no longer the case at the end of the twentieth century; with the exception of chapter 5, the consensus among exegetes today is almost universal. For a moment, let's take a brief look at the rhetorical arrangement of Romans. Here are the basic divisions of the letter: *exordium* 1:1-15; *propositio* 1:16-17; *probatio* 1:18-11:36; *exhortatio* 12:1-15:13; *peroratio* 15:14-16:27. The arrangement of an ancient speech or letter reflects one of the three modes of rhetorical address known in Antiquity: the judicial, the deliberative and the epideictic. As Brendan Byrne rightly points out in his recent commentary on Romans, there is now widespread agreement that the letter's rhetorical mode is best described as epideictic (or demonstrative). We should note, however, that the Pauline corpus truly constitutes a unique literary reality that in fact escapes any attempt at rigid classification. For our purposes, it is enough to consider an overview of the arrangement so as to get a wider glimpse of the various arguments that Paul wishes to develop in his letter.

The *probatio* of Romans can be subdivided into three principal sections: (a) Rom 1-4 illustrates the justification won for us in Jesus Christ; (b) Rom 5-8 develops its consequences for the present and future life of Christians; and (c) Rom 9-11 develops the fundamental question of the salvation of Israel. In the *probatio* seen as a whole, then, we note a marked tension between the *already* and the *not yet*. Believers are *already* justified in Christ, but they do *not yet* enjoy the fullness of salvation. Part b (5:1-8:39) explains how God's love grants salvation to those justified by Christ. It begins with a brief exordium (5:1-11) in which the Apostle announces that the Christian justified by faith in Christ already now enjoys the capacity of living a new life. This is indeed possible because the gift of God's love has been poured out into the hearts of believers through the Holy Spirit. Chapters 5-7 deepen and develop this affirmation by describing the liberation that results from it: Christians are now freed from sin and death (5:12-21), from sin and the ego (6:1-23), and from the Mosaic law that cannot save—holy though it may be (7:1-25). This is truly good news, for it is now possible for human beings no longer to live under the dominion of these destructive powers that oppress, enslave and kill. But all of this would provide little comfort to Paul's addressees in Rome were it not for the positive side of the coin as presented in chapter 8: Christians are indeed liberated from evil so as to live in freedom as God's children. Rom 8 responds in an eloquent and moving way to the desperate existential question made in 7:24: 'Wretched man that I am! Who will deliver me



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from this body of death?' The obvious answer of course is Christ, because Jesus makes it possible for his disciples to live according to his own Spirit. We will see the primary importance of Paul's christology below.

2. Function of Rom 8

It is accurate to state that Rom 8 develops one of the major themes of 5:1-11, for it demonstrates how Christian existence is indeed marked by life in the Holy Spirit. Since God has given them his own Spirit, Christians are called to walk according the Spirit of Christ, enjoying their marvellous status as God's children already destined for eternal glory. All of creation will also share in their blessed destiny when the Lord Jesus comes again in glory. The last passage of the chapter (8:31-39) constitutes a true conclusion to the entire second part of the letter's dogmatic section (begun in 5:1). This magnificent hymn to God's love made manifest in Christ is, in my opinion, the most moving pericope of the entire Pauline corpus. It constitutes an extraordinary rhetorical masterpiece of one of the great masters of style - not to mention the profound depth of the Apostle's theological insights into the mystery of salvation.

3. Rhetorical-Literary Structure of Rom 8

By applying the rhetorical-literary method of analysis to Rom 8 we can more easily grasp the flow of Paul's complex argumentation. The first thing to note is the importance of the *subpropositiones*, the two brief thesis statements which constitute the chapter's backbone. In 8:1, Paul proclaims the new reality of believers in Christ who has saved them from previous slavery to the dominion of sin, death and the law. This mini-thesis is then immediately supported by a reason: the Spirit of life in Christ Jesus has freed the Christian from sin and death (8:2). Then in 8:18, the start of the second part of the chapter, the Apostle develops that aspect of the gospel which is very dear to him: the future dimension of our salvation in Christ which God eagerly awaits to reveal to us. By fixing his eyes on the future reality already begun in Christ, Paul now contemplates the glory of God that is about to be manifested both in Christians and in all creation. Here, then, is the rhetorical-literary structure of Rom 8:

v. 1 *subpropositio* (Part I)

'There is therefore now no condemnation for those who are in Christ Jesus.'

v. 2 *ratio*: the Spirit of life in Christ Jesus has freed the Christian from sin and death

vv. 3-17 *probatio* (in three subunits):

A vv. 3-4 Mission of God's Son and its purpose

B vv. 5-13 New life in the Spirit for Christians

a = vv. 5-8: Contrast between the flesh and the Spirit (general ethical consequences)

b = vv. 9-11 Indwelling of God's/Christ's Spirit in believers

a' = vv. 12-13: Contrast between the flesh and the Spirit (personalized ethical consequences)

A' vv. 14-17 Having the Spirit, Christians are children of God destined for glory

v. 18 *subpropositio* (Part II)

'I consider that the sufferings of the present time are not worth comparing with the glory that is to be revealed to us.'

vv. 19-27 *probatio* (in three subunits):

A vv. 19-22 Groans of creation awaiting liberation from corruption

B vv. 23-25 Groans and hope of God's children awaiting the body's redemption

A' vv. 26-27 Spirit intercedes for Christians

vv. 28-30 *peroratio* of ch.: Vocation to glory for those who love God

vv. 31-39 *peroratio* of section Rm 5-8: Hymn to God's love for us in Christ

We begin by observing the make-up of each *probatio*: in the first (8:3-17), Paul develops the theme of the present life of believers in light of their past before coming to know Christ; in the second (8:19-27), he treats the theme of future life in light of their present existence in Christ. Let's now take a closer look at the various pericopes that compose these two principal parts of Rom 8.

In the first subunit which begins the first *probatio* of the chapter, Paul states a fact: God sent his only Son on mission to justify human beings (A, vv. 3-4). Then in the second subunit (B, vv. 5-13) he contrasts the ethical consequences that result from the two opposing ways of life, first in the third person (a, vv. 5-8) and then in the second (a', vv. 12-13): the flesh leads to death while the Spirit promises life and peace. In order to underscore the importance of the Spirit's indwelling in those who believe, the Apostle affirms three times in three verses that the 'the Spirit dwells in you' (b, vv. 9-11). He connects this fact (for the presence of the Spirit was indeed the common experience of the early Christians) to the very heart of the Christian message: God is the one who has raised Christ from the dead and will do the same to the Romans 'through his Spirit that dwells in you' (8:11). Lastly, in the third subunit the Apostle looks at the new reality of Christians in a distinctly positive way (A', vv. 14-17): Christians live under the reign of 'the Spirit of Sonship' who makes us God's children. It is only the Holy Spirit who can allow us to act in a way worthy of our extraordinary dignity as new, cherished members of God's royal family.

In the second *probatio* of Rom 8, Paul articulates the theme of the future glory that God wishes for his creation: the future is already sensed in light of the believers' present union with God in Jesus Christ. In the first subunit (A, vv. 19-22), Paul interprets creation's groans ('creation' here means everything in the created order other than human beings) as an expression of its longing to share in the fullness of divine glory. In the second subunit (B, vv. 23-25), the Apostle proposes the theme of the inner groaning of Christians sustained by the presence of hope. In these verses Paul underscores the significance of this virtue for Christian life. Hope is the glue that cements the already of Christian life together with the *not yet* that is about to be revealed. In the third subunit (A', vv. 26-27), the Apostle declares that the Spirit comes to the aid of weak Christians, interceding in favour of the saints before God.

Lastly we have the two conclusions which sum up the author's argument. The first (vv. 28-30) brilliantly concludes the chapter, offering an extraordinary glimpse into the breadth of salvation history as eternally willed by God; the second (vv. 31-39) wraps up the second part of the letter's doctrinal section, namely chapters 5-8, insisting on the reason for it all: God loves us in Christ Jesus, his Son. After having finished this magnificent passage on new life in God's Spirit, Paul then goes on to address the next important topic on the agenda: the salvation of Israel (9:1 ff).

4. J. Paul Sampley's Contribution

In an important book on Paul's moral theology entitled *Walking Between the Times*, the American exegete J. Paul Sampley emphasizes how Christ's death and resurrection constitute the principal point of reference for Paul's theology. The Apostle considers the past, the present and the future in light of the Christ-event. Many Bible scholars had already seen the two chief horizons of Paul's thought world, that is, the temporal dualism caused by the coexistence of two distinct epochs, the first one inaugurated by Adam, the second by Christ. Because of the Christ-event, believers in fact live in two different and opposing worlds; they follow after their Lord as citizens of this world and of heaven at the same time. Since God has decisively destroyed the power of sin and the terror of death through the cross of his only begotten Son, Christians now faithfully wait for God's definitive victory at the moment of Christ's *parousia*. With this as a background, we can now appreciate better Sampley's unique contribution to New Testament scholarship. In order to explain the paradox of the coexistence of the two ages, Sampley develops two important insights that clarify Paul's unique eschatological prospective. In his opinion, Paul intended to contrast the new life of faith in Jesus Christ to the old one lived according to the flesh; the Apostle interpreted the present in light of the past: *now* this, *no longer* that. For example, the Romans *now* live according to the Spirit and *no longer* according to the flesh. Sampley continues his argument, next by demonstrating how Paul, with the purpose of juxtaposing believers present life to their future one in glory, interprets the future in light of the present: *already* this, *not yet* that. For example, the Romans are *already* experiencing the sufferings of the present age but *not yet* the future glory that God will one day reveal to them. The insight of Sampley's categories allow us to grasp better Paul's rather complex understanding of time, and so let's now apply these categories to Rom 8.

5. Faith's Qualitative Leaps: Discontinuity

If we return to the two *subpropositiones* of Rom 8, we note that the two categories so clearly articulated by Sampley apply perfectly to the chapter's structure as evidenced by our rhetoricalliterary analysis. Here again are the chapter's two principal divisions, this time followed by Sampley's categories.

v. 1 *subpropositio* 'There is therefore now no condemnation for those who are in Christ Jesus'; plus *ratio* (v. 2) and *probatio* (vv. 3-4, vv. 5-13, vv. 14-17):

Now-no longer: the present in light of the past

v. 18 *subpropositio* 'I consider that the sufferings of the present time are not worth comparing with the glory that is to be revealed to us'; plus *probatio* (vv. 19-22, vv. 23-25, vv. 26-27):

Already-not yet: the future in light of the present

Sampley's insights provide an excellent way of describing the qualitative changes the believers experience in their faith life. An examination of the text's rhetorical-literary structure and the logic of Paul's argumentation highlight the discontinuity between different realities. In the first part of the chapter (8:1-17), Paul underlines with the sharpest of terms the rupture between past and present: 'There is therefore now no condemnation for those who are in Christ Jesus' (8:1). He contrasts the old age conquered by Christ, the *no longer* (i.e., the time of condemnation, 8:1; the law of sin and death, 8:2; of the flesh, 8:4-9; of the spirit of slavery, 8:15) with the new age, the *now*, (i.e., the time of the Spirit, 8:2, 4, 5, 6, 9, 10, 11, 13, 14, 15, 16). 'But you are not in the flesh but in the Spirit, in fact the Spirit of God dwells in you' (8:9). In order to contrast the present in Christ to the past under sin and the law, with the broadest of strokes Paul paints a fresco for his addressees that highlights his antithetical thought: white is not black, light is not darkness. Given this very clear and explicit language, any new convert to the faith could have easily understood the Apostle's point. For this reason, Sampley's insight; 'now this, no longer that,' works very well when applied to a close reading of Rom 8:1-17.

In the second part of the chapter (8:18-27), Paul continues to develop for the Romans his understanding of significant temporal differences, this time, however, by emphasizing the contrast between their present and their future reality in Christ: 'I consider that the sufferings of the present time are not worth comparing with the glory that is to be relieved to us' (8:18). Although his perspective changes, although the Apostle now looks toward the future, the prism that he gazes through remains that of the believer's new life in Jesus Christ: already now God has united us to the Son's cross thanks to Christ's first coming among us in weakness, but God has not yet shown us the fullness of his glory, an event that must await Christ's second coming. Paul contrasts this present age, the *already* (i.e., creation that suffers under the slavery of corruption, 8:21; the sighs of believers, 8:23; the weakness of not knowing what exactly to pray for, 8:26) with future glory, the *not yet* (i.e., creation sharing in the glorious freedom of God's children, 8:21; the complete redemption of the body, 8:23). Hence Sampley's second insight, the '*already* this, *not yet* that' accurately captures the sense of 8:18-27. In short, this strong insistence on the sharp separation between different temporal realities is typical of Paul's antithetical style, most especially in his eschatological discourse.

6. Faith's Ongoing Growth: Continuity

If the rhetorical-literary structure and the dialectical development of Paul's argumentation reveal discontinuity in a clear and obvious way, nevertheless some semantic clues underscore the notion of continuity, if only in an implicit way. In order to describe the growth of the believers' faith life in Christ, in Rom 8 the Apostle uses two pregnancy metaphors. In the first part of the chapter he

speaks about how believers are now adopted as God's children (8:14-17); in the second, with regard to creation, he uses the metaphor of a woman in labour. Paul describes the Romans' present situation as that of adopted children who cry out 'Abba!' to God. But if these young children are now heirs of God and fellow heirs of Christ, one day they will surely come into their inheritance when they become adults. The ongoing growth of those who share in Christ's suffering and cross will make them capable of also sharing in his glory when he comes again (8:17): *continuity* of growth, *continuity* of participation in the mystery of Christ. As for the second metaphor (8:18-22), Paul personifies creation, describing it as a mother undergoing labour pains. If the creation under the bondage to decay suffers and cries out in her pain, that same creation is indeed a woman about to give birth to new life. Once she has given birth, a mother embraces her new-born and now shares her joy. The cries of pain gave way to sounds of happiness, her tears of pain become tears of joy: *continuity* of breath, *continuity* of participation in the mystery of the indwelling Spirit - one effective metaphor about a father (the Creator) and another about a mother (the creation). Through these metaphors, Paul teaches that God is indeed at work in the world as the divine labourer engaged in the task of salvation. Note that both metaphors serve to unite the two contrasting parts of the chapter: another sign that serves to underscore the connection between the two, thus granting continuity to Paul's argument about life in the Holy Spirit in Rom 8. The chapter's *peroratio* confirms this ongoing continuity: God, who has already called Christ's fellow heirs, 'has also predestined [them] to be conformed to the image of his Son, in order that he might be the first-born among many brothers and sisters' (8:29). All the other members of God's vast family will one day share in the glorious image of the risen Christ because God remains faithful to his own salvific plan begun by means of the cross and resurrection of his only-begotten Son. Therefore, there is indeed continuity in the faith life of believers because there is indeed continuity in God's plan of salvation inaugurated in Christ.

But there is still one more thing, or rather, one more Person, who guarantees the uninterrupted continuity between the new and the old, between the present form of this world that is passing away and that of the one that is being born, between Adam's descendants marked by eternal death and Christ's descendants marked eternal life: the Holy Spirit. Source of divine life and resource of Christian moral life, 'the Spirit is life because of righteousness' (8:10). It is now time for us to consider his role as the tireless guide who leads us to the Father by means of our fellowship in Christ.

B. The Holy Spirit, the Divine Source of Life and Hope

No work on Rom 8 would be complete if it lacked a serious treatment of Paul's pneumatology. In these exquisite verses, Paul develops one of the most significant themes of the letter: the Spirit's presence and activity in the lives of believers. In this brief article, I have tried to examine the two eschatological dimensions of our reality as Christians as articulated in Rom 8, namely our present in Christ in light of the past: the now-no longer (8:1-17); and our future in Christ in light of our

present: the already-not yet (8:18-27). If the Apostle found it opportune to emphasize the difference between distinct temporal realities, he also subtly contrasted this discontinuity with the continuity of life for all who are in Christ. That which he began in Christ and in those who are in Christ, God himself will bring to completion at the end of time. The Father, through his act of raising Christ from the dead, has already shown the light of his divine glory in a world that remains under the shadow of death. In the day of the Lord Jesus, God will share with those whom he has called the fullness of his glorious light in a splendour that will never fade away. This gospel of Paul's, this faith of ours in Christ Jesus who died and rose for us, is that which calls us to an ever deeper faith in the God who saves us; and our faith in God's salvific action allows us to anticipate the future with trust and to live in the present with hope. Still today after the many disappointments of this age (Rom 12:2) it is time to come back to the importance of hope in our lives as Christians.

Hope is the virtue that strengthens and supports the lives of all those who 'live according to the Spirit' (8:5). The word 'hope' is found 53 times in the New Testament, 25 of which are in Paul's authentic letters; more than half of these are found in Romans. As for Rom 8, it is very interesting to note that the noun 'hope' is found only in the second half of the chapter, four times in all. Why might this be so? We have already seen that the second part describes the tension between the already and the not yet. It is precisely hope that helps believers to lead their lives all the while living in the tension between the now and the not yet, between this passing world and the world that is fast on its way to fulfillment.

The Canadian Jesuit Joseph Plevnik has recently published a wonderful book which offers a fine presentation of Paul's notion of hope. Entitled *Paul and the Parousia: An Exegetical and Theological Investigation*, it represents this fine scholar's mature understanding of Paul's doctrine of Christ's second coming. Going back to basics, Plevnik emphasizes that it is in fact our faith in God and his great work for us in Jesus Christ that gives rise to hope. This is very important, because in my opinion it is necessary to insist on the central role of the Apostle's christology as the basis of his world view. Our faith in God and in Christ helps us to understand better the meaning of God's saving work both in the past and in the present. This serves to nourish our hope in the future as well. So our present faith life is in fact a life lived in hope: we are *already* sharing in the effects of the Christ event, and - here returns the whole notion of the *not yet* - we hope to share fully in the fullness of our redemption on the day of the Lord Jesus. So Paul's expectation, and ours too, goes beyond faith to include the vision of divine glory in the Kingdom of God. He longs to experience 'the eternal weight of glory beyond all measure,' as he writes in 2 Cor 4:17. So the hope that Paul writes about extends far beyond the horizons of this passing world and draws us outward and upward to the realm of God himself.

Plevnik explains that the basis of this hope, its foundation if you will, is ultimately God - his love, his righteousness, his saving power. This is of course entirely in continuity with Israel's faith in Yahweh, its creator and Lord. The novelty which Paul now adds to this his faith in the one true God is that, in light of his experience on the road to Damascus, is that his hope now finds its basis in what God has done in Jesus, for through the cross God has given up his own Son to us,

showing in this sacrifice the greatest testimony of his love. Thus the cross of Christ is the most sure sign of hope for Christians, the most secure proof we have that nothing could ever come between God and us ever again. It is not coincidental that Rom 8 concludes on this very note (8:31-33):

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies.

God remains ever faithful to those he loves, come what may.

If the foundation of our hope is God's past deed *in* Jesus, namely his death on the cross and his glorious resurrection from the dead, the fulfillment of our hope lies in God's future deed *through* Jesus Christ. Paul awaits with longing the Lord's return in glory, his future coming from heaven when he will gather together his own and bring them all into the light of God's kingdom. In 1 Thess 4:14, Paul states, 'For if we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died.' Paul believes that Jesus our Saviour will indeed conform our bodies to be like his own glorious body. He writes in Phil 3:20-21:

But our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.

Our hope of salvation then is intimately connected to our hope in resurrection and transformation, the principal themes of 1 Cor 15, especially the concluding verses.

Yet Plevnik insists that for Paul, all of this is centered on the person of Christ, the uniquely personal object of our hope. The Apostle really desired only one thing in this life, and that was to be with Jesus, to be conformed to his life of sacrifice so as to one day share in his glory. It is this close personal relationship then between Redeemer and redeemed that bridges the gap and shortens the distance between the already and the not yet phases of our salvation. And because we believe in Jesus and we await his future coming with hope, our hope becomes ever more specific and concrete: we hope in the general resurrection of the dead, we hope in the transformation of the body, we hope in the fullness of life with Christ forever in the Kingdom of God.

How then can we nourish our hope more and more? By remaining ever more closely united to Christ. By living in Christ and walking according to his Spirit, we become ever more grounded in a responsible Christian life, a life of faith, hope and love. As people who are called to abandon the world's ways and accept the wisdom of the cross, we discover ourselves to be ever more authentic people of hope. Thus Christian hope does not allow us to withdraw from the world and from this life's duties and responsibilities, rather, hope fortifies us, allowing us to become ever more committed to carrying our responsibilities as followers of

Jesus. For this to happen we must be vigilant and sober, as Paul writes in 1 Thess 5:6-8:

So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation.

These verses taken from the oldest book of the New Testament beautifully summarise the very essence of Christian morality. With preparedness and sobriety, by living lives of faith, hope and love, we remain profoundly rooted and grounded in Christ, our hope. The fulfillment of our hope will be in his second coming when he will lead us to God. Then we will be with God forever, our natural bodies having been transformed into spiritual ones capable of reflecting the glory of God for ever.

If our faith is truly christologically based, and if our ultimate hope lies in the sharing of God's kingdom, then our love is made possible thanks to the indwelling and action of the Holy Spirit. Our hope is supported, strengthened and built up by our ongoing cooperation with God's Spirit who leads us to walk in the ways of Christ himself. Paul makes the most articulate and insightful connection between the Holy Spirit and hope at the beginning of Rom 5, the start of the second major part of the letter's doctrinal section. Christian consolation is not fleeting or illusory; rather, it is grounded on the only thing that matters, in the last analysis, the only thing of lasting value: God's love. In

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5:5 we read: 'and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.' In this one verse the Apostle manages to articulate in a few words an extraordinary summary of his rather complex teaching on God, justified sinners and life in the Spirit. First of all, God loves us and truly is *for* us, having made an irrevocable commitment to us in Jesus, his Son. Second, our frail human hearts have indeed been transformed by this divine, unmerited gift (this is of course the Church's *point de départ* for her entire theology of grace). And third, the Holy Spirit, who is truly God's Spirit as well as Christ's Spirit, is now given to us and abiding in us. The Spirit, then, represents the divine link between God and us believers, the divine force who sanctifies and transforms and gives life to all those who are called to be saints. By dwelling in the hearts of believers, he dwells in the very heart of the Church, Christ's visible presence here on earth. If in 8:10 Paul claims that 'the Spirit is life for us,' then we may safely conclude that where there is life there is also hope: God's Spirit empowers us to live lives pleasing to God already in this life so that we may experience the fullness of God's life in the life to come. The Holy Spirit, then, simultaneously awakens in us a consciousness of the tension between our present and future existence in Christ, yet all the while making that very tension livable thanks to the balm of his, consoling and merciful divine presence.

To conclude, in this paper I wanted to share with you some important background information on the Letter to the Romans in light of recent New Testament scholarship. The letter's occasion, purpose and rhetorical structure are very important if we are to grasp the meaning of any particular pericope, in our case Rom 8. I shared with you the recent findings of J. Paul Sampley, and I applied his insights to the eschatological tension which enlivens the chapter. All of this was necessary so as to arrive at some theological reflections, brief though they may be, on the centrality of hope in Paul's teaching. Thanks to some valuable insights provided by Joseph Plevnik, I tried to place Paul's theology of hope in the larger context of his christology, the solid basis on which the Apostle constructs the whole edifice of his thought. Central to this entire discussion, of course, has been Paul's profound pneumatology, for no discussion of the virtue of hope would be complete without a thorough consideration of the presence and action of the Holy Spirit. That was the topic of my doctoral dissertation, and it remains a theme that I continue to find fascinating and deeply rewarding in my own spiritual life. I truly *hope* that this modest contribution to *The Venerable* will provide a small reminder of our Lenten day of reflection together: it was a wonderfully consoling experience for me to have prayed with all of you. As St Paul himself says (Rom 15:13):

May the God of *hope* fill you with all joy and peace in believing, so that you may abound in *hope* by the power of the Holy Spirit.

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On the evening of 21 July 1997 the College suffered the great loss of its philosopher tutor, Fr Tony O'Sullivan, who died in Lourdes. His final illness was comparatively short. It was only at Easter that he began to complain of pain and decided he must consult a doctor; only in May that he returned to London for further investigations and treatment; by the end of June, having undergone surgery and radiotherapy, it was decided he should move to St Joseph's Hospice in Hackney, and within a fortnight of this move, he died. Although a dying man, he was determined to join the diocesan pilgrimage to Lourdes, and bravely made the journey on Sunday 20 July. That evening he made his final conscious prayer at the Grotto, when Cardinal Hume administered to him the Sacrament of the Sick. The following day Westminster students helped keep vigil by his bedside until, at about 10 p.m., Tony died. His body was brought home to England. His requiem Mass was celebrated by the Cardinal on 29 July at Hounslow where he was buried in the family grave.

The outlines of Tony's life are quickly told. He was born in Middlesex in 1938 and so the early years of his life were wartime experiences, including the frightening sight of seeing a bomb explode not far from where his mother and he were walking. He would always have an acute sense of any possible danger. He attended the parish primary school in Hounslow. By the age of twelve his thoughts were fixed on priesthood for after a year at the local Catholic grammar school he was accepted by the Diocese as a candidate and sent to St Edmund's College, Ware. A family move back to Ireland for some years meant he transferred his later schooling there, but at the age of 18 he reapplied to the Westminster Diocese, and was sent to the English College for his priestly formation. On the Feast of Christ the King, 28 October 1962, he was ordained priest by Cardinal Godfrey, and the following year he returned to take up pastoral ministry in London. He spent five years in parochial work, mainly at St James', Spanish Place. In 1968 he was asked to join the staff at the diocesan seminary (then at St Edmund's Ware) as professor of philosophy. He fulfilled this post for 27 years, helping the seminary to move to its present location at Allen Hall, Chelsea. In 1995 it was decided a change of scene would be good for him, and he returned to

the Venerable as the resident philosophy tutor – a task he combined with some teaching also at the Gregorian University, Beda College and Regina Mundi.

The outlines of his life, however, tell but little of the true story of this fine man and priest. He believed the scholastic dictum that grace builds on nature, and his priesthood was built on the firm foundation of a genuine humanity. He had a great love for his family. His father had died while Tony was a student in Rome, and he remained devoted to his mother until her death only a few years before his own. His sister and her family were also very dear to his heart. He had also made many friends through being the straightforward, kind and good person he was. His sense of humour, which never lacked respect or charity, made Tony delightful company; as he relaxed it would bubble over helping to spread cheer or defuse more tense occasions. In the homily at Tony's memorial Mass in Westminster Cathedral, Bishop O'Brien (who had worked together at Allen Hall with Tony) said:

In the nine years we were working together I never heard Tony utter an angry or unkind or unjust word about anyone. He was a joy to be with and true humility enabled him to be strong when the occasion demanded.

Although Tony spent the vast majority of his priestly years teaching in a seminary, he was truly a pastoral priest. At the weekends he was regularly involved in helping in parishes, for many years at Heston. He had played an active part in a prayer group at Letchworth. His sermons, full of lively anecdotes illustrating how the Good News of the Gospel touches people's everyday lives, demonstrated how sensitive he was to the true purpose of seminary training. In his work of training priests he was always conscious that ordination should make a man a humble servant of the people of God.

Apart from his more specific teaching, Tony's contribution to priestly training began with his own example of priestly fidelity and devotion. There was nothing pretentious about Tony – no show, no humbug – simply a man of faith seeking to be a true disciple of the Lord. Tony was a good listener and a keen observer. This made him an excellent member of a formation team, for he had a very clear insight into a student's strengths and the challenges they should face. His work in this respect was often unseen but nonetheless real.

What was seen, of course, was his work to introduce hundreds of seminarians to philosophical thought. Seminarians do not always appreciate why philosophy appears on their syllabus. It can take years to realise that without philosophy we lack secure foundations in our search to understand God, man and the world. The history of modern and contemporary philosophy has been coloured by scepticism and agnosticism, leading to a plurality of beliefs and a relativising of truth. In turn this undermines any solid ethical principles for guiding human behaviour. Against such a background, Tony recognised the importance of philosophy, as the search for the truth, and as a demonstration that faith, far from being an irrational belief, is reasonable and leads us to know the One who alone gives true meaning to our human existence. For 29 years Tony laboured devotedly to help men training for priesthood to think critically and find intellectual support for their Christian life. Many priests who came in great

numbers both to Tony's Requiem and Memorial Mass, expressed their thanks for all that he had taught them.

There was, in 1997, one final lesson that Tony had to teach us all – how to suffer and to die. Tony bore his physical sufferings without complaint, with patience and with great dignity. But he also knew – as he put it – that his innings was closing and it was time for him to return to the pavilion, and with great calm he set about putting all his affairs in order and preparing himself spiritually for death. I shall never forget the afternoon in the Hospice at Hackney when he dictated to me a long list of instructions about many of his personal possessions. Then he opened a box of chocolates – 'we'll need this before the next bit,' he said – it was the instructions about his funeral and burial. Two days later, his condition had seriously deteriorated. It was as if he had done all that he could do, and now could simply pray the *Nunc Dimittis*.

A fortnight before his death, Tony wrote to his colleagues on the staff of the College, and his own words make a fitting conclusion to this obituary. They sum up his humanity, his humour, his humility and his faith. They express why he has been so sorely missed:

Greetings from Charing Cross Hospital (which is actually nowhere near Charing Cross, but Hammersmith!) and whence I may be moving in a few days time – possibly to St Joseph's Hospice, Hackney (which at least is where it says it is). I wish to say a heartfelt thanks to you for making me so much at home during these two years, which have sped by all too quickly. It's been more like belonging to a family than a 'staff' – indeed it's been that way vis-à-vis the House in general – and I've been missing such good company very much these past six weeks – so your cards and telephone calls have been all the more welcome. I'm so sorry to have had to bale out in the run-up to the exams, but if the philosophers have found me dispensable, that's all the more to their credit for having got to grips with the work! Bishop Michael will have conducted the ministries Mass again with impressive reverence, and I'm sure that similarly the diaconate will be a memorable celebration. John, di nuovo condolanze: I'm keeping your father in my prayers, together with you and your mother and family. Thanks, and love to you all, God bless, Tony.

Mons. Adrian Toffolo
Rector

Lourdes' River Gave flows faster than either the Thames or the Tiber, its waters are clearer, its depths seem to sustain an abundance of aquatic life. Its banks are not silent; they are quiet, with not pleasure boats or fairs to be seen. A very different town has grown up along this part of its route – a city not built on commerce or ancient history preserved, but a city of faith, a place of peace.

Peace is Lourdes' special gift. For those of us who had the privilege to live with, and study under, Fr Tony, there was little surprise when we learnt of his decision to die in Lourdes. This man of peace wished to be presented to the Lord by the Queen of Peace, Our Lady of Lourdes.

Peace, true peace, is a gift of the Holy Spirit, and it was a hallmark of Fr Tony's life among us. He was always ready to listen and, if needed, to correct. His was a truly open ear, an understanding mind. When he was in pain, we hardly knew; even whilst dying he was at peace. His very presence could begin to settle one's mind, whether the problem brought be personal or philosophical. Yet there was passion, too; one seminar on Bernard Lonergan's *Insight*, which applied the author's ideas to the contemporary world with particular reference to the Holy Father's philosophical project, inspired our tutor to speak with a fire which was not usually seen. Normally, in more measured tones, he attempted to inculcate a love for and an understanding of philosophy.

However, his interests in his students went beyond the academic. He was known for his love of the cinema and would often join a group of students to see the latest release. He was always interested in, and appreciative of, the College's musical life, often enquiring about the music played or sung and, in the ensuing conversation, showing an impressive musical knowledge himself. On returning to Rome many years after being a student here, he began to visit many of the city's churches, especially those which he had not been able to visit before. At supper he was ready to talk about, and be genuinely interested in, a vast diversity of subjects – except uncharitable remarks, a repeated theme of his homilies.

We could not have wished for a better example from a formator. His obvious care for his students, his love of philosophy, his gentle wit, the wisdom and humility with which he preached, his good company and his serenity, were all surely rooted in his love of Jesus Christ.

Because of this, we placed our trust in him, and, I believe, may continue to do so. May he rest in peace.

Gerard Skinner

World Youth Day

Paris, 19-24

August 1997



XIIth JOURNÉE MONDIALE
DE LA JEUNESSE

Paris, 19-24 Août 1997

People flocked to Paris from across the globe to celebrate, with the Holy Father, the twelfth World Youth Day. One and a half million young Christians met to meditate on God's saving word, to rejoice in faith, to reflect on their life experience and to share their hope for the new millennium. The theme for World Youth Day was taken from a passage of St John's Gospel (Jn 1:38):

'Master, where are you staying?' Jesus replied, 'Come and see.'

This was a question which Jesus was asked one day by young men on the banks of the river Jordan, after the Lord had been baptised by John. Upon seeing Jesus, the Baptist proclaimed to the world, 'Behold, the Lamb of God!' (Jn 1:35), words which resonate through history, pointing to the crucified One, the true Saviour of the world. On hearing this testimony of John, the disciples followed Jesus, who asked them, 'What do you want?' (Jn 1:38); they responded with their own question, 'Master, where are you staying?' to which Jesus replied, 'Come and see.' Our personal response to this invitation is the challenge which the Holy Father set us, a challenge to enter into a personal relationship with the Lord which transforms our lives, the lives of our families, our communities and ultimately the world; it is the key to happiness.

Fifteen people from the Diocese of Salford went to World Youth Day. Our first port-of-call was the mediaeval village of Toyes, in the Champagne region of northern France and 100 kilometres from Paris. We arrived after a speedy journey by train through the Channel Tunnel - which was fantastic to be greeted by the Bishop and Diocese. The welcome we received in Toyes was incredible and our initial shyness was countered by the local hospitality. After the opening liturgy, and being fed and watered, the members of the group were distributed amongst local families who were to look after us for the first five days before moving on to the World Youth Day event in Paris.

The days we spent in Toyes were marked by friendship, solidarity and a remarkable sense of openness, despite the relatively few days in which we had come to know each other. We were whisked around the town and became familiar with a little of the local Church's culture and community life. The focal point of each day was the celebration of Mass and the Liturgy of the Hours, and the catechetical sessions, which were followed by celebration and relaxation. The

universality of the Church, the tangible sense of belonging to a global communion was, I am sure, felt by all. The generosity of the people of Toyes was 'mind-blowing', and made our experience both unique and very personal. After the final Mass, in the spectacular Gothic cathedral, we processed in song to the town station, and travelled to the centre of Paris. Initially, our 1000-strong group seemed large; upon arriving in Paris, however, we discovered that we were small fish in a vast ocean! We had arrived along with another 1,500,000 people. Organising so many people could have been a nightmare; on the contrary, we soon realised that the task was accomplished in a highly efficient way which managed to despatch us all to our accommodation, along with masses of information as to what the following day would hold - all thanks to the *Conseil Régional Ile-de France* and the Pontifical Council for the Laity!

Yet again, the Salford group was farmed out! Our destination was a town just west of Paris. After a good night's sleep and Morning Prayer in the local Catholic church, we headed to our catechetical site in central Paris. After grappling with the Paris *métro* - and losing! - we eventually arrived at our destination, where we were to spend the next few mornings. To our surprise, we were greeted by the familiar face of Bishop Michael Fitzgerald, from the Pontifical Council for Interreligious Dialogue, who led a reflection on the theme of World Youth Day, sang a song, and concluded the session with the celebration of Mass. Following lunch with groups from throughout the USA, we headed to the centre of Paris for the opening ceremony with Pope John Paul. The atmosphere was electric, and contributed to by the fantastic location, the *Champs-de-Mars*, in the shadow of the Eiffel Tower. Thousands of people had gathered, waving their national flags, and singing and dancing in expectant hope of the arrival of the Holy Father. After some anticipation, a pulse of cheers and excitement resonated from the Eiffel Tower and gradually carried to the platform at the front of the *Champ-de-Mars* - the Holy Father had arrived!

Following the words of welcome by the then-Archbishop (now Cardinal) Francis Stafford, the Pope gave his introductory message and World Youth Day was declared officially open.

The liturgies and catechises were perfectly complemented by time to enjoy some of the cultural delights which the 'City of Light' has to offer. Many events were laid on especially for our benefit and we were given ample opportunity to taste something of the fantastic artistic and cultural heritage of the city and country.

The Papal Mass at Longchamps racecourse, on Sunday 24 August, was the summit of the celebration of World Youth Day. It was preceded by a prayer vigil - *in situ*! The journey of 1.5 million people across the centre of Paris had to be experienced to be believed. After a day's journey in the sweltering August heat, we arrived at Longchamps on the evening of Saturday 23 August. The sight was phenomenal; it was inspiring to realise that, in an amazing way, we all shared the same faith. Having entered at the wrong end of the racecourse (the back!), I think it would be fair to say that we all tasted what it would be like to be a refugee. It was a surreal experience. Having 'parked ourselves' on the ground, we began to be trampled over by hundreds of people, determined to get a better position. Due to the vast numbers, we were restricted to a body's space in which we could sleep



The VEC's Salford contingent, Paul Moores and Andrew Stringfellow, with friends from Britain and abroad.

and live in - it is easy how quickly you can form good relationships with complete strangers!

After the prayer vigil, which included the celebration of baptism presided over by the Holy Father, and a laser show which went on late into the night, we eventually grabbed a few hours' sleep, only to be woken at an unearthly hour by Benedictine nuns singing Morning Prayer at a catastrophic amplification! Following a scramble for breakfast, the Papal Mass began. The number attending the celebration was mind-blowing - indeed, the site was overflowing. It was a true witness to the unity of our faith, the hope we share and the love we have for God and one another.

The Holy Father's homily was calling us all into an intimate relationship with the risen Christ, the authentic Saviour of the world, who alone gives meaning to history and to our lives. The Pope said that the Church's answer to the Lord's question and invitation, 'Come and see,' is in the Eucharist:

Christ is present in the Eucharist, in the sacrament of his death and resurrection... It is the gift of the real presence of Jesus the Redeemer, in the bread which is his body given up for us, in the wine which is his blood poured out for all.

The joyful festivities of the twelfth World Youth Day prove to be a poignant reminder of the action of the Holy Spirit in the life of the Church. The vitality

and vibrant hope of the Church on the horizon of the new millennium was apparent; it is surely a sign and a challenge that we must trust in the face of fear, work with ardour as witnesses to the gospel and strive to grow closer to our Master.

His Holiness concluded XII World Youth Day with these words:

Dear young people... Continue to contemplate God's glory and God's love, and you will receive the enlightenment needed to build the civilisation of love, to help our brothers and sisters to see the world transfigured by God's eternal wisdom and love.

Forgiven and reconciled, be faithful to the Baptism which you have received! Be witnesses to the Gospel! As active and responsible members of the Church, be disciples and witnesses of Jesus Christ who reveals the Father! And abide always in the unity of the Spirit who is the giver of life!

Paul Moores

The Ecumenical Spirit

Good evening and thank you for inviting me to give some reflections on ecumenism. The topic is so vast! So the difficulty is like not unlike the question a student raises after many months working on a thesis. From what angle should I approach it? What should be included, what left to another, wiser and more learned? What happens is one eventually and inevitably chooses what is closest to one's interests, or rather one's passion!

Yes, passion! The word itself might sum up what I pray the Holy Spirit might give us this evening. I will avoid an academic approach since you have many opportunities for that, and speak more of experience: the experience of the saints of our time who were the prophets of unity, and whose lives can inspire us. I shall add my own, if I may. In this way I hope to convey to you the spirit of ecumenism, so that we might catch the 'ecumenical spirit'.

First I would like to speak about Father Paul Wattson and Mother Lurana White, co-founders of the Society of the Atonement in 1898, an Anglican Franciscan congregation of Friars and Sisters. Their journey from Anglicanism to Roman Catholicism is not what I wish to focus on this evening, but rather their passion

for unity. How did their ecumenical vocation begin? One could say the way all true prophets begin: by living the gospel radically. I note that it was in anglicanism that their love for scripture and their sense of church was born. The Word of God as they pondered and prayed Christ's priestly prayer for unity as in John, chapter 17 inspired them. This gave rise to the now famous and universally observed Week of Prayer for Christian Unity. This is what Paul Wattson wrote when all seemed against him:

God's will is omnipotent. The Fiat of the most high must prevail. The prayer of JESUS CHRIST has got to be answered, the almighty FATHER would never refuse the dying request of his only begotten SON. Sooner or later every petition of CHRIST will inevitably be granted. Were the mountains of difficulty to be surmounted a thousand times higher and vaster than they are GOD is able to cast them into the sea. Faith serenely rests her case with HIM.¹

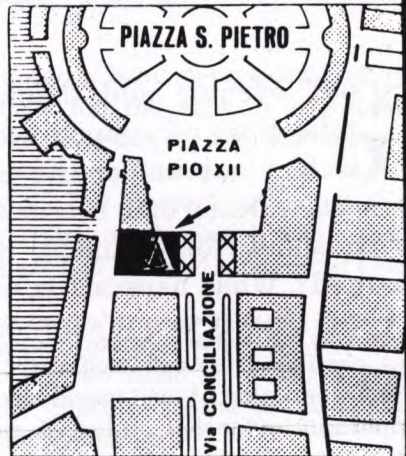
Can you hear the passion? The words stressed: Jesus Christ, God, Father ...

And Mother Lurana: 'What do you think of starting quietly by a few of us of a Church Unity Week,' she wrote to the Reverend Spencer Jones in England.² Here is passion going deeper, becoming very practical, and all the while life was lived in great poverty, great humility, and great unity.

Secondly, Abbé Paul Couturier, a saintly priest in the Diocese of Lyon, France. We are now in the 30's. The prayers for christian unity had spread, but in some quarters, Couturier intuited a problem, blocking its acceptance by other churches. Here were French Catholics enthusiastic in praying for christian unity

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but in some he detected a hidden, almost unconscious pharisaism. At least the danger of such was great in any church body that prayed that everyone would 'return to Rome', with the accent on RETURN. Couturier encountered difficulties in his pastoral contacts with the many Russian Orthodox who had emigrated to Lyon, and whose deep faith inspired him, but for whom prayers for unity became problematic. By now there were in the air various crusades for christian unity, all of which he esteemed. These made him aware of the growth among christians of an immense sense of distress over the separation of the churches. He began to recognize the action of the Holy Spirit in the hearts of believers. Humility, prayer, penitence were stressed by Couturier with increasing insistence. Gradually a certain shift occurred. Prayer became more Christ centred: we pray – and here is the important shift – for 'the unity as Christ wills and by the means he wills.' Christ's Will! Hence, obedience. With this emphasis, this passion, prayer was not an option but an obligatory stance for all christians, calling ALL to conversion. In his testament before death, the Abbé writes the following:

Visible Christian Unity will be attained when the praying Christ has found enough Christian souls of all communions for him to pray freely in them to his Father for Unity. The silent voice of Christ must sound forth in the voices of the baptized, in all their supplications made in humility and penitence – for we all bear a terrible burden of guilt in this drama of separation. If this guilt were only guilt of omission, indifference, unconcern or readiness to accept the present state of affairs, it would be terrible enough; but how much spiritual pride has shown itself, and still shows itself on all sides, strengthening the barriers and deepening the ditches? Let each of us examine himself before God.³

Since his death, Couturier's vision has penetrated the spirit of the ecumenical movement and in a certain sense helped prepare the opening that happened at the Second Vatican Council which launched the Catholic Church officially and irrevocably on that path. Really a host of people could be mentioned here, all moving in this direction by impulse of the Spirit.

Blessed Maria Gabriella, a young Sardinian Trappistine in Grottaferrata was hearing about Couturier's request for prayer, and more: for the offering of one's life for unity. She did so, while her Abbess, from this remote, hidden monastery was in contact with Dom Benedict Ley of Nashdom Abbey. The correspondence belongs to what today we would call anglican-catholic dialogue, but at what a level! Here again, the fire was burning, the passion for unity was alive.

Then came the war years, the 40s when terrible mutual suffering brought christians together even more. These were the years of the beginning of the World Council of Churches, through great figures like Willem Visser't Hooft, a Dutch protestant in Geneva, of leaders of new movements, such as Chiara Lubich and the extraordinary vocation to a lived unity of her Focolare communities, and in the Reformed Church, the re-discovery of monastic life in an ecumenical community at Taizé through such prophets as Roger Schutz and Mother Geneviève Micheli. We shall return to Frère Roger later, when he enters the picture with Vatican II, at which time a similar ecumenical community was to

surface within the Catholic Church through Enzo Bianchi, founder of the monastic community of Bose in the north of Italy.

But now let us see how all this was affecting the 'hierarchical', the official Church. We need to speak of John XXIII, that old man; a 'transition pope' he was called. The life of Angelo Roncalli as we know was a simple life lived in great fidelity to his catholic faith and culture, with a rather traditional theology, enriched only later on by international experiences and contacts of all kinds. But as we know from his autobiography *The Journal of a Soul*, he kept his heart centred on the gospel, and lived the spirit of the beatitudes: poor in spirit, pure of heart, the peacemaker ... This bore fruits of freedom and openness that prepared him to respond, respond to the extraordinary inspiration of the Holy Spirit, as all of a sudden the idea of a council comes to his mind. The surprise, felt even by cardinals around him, was not only the calling of a council, but the invitation to members of other christian churches to attend. In Cardinal Augustine Bea he found a kindred soul, one who understood. As first president of the Secretariat for Christian Unity, Bea began the 'dialogue of charity' with other churches. But one can hardly say began, as we have already shown the movement 'from below' in the 'charismatic' Church. Theologians, too had been active, making it possible almost immediately to form a committee to assist the Secretariat, with such names as George Tavard, Jan Willebrands, Yves Congar, whose book *Divided Christendom* and others laid the groundwork for change. Sometimes the shifts are gradual, sometimes there are leaps! An Archbishop of Canterbury was to visit the pope unofficially. An interesting conversation is recorded between archbishop Geoffrey Fisher and the pope in 1958 just before the opening of the council. I quote from William Purdy's book *The Search for Unity*:

The pope read, in english, a passage from a former address with a reference to 'the time when our separated brethren should return to the mother church.' I at once said: 'Your Holiness, not return.' He looked puzzled and said, 'Not return? Why not?' I said 'None of us can go backwards. We are now running on parallel courses; we are looking forward until in God's good time, our two courses approximate and meet.' He said, after a moment's pause, 'You are right.'⁴

From John XXIII we pass to Paul VI who with his first encyclical *Ecclesiam suam* speaks of the dialogue of the heart, and discovers in Patriarch Athenagoras a partner. The excommunication of the year 1054 between Rome and Constantinople is lifted! In St Peter's Basilica, December 7, 1965!

I return now to Roger Schutz, the founder and prior of Taize. Frère Roger had a profound personal influence on my life. Studying in Rome during the Second Vatican Council was a grace indeed, as we were constantly seeing council fathers, auditors, observers around the streets of Rome, as well as hearing them lecture in various languages, in various places. Never will I forget the presence of Brother Roger Schutz and Max Thurian, both observers at the Council (meaning invited by the Secretariat for Christian Unity to participate in all the sessions and give input through the Secretariat). Their presence in white monastic robes was so discreet, so evangelical, so humble. And their words full of quiet passion. One was

touched by their message and by something that they radiated. Then their story interested me. Years later I was able to visit Taize. It is hard to tell someone about Taize. It must be experienced. Already the words of *The Rule of Taize* rang in my ears. And they are these:

Never resign yourself to the scandal of the separation of christians, all who so readily confess love for their neighbour, and yet remain divided. Be consumed with burning zeal for the unity of the Body of Christ. [in the original French: '*Aie la passion de l'unité due Corps du Christ.*']⁵

That brings me to my more recent story, skipping over all that could be said about the Second Vatican Council's teaching and John Paul II in *Ut unum sint*. As with a thesis I would excuse it by saying: That would take another conference! Or another book!

After ten years in Rome I felt called to an ecumenical apostolate and with the permission of my superiors I chose an experiential preparation rather than an academic one. This was possible at the spiritual centre of the Swiss Reformed Church, *Haus der Stille und Besinnung* in Kappel, near Zurich in the fall of 1987. There I was, a Catholic Sister, in the midst of a Reformed community in the Zwingli tradition, as a volunteer in the house. I felt this would also test me in many ways, as I thought it would be a kind of desert experience. What did I discover? Holiness and riches in another church tradition. Living and praying with another community was simply a great grace, certainly not without pain, but far from a desert! I can best describe it as follows: I was enriched by a faith community that has remained faithful to the centrality of the Word of God in christian life and prayer. I never heard a bad homily I might say! The hymn-singing was soul-lifting, not unlike what I have experienced in Anglican worship. This respect for scripture as it was proclaimed with candles lit, this listening, brought home to me what the Constitution of the Sacred Liturgy of Vatican II teaches when it speaks of the presences of Christ: 'in his Word' being one of them. Later on I made a retreat with the Taize sisters at Grandchamp in Neuchatel, and learned that Max Thurian was the chief architect of the Taize liturgy, both eucharistic liturgy and the liturgy of the hours that we prayed at Kappel three times a day. I was challenged to live my catholic faith more profoundly, more humbly, even more faithfully amidst practical difficulties. Daily morning Mass was possible in the parish church nearby. Gradually I prayed with new eyes and a new heart, and shifts occurred in my thinking, hopefully 'conversion'. I grew to love the Reformed Church of Switzerland. I discovered a mutual esteem, as others shared their thoughts, their hungers, even hungers for the Bread of Life. The Liturgy of Taizé with the breaking of bread and communion had been introduced, not without tensions and struggles. When I was invited to return for a visit two summers ago, a new small chapel was shown me with a crucifix on the wall, lit up by a spotlight, with a vigil light burning before it. As an exception this time I also shared in communion at the Liturgy of Taize, while my position – the Church's – was well known. Together we experienced a deeper unity, in the midst of pain, a pain that urges us onward along a way we do not always understand, but to which we are committed, with passion. As the Week of Prayer theme this year reminds us: the Spirit helps, comes to our aid, in weakness!

I'd like to end these reflections with another experience during those months. It has to do with the place of Mary in the church. I had suffered the seeming absence of Mary, and the kind of prayer I was used to. 8 December was particularly hard for me, and I went to the director and told him so. I wanted to put flowers someplace in her honour! He listened to me with great love and understanding. And I listened too. Yes, listening and speaking: dialogue, if you will, took place. In those months of interchange in Kappel I learned much. Discretion, or the delicacy of charity, became important to me. Are we not at times of charity, became important to me. Are we not at times positively embarrassed over the antagonisms, the religious wars, the angry words exchanged in past centuries, which certainly entrenched us in the sin of our divisions? I contemplated Mary in the Upper Room, receiving the Holy Spirit together with the disciples. We know the story, the disciples all gathered 'in one place, together, praying, with Mary the Mother of Jesus.'⁶ She is simply there, she does not dominate the scene but creates an atmosphere. They feel 'together'. We hear nothing further about her thereafter. Can we ponder that? Can we not imagine what her presence meant, what her role became? If Luke in Acts gives her the title 'the mother of Jesus', does that not show us how they related to her, whom they trusted, who best could unite their hearts in the One they followed, what sort of 'authority' she had? How did she understand the outpouring of the Spirit on the 'whole inhabited earth', the *oikumene*? Was it not really an extraordinary event, an incredible manifestation of diversity: the Parths, the Medes, the Elamites, etc.! In that first community, our Church! Human then as now, how was reconciliation practised? I see Mary fostering reconciliation, fostering love, fostering unity. She, who bore the broken body of her Son in her



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arms as artists through the centuries have shown us, knew how to suffer, knew how to wait. Reconciliation takes time! But she knows that it is possible. She knows the Spirit helps us in our weakness. She has the passion for unity as no one else! Unity, I believe is not cheaply one. It does not sacrifice truth but speaks the truth in love, with discretion and with genuine humility. As we have been given a new gift of the Spirit moving us towards Christ's Will, 'that all may be one', are we not breathing a new atmosphere, opening up a new way of being 'together'? I believe this way is Marian, a way that best describes 'the ecumenical spirit'.

Mary Peter Froelicher, SHCJ

The Ecumenical Spirit was given as a Spiritual Conference in the College on Friday 23 January 1998, during the Octave of Prayer for Christian Unity. Sr Mary Peter Froelicher works at the Centro pro Unione in Rome.

1. C. Angell & C. LaFontaine, *Prophet of Reunion*, New York 1975, 70.
2. M. Celine, *A Woman of Unity*, Graymoor NY 1956, 89.
3. G. Curtis, *Paul Couturier and Unity in Christ*, London 1964, 345.
4. W. Purdy, *The Search for Unity*, London 1996, 30.
5. R. Schutz, *The Rule of Taize*, Taize 1967, 20 & 21.
6. Acts 1:14.

A Victorian Melodrama: Manning, Errington and Talbot

St Mary of the Angels is an old church with an extraordinary history. Its story includes some interesting links with the English College, which I thought to speak about today. While none of these links is momentous, they do concern one of the most extraordinary - and unedifying moments in the recent history of the Catholic Church in our land.

Let me first give a little context, and speak of St Mary of the Angels and the Oblates of St Charles. It was Cardinal Wiseman, former rector of the Venerable, who founded this church and community. Upon the re-establishment of a

Catholic hierarchy in 1850, his idea had been to evangelise London by calling in the religious orders: they obligingly came to the new Diocese of Westminster, but proved decidedly disinclined to put themselves at his service. They contented themselves instead with building up their own parishes and communities.

Wiseman desired a religious body that combined the resources and standards of a religious order with the obedience of diocesan clergy, and found the answer in the example of the great 16th century Archbishop of Milan, St Charles Borromeo. Famously, St Charles had reformed the clergy and Diocese of Milan in the wake of the Council of Trent, introduced uniformity and order, and had vastly raised the standards and practice of the Catholic faithful. Instrumental in his reforms had been his foundation of the *Oblates of St Ambrose*, a group of secular priests living together in community. Wiseman saw here just what he wanted. He called upon his most famous convert, Henry Edward Manning, to form a similar community of secular priests, to establish the new Diocese of Westminster along Roman and reformed lines. Bayswater was to be their home, and in 1856 Pope Pius IX readily gave permission for the establishment of the new congregation of the Oblates of St Charles, with Manning as its first Superior.

This patronage of St Charles Borromeo gives us first link with the Venerable. It was to him that the first martyrs of the College paid their respects on their return journey to England, and this became something of a tradition in the early years of the English College. You will remember that in the College Church, a lunette shows St Ralph Sherwin and his companions being received in audience by the saintly Archbishop. We preserve in the church at Bayswater some notable relics of St Charles, collected by Manning, including his chasuble.

Manning was joined here at Bayswater by some of the most prestigious converts of the day. The order was something of a 'hit squad', rigorous and confident in promoting the Catholic faith. St Mary of the Angels was intended as a model parish, in its liturgy, organisation and pastoral work. Education had been a primary concern of St Charles' Oblates: it was likewise to be at the forefront of the endeavours of the Bayswater Oblates. A parish school was established within the grounds of the church; St Charles College, nearby in Notting Hill, was an Oblate foundation; and - most contentiously - Oblates were placed on the staff of the diocesan seminary at St Edmund's, in Ware, with the Oblate Herbert Vaughan installed as vice-rector. This last was to be a flash-point, more of which later.

So successful was Manning's work, that within a few years, Oblate foundations were established all over this part of London. Many, like our own, bore witness to St Charles' close relationship with the Franciscan order; he was a Franciscan tertiary, and accordingly our name is a somewhat clumsy translation of *Santa Maria degli Angeli*, the great basilica on the plain of Assisi. The number of converts in north-west London rose rapidly - alarmingly so for some: a Kensington Protestant League was set up to counter the success of the Oblates.

Manning always said he was happiest here at Bayswater, and even after he became second Archbishop of Westminster in 1865, and cardinal, always kept a room here, and attended the Oblate chapter meetings. Several later oblates rose to prominence: Herbert Vaughan, of course, as third Archbishop of Westminster, and Henry O'Callaghan, who became rector of the Venerable - our second link - and later archbishop.

For over 100 years, the Oblates ministered to this community and the other oblate parishes. However, by the 1970s, a steep fall in numbers precipitated questions as to their function and identity. Unlike the Oratorians, a comparable community of secular priests, the Oblates had no large city church, and their parish work belonged to the realm of diocesan clergy. In 1975, Cardinal Heenan suppressed the Oblates, and their parishes passed to the dioceses of Westminster and Brentwood.

It is worth taking a moment to speak about Henry Edward Manning. Although for a long time he has suffered by comparison with his contemporary, Cardinal Newman, recent histories have, thankfully, restored him to the prominence he deserves. Manning, more than anyone, changed English Catholicism from being an inconsequential minority cult, to playing a central role in our society. His work for education is lasting. It was he who won us our Catholic schools, and he maintained that it was more essential to build schools than churches. But perhaps his greatest monument is his work for the poor. It has been said that while Newman sat in his study writing books, Manning went out into the streets to do something. Manning openly sought to ally the Church to the cause of the worker, and, with some justification, many regard him as the father of the social teaching of the Catholic Church. He refused, for example, to allow work to progress on the proposed Cathedral at Westminster, instructing that the money should instead be spent to relieve the poor. Here in Bayswater, he set himself to minister to the poor Irish immigrants who thronged the Paddington area. But most famously, Cardinal Manning intervened in the bitter and drawn-out London dock strike of 1889, when he successfully mediated between the dockers and employers. This earned him the title 'The Docker's Cardinal', and there is still a proud folk-memory of him in the dock workers' union. His work was noted in the highest quarters, and he sat on the Royal Commission on the Housing of the Working Classes in 1884 - an unprecedented achievement for a Cardinal in high Victorian Britain.

Yet Manning had his detractors. Like Newman, he was a prominent convert, and like Newman, attracted hostility and suspicion from the old Catholics - those who represented the quieter Catholicism of penal times, which sought to avoid controversy and excess, and which regarded Italian practices and prominent converts with horror and disdain. Manning had been trained at the heart of the Protestant establishment. He had studied at Harrow and Oxford, had been Archdeacon of Chichester, and was certainly destined for high Anglican office. He was a close personal friend of Gladstone, and although his conversion damaged their friendship, they always remained in correspondence. Inevitably, this high-flier was viewed with suspicion by the native English clergy. Manning was received into the Catholic Church in April 1851 and ordained priest in the same month. He went to Rome, not to the Venerabile, but to the *Accademia per i Nobili Ecclesiastici*, and developed a thoroughly Roman outlook that was to set him at odds with the provincially-minded Catholics of his native land, and more particularly, with Cardinal Newman. Then, in 1857, the year after the establishment of the Oblates, came the appointment that was to prove the most vexatious of his career, that was to send the English Church to the brink of schism, and which brings me to the nub of my talk. Manning was appointed Provost of Westminster - that is, head of the Canons of Westminster Cathedral.

The Metropolitan Chapter of Westminster Cathedral comprised some of the most powerful, conservative, and suspicious characters in the English Church. To a man, they disliked the new Roman influence, and distrusted the recent wave of converts. They were vehement in their opposition to the Oblates of St Charles, who were displacing the work of the diocesan clergy. Worse than that, the Oblates had been given charge of the Diocesan seminary, at St Edmund's College, in Hertfordshire, which the seculars found intolerable. You might say, given these circumstances, that to appoint the Head of the Oblates as Head of the Cathedral Chapter was an explosion waiting to happen. And you wouldn't be wrong.

At this point, it is time to introduce the other aspect of the Rome-Bayswater connection, Mons. Talbot. Those of you with eagle eyes and elephantine memories will recall his portrait on stairway of the third floor at the English College: a well-rounded and contented looking cleric, with something of the look of a Father Brown about him. But be not lulled by his placid rotundity: Talbot was by nature a mischief maker, and was in a position to make as much mischief as he could.

Talbot was the fifth son of Lord Talbot of Malahide, and had been converted by Cardinal Wiseman in 1846. After ordination, and work in Southwark, he was sent out to Rome, where, with Wiseman's patronage, he rapidly advanced in the curia, to become one of its most effective and powerful members. He soon became confidential advisor to the Pope on English affairs, and a personal favourite of Pope Pius IX. Talbot was determined to extend the authority of the Papacy in his homeland, and had small time for the temperate and provincial Catholicism of the old English Catholics.

As advisor on English affairs, he fed Pope Pius with his view of the situation in this land; a situation he had neither the patience, ability, or experience to understand fully. If you were not thoroughly for Rome, you were against Rome - which, unfortunately, was how he classed anyone who disagreed with his own views. Talbot was a confidant and correspondent of Manning, and much of the information we have about the incidents in this talk is preserved in the Talbot papers, at the English College.

There is one more person to meet, before we proceed - another former Venerable student, George Errington. He had attended Ushaw with Nicholas Wiseman, and had gone with him to the English College, eventually, becoming vice-rector to the future cardinal. Later, when Wiseman was president of Oscott, Errington became his prefect of studies.

Despite their long association, he was of a very different character to Wiseman. Thin, ascetic, he habitually wore disconcerting blue-tinted glasses, Errington remained deeply wedded to what he saw as traditional English spirituality, making him suspicious of Roman exuberance, and opposed to the Italian devotions which Wiseman sought to introduce. Yet, against Errington's express will, Wiseman chose him as co-adjutor bishop, with right of succession that is, assistant bishop in the Diocese of Westminster, with the right of succession to the archbishopric on Wiseman's death. Thus, it looked as though the question of second archbishop of Westminster was a forgone conclusion - George Errington. The fact that it was Manning, and not Errington, who was to fill this role, makes

for an extraordinary story, that takes in Bayswater and the Venerable, and brought about an extraordinary battle of wills in the English Catholic Church.

The first trouble came when Errington, as co-adjutor, was commissioned by Wiseman to make a visitation of the diocesan seminary, St Edmund's, at Ware. St Edmund's, under Wiseman's influence, had been influenced by Roman practices, and this Errington did not like one bit. He was even less happy to find three Oblates on the staff, promoting their new Tridentine ideas. St Edmund's had known its great days under the very English atmosphere of Challoner and the Penal Days, and Errington was set against the spirituality and brashness of the innovators.

We must not make the mistake that Errington - or the other old Catholics - were anti papal, or lacking in devotion to the Holy See. Errington himself had trained at Rome, and been vice-rector at the English College. But he stood in a long tradition of English Catholicism that stressed the cultural heritage of these lands, that drew its inspiration from the martyrs and the recusant population. This was the era when Pugin could protest vehemently against candles being lighted before a statue of Our Lady, as a foreign devotion. This strand was, perhaps, to be eventually identified with Newman, although in general converts were seen as being a part of the problem.

Errington saw his visitation as an opportunity to re-establish the traditional old-catholic values in the diocese, and to remove excessive Roman influence. He demanded successfully from Wiseman that there be no appeal from his decisions. When, however, Wiseman read the report of the visitation, which was highly critical, he at once overturned Errington's findings. In dignified anger, Errington wrote to Talbot in Rome, and asked to be relieved of the post of co-adjutor. In perhaps the only sensible letter he ever penned, Talbot wrote to Wiseman, urging him to seek better relations with Errington. If only he had preserved this detachment and evenhanded approach when dealing with subsequent issues! Nevertheless, Cardinal Wiseman's will prevailed.

In 1856, as I said, the Oblates were founded here at Bayswater, and Manning went to Rome to have its rule approved by the Pope. While there, Manning discovered that Errington was also in Rome, and so sought him out; if Errington was to be Wiseman's successor, it would be as well to seek *his* blessing for the new venture at Bayswater. This Errington flatly refused to give. He did not like the idea of the Oblates, whom he saw as un-English, he did not like the idea that Manning had control over the placing of Oblates within the diocese, and he especially did not like it that three oblates were on the staff of St Edmund's.

Early in 1857, Dr Whitty, Provost of the Westminster Chapter, resigned to become a Jesuit. Manning, still in Rome, received a letter from Wiseman, saying that he was petitioning the Pope for him to become provost. In a revealing phrase, Wiseman wrote:

It will be acceptable to every class of Catholics. It will prove that the oblates are not a separate order but true secular priests.

Although Manning was virtually unknown to the diocesan clergy, he was indeed appointed to the post. If Manning was surprised at this, Errington was dumbstruck. Having hoped to protect the Diocese of Westminster from the

influence of converts and new ideas, at a blow, the most influential of the converts, someone who had been a Catholic for a mere six years, and someone wedded to the Roman system, had been appointed to one of the most senior posts in the diocese - over the heads of many higher ranking clergy. To Errington, Henry Manning represented all he most feared about the Roman spirit - not (I stress) because of disloyalty to Rome, but because the new practices implied a rejection of the traditional piety, of penal times, hallowed by the blood of martyrs.

Errington, therefore, turned his sights on Manning, and determined to undermine him. He wrote to the powerful Cardinal-Prefect of Propaganda, to the Rector of the Venerabile, and to Mons. Talbot, alleging that Manning was seeking to build up a power base in Bayswater, with the object of opposing Cardinal Wiseman, and destroying his work. The Oblates were Manning's secret weapon, according to the co-adjutor bishop, in this plan. Using his position as co-adjutor, Errington made an official examination of the rule of the Oblates, and had it altered to diminish Manning's authority. Having won this small victory, Errington moved against the entire Oblate foundation here at Bayswater. Prior to 1850, there had been a small chapel on this spot, dedicated to St Helen, and held in the trusteeship of four secular clergy recalled in our little chapel of St Helen, in the present church. Wiseman had made these clergymen resign their trusteeship to the Oblates. Errington's point was that the terms of the Trust insisted on secular trusteeship. Wiseman, however, was able to demonstrate that, technically, the Oblates *were* secular clergy, and so won his point. But there was no love lost between the two proud prelates.

The Westminster Chapter then decided to turn upon the three Oblate professors at St Edmund's (including the vice-president, Herbert Vaughan), in its determination to prevent the introduction of Roman customs into the heart of the diocese. Accordingly, the Westminster Chapter demanded to examine the rules of the Oblates, in a further attempt to humiliate Manning and reduce his power. Manning, who was of course Provost of the Chapter, only agreed on condition that the rules were scrutinised informally. The other canons refused, and the Oblate rules were examined at a full meeting of the Chapter, with its Provost looking helplessly on. As a result, the Chapter - with, of course, its Provost dissenting - declared that the Oblates were outside their jurisdiction, and petitioned Cardinal Wiseman for them to be removed from St Edmund's. The Cardinal's response was promptly to annul the proceedings of the Chapter. The Chapter's response to that was to appeal directly to Rome against the Cardinal, and to assert that they had a right - as they believed they had - to monitor the affairs of the diocesan seminary. Their appeal was formulated by Errington himself, an expert canon lawyer. However, one thing was missing from the appeal - the signature of their Provost, who was Manning himself. Not unnaturally, he refused to give it. So the document was sent to Rome without Manning's signature.

Wiseman wrote at once to Pope Pius IX, criticising the Chapter and Errington, and pointing out that Manning's Oblate rule had originally received the approval of the Pope. Mons. Talbot did his best to incline Pius against Errington and the English faction. Pius' response was, bishops.

Talbot had not been inactive during these events. Through his correspondence with Cardinal Wiseman, he had become convinced of the need to be rid of Errington, and he began a campaign against him - to which his correspondence in the archives of the Venerabile bears witness. He accused Errington and the Chapter of disloyalty to the Holy See, and protestant tendencies. The effect of Talbot's interference was to so incense his opponents that any chance of reconciliation at this stage was lost. Talbot was spurred on in his campaign by the news, early in 1859, that Cardinal Wiseman was in poor health, and the real possibility that Errington would succeed to the See of Westminster, as was his right.

Then Cardinal Wiseman reported to Talbot, that Errington himself had been to see a doctor. Wiseman confided:

Errington will never be able to put up with the strain of London. His brain has suffered and it will be impossible for him to bear the mental work necessary for the administration of this diocese.

This was all Talbot needed, and he started to spread the rumour that Errington was mentally unstable. He wrote to Cardinal Wiseman's secretary, labelling the co-adjutor 'radically anti Roman and retrograde in his policy.' The Cardinal's secretary was a close friend of Errington, who read this letter, and wrote in protest to Talbot, stressing his loyalty to the Pope. Talbot haughtily responded: in the Pope's name, he was commissioned to ask Errington to resign as co-adjutor, and offered instead an archbishopric in Trinidad. The immoderate language of this letter, which contained open threats, made it virtually impossible for Errington to comply with any dignity. Errington's sent back a letter, not to Talbot, but to the Cardinal Secretary of State, accusing Talbot of a campaign of calumny and gossip.

Back in England, it was May 1859; the Synod opened that was to decide the issue between Wiseman and Manning, on one side, and Errington and the Chapter, on the other. At every stage, Errington opposed the Cardinal. The Synod declared for the Chapter in the case of the presence of the Oblates at St Edmunds, and Manning was forced to remove them. However, the Synod did overturn the Chapter's appeal to Rome, which was declared void.

The Roman authorities, alarmed by the crisis in the English Church, and having their fears stoked at every point by Talbot, who wailed that schism was imminent, summoned both Errington and Wiseman to Rome. In late 1859, both travelled to Rome, where Talbot's unhelpful interventions ensured that any amicable resolution was quite impossible. Mind you, Errington did himself no favours. When Pius summoned Errington before him in person, and put to him Mons. Talbot's accusations, the co-adjutor refused to reply. Instead, he took out a pocket book, and started to take down the Pope's words - unimaginable behaviour in the Papal presence. Pius flew into a temper, and the startled papal court was treated to a shouting match. Errington refused to resign of his own free will, and declared that he would only step down if ordered to do so. This is precisely what happened, and Errington was declared deposed from his bishopric, and right of succession. He left Rome suddenly and dramatically, declaring, 'I suffer violence, I suffer injustice.'

Manning, for his part, was glad to see the co-adjutor removed. He feared for the stability of the fledgling diocese, and from Bayswater wrote to Talbot that while the reforms were secure as long as Wiseman was alive, if he should die, there was the possibility of a backlash by the English party. This would mean the undoing of the Romanising work of the Cardinal. His fears seemed underlined when the bishops, gathered for the Low Week synod of 1861, sent another appeal against Wiseman to Rome. Talbot was convinced that schism was imminent, and wrote to Manning that the bishops were intent on hauling down the papal tiara, displaying their Confederate flag (a reference to the American Civil War the raging), and promoting the gallic cock that crows against St Peter. As Wiseman's health deteriorated, Talbot wrote to Manning, warning him that Errington was preparing to revive his claim to the See of Westminster (which was false), and that if Wiseman died, the Chapter intended to propose Errington's name as successor (which was true). He added ominously:

If Dr Errington were to return to Westminster, povero voi and the Oblates of St Charles.

It was essential, in his view, that Wiseman should have another co-adjutor, to ensure the succession to Westminster. In this Manning agreed, but the ailing Cardinal did not - he had had his fill of co-adjutors. Manning urged Wiseman to name Bishop Ullathorne as co-adjutor - and in late 1864 travelled to Rome to consult Talbot. Yet despite what were surely altruistic motives, Manning was widely suspected of working on his own behalf. Dr Neve, Rector of the English College, expressed the general feeling when he wrote:

There will be no peace so long as Manning is here; he is always scheming.

Then came the news they feared: Wiseman was dying. Manning raced back to London, partly to be with his patron, and partly to avoid the suspicion that he was scheming in Rome. Wiseman died in January 1865, and on 14 March the Westminster Chapter met to draw up a *terna* of three names to send to Rome. Manning was in baleful mood, and wrote to Talbot:

I wish the Holy Father would reserve the Archbishop's appointment to the Holy See. I care less who the next Archbishop may be than to see eight incompetent men who have crossed the Cardinal's work caressed and encouraged.

In spite of - or perhaps because of - written warnings from Talbot, the Chapter drew up a list headed by Errington; the two other candidates withdrew, making Errington their sole choice. However, Pope Pius had not forgotten the note taking incident. Errington was informed,

The moment His Holiness saw your name at the head of the list he struck his breast three times, and exclaimed, 'Questa e un offensa.'

Talbot wrote to the English bishops, rebuking them for offering this *insulto al Papa*. Pius decided to take the matter into his own hands. He did not lack advice. The English and Irish Hierarchies continued to press for Errington. *Propaganda Fidei* urged Archbishop Ullathorne of Birmingham. Lord Palmerston, the Prime Minister, let it be known that Bishop Grant of Southwark - another former rector

- would be satisfactory. At this point, somewhat unkindly, the Pope suggested to Mons. Talbot that he perhaps should be the man. Talbot didn't get the joke. He wrote to Manning with the good tidings on 3 April. Manning caught the Pope's spirit, and wrote back to Talbot that he would be happy to work under him, 'for I believe that the love of souls and the love of Rome are your two motives.'

At the end of April, Pius made his decision:

I shall always believe that I heard a voice saying 'Put him there, put him there.'

On 8 May, a letter from *Propaganda Fidei* arrived here at Bayswater, officially appointing Manning as Archbishop of Westminster. Manning's nephew William, also an Oblate, found him in tears before the Blessed Sacrament.

Mons. Talbot, of course, was beside himself with joy, and attributed the appointment entirely to himself. He wrote to Manning:

My policy throughout was never to propose your name directly to the Pope, but to make others do so. I do not say that the Pope did not know that I thought you were the only man eligible, as I took care to tell him over and over again what was against all the other candidates, and in consequence, he was almost driven into naming you.

This really brings us to the end of the story. The Westminster Chapter graciously accepted the new appointment, somewhat to Manning's astonishment. Errington retired to become a simple parish priest on the Isle of Man.

And Mons. Talbot? Sadly, his mental health deteriorated, and he lost his reason. Although Pope Pius, who was intensely fond of him, tried to keep him on in the papal palace in the hope of recovery, it was soon clear that Talbot would never recover his reason. In 1869, he was removed to a Mental Hospital at Passy, in a suburb of Paris, and there, in 1886, he died. His successor as advisor on English affairs at the Vatican was Henry O'Callaghan, former Oblate, and Rector of the Venerabile - which neatly ties up our themes. Except for one post-script. A later relative of Bishop Errington married into a northern Catholic family, and a descendent entered the Benedictine monastery at Ampleforth. Our own dear Cardinal is Bishop Errington's revenge!

Mark Langham

A Victorian Melodrama: Manning, Errington and Talbot *was given as a talk to the Friends of the Venerabile on 18 October 1997.*

The Iconography of the College Church

The Church of the Venerable English College is unusually rich in its iconography of English and Welsh saints and of events connected with the life of the English and Welsh Church. However, the images can be confusing or obscure for the visiting pilgrim, or even the experienced student. Here I intend to describe briefly each of the images and its significance.

The Church

As everyone knows, there has been an English church on this site, dedicated to the Holy Trinity and St Thomas of Canterbury, since the latter part of the fourteenth century (c.1376). This mediaeval church gradually decayed and was finally ruined by Napoleonic troops following their occupation of Rome in 1798. There are a few fragments of this old church remaining in the College, notably the arched window on the garden wall. The present church was designed by Count Virgilio Vespignani in 1864 and building began in the following year. There were delays however, due to the insanity of Monsignor George Talbot, the chief instigator of the scheme, and to the loss of the Pope's temporal power in 1870. The church was finally used for the first time in 1888. The style of the church is unusual. Monsignor Talbot detested Gothic (being an extreme ultramontanist) and so the architecture is 'Lombard-Byzantine', a sort-of Romanesque. It was designed to have an apsidal sanctuary, but funds were insufficient, resulting in the present arrangement.

The Martyrs' Picture

This is the first thing the visitor sees upon entering the church. It was painted by one Durante Alberti in about 1580. The picture depicts the Holy Trinity with two English martyrs, St Thomas of Canterbury on the left-hand side and St Edmund King of East Anglia on the right. Blood from the crucified Christ is shown falling upon the British Isles, and from this blood fire is springing up. The text beneath is now the College motto, *Ignem veni mittere in terram*: 'I have come to cast fire upon the earth.' In the days of persecution, the students used to meet before this picture and sing the *Te Deum* whenever they heard the news of another martyrdom at home. This tradition still survives and the *Te Deum* is sung afresh before the picture every 1 December – the Solemnity of St Ralph Sherwin and Companions, Martyrs of the Venerable English College.

The Roundels

Around the walls of the Church are sixteen roundels depicting English and Welsh saints.

The first two are either side of the Martyrs' Picture. In the top left-hand corner is Pope St Gregory the Great (540-604), Apostle of the English, receiving the inspiration of the Holy Spirit. In the top right-hand corner is Pope St Eleutherius (2nd century), who is said to have sent the first missionaries to the British Isles.

Directly opposite these two popes, above the ambo, are two archbishops of Canterbury. At the top is the first Archbishop, St Augustine (?-604) holding the banner of Christ which St Bede says was carried by the missionaries when they first set foot on English soil. Beneath him is St Thomas Becket (1118-1170). He is shown with a sword through his head, just as he appears on the College seal.

On the left-hand (or sacristy) side of the Church there are six more saints, arranged in two rows one above the other.

On the top row, starting furthest from the Martyrs' Picture, we see:

- 1) St Bede the Venerable (673-735), the only English Doctor of the Church. He lived his whole life in the monastery at Jarrow and there wrote many books, including his famous *Ecclesiastical History of the English People*.
- 2) St Walburga (?-776), daughter of St Richard of Wessex and sister to Ss Willibald and Winebald. She went to Germany with St Boniface and died as Abbess of Heidenheim. Her relics were translated to Eichstadt, and from her tomb flows the 'Oil of St Walburga' which has worked many miracles.
- 3) St Cuthbert (?-687), hermit, monk and Bishop of Durham. He was renowned for his missions and his miracles, and was buried in Durham Cathedral.

On the bottom row:

- 1) St Edmund, King and Martyr (849-870), King of the East Angles. He was horribly martyred by the Danes for refusing to apostasize. He is, with St Thomas of Canterbury, a patron of the College and appears beside him on the Martyrs' Picture.
- 2) St Helen the Great (?-328), a British princess and the mother of Constantine the Great, the first Christian Roman emperor. She is shown holding the True Cross which she discovered buried in Jerusalem.
- 3) St Edmund of Abingdon (1180-1246). He taught theology at Oxford and became Archbishop of Canterbury in 1233. He clashed with King Henry III and for this reason died in exile at Pontigny in France.

On the right-hand (or street) side there are six more saints. Again, starting at the top, furthest from the Martyrs' Picture, we see:

- 1) St Benet (Benedict) Biscop (?-690). He founded the monasteries of Wearmouth and Jarrow and was schoolmaster to the Venerable Bede. He made four journeys to Rome and promoted the use of Roman chant and ceremonial in the English Church.



The interior of the College church dedicated to St Thomas of Canterbury and the Holy Trinity.



The Martyrs' Picture.

- 2) St Winifred of Holywell (?-650), a Welsh virgin martyr. It is said that on the site of her martyrdom a spring gushed forth. Her shrine has been a place of pilgrimage for a thousand years.
- 3) St Osmund of Sarum (?-1099). A Norman by birth, Osmund is said to have originated the Sarum Rite of the Mass, which was used over the greater part of England prior to the Reformation, and indeed continued to be used by many of the missionary priests thereafter. Here he is shown with a Sarum Missal in his hands.

On the bottom row:

- 1) St Edward the Confessor (1004-1066). One of the last Anglo-Saxon kings and founder of Westminster Abbey, where his relics remain. He is here shown with a youthful St John the Apostle who, according to legend, appeared to the King in the guise of a poor man, and to whom St Edward gave a ring from his own finger.
- 2) St Ursula (dates unknown). An English virgin martyr to match the Welsh St Winifred who appears above her, St Ursula is said to have been an English princess who went to Cologne and was martyred there by the pagan Huns, along with 11,000 companions who were to have been her bridesmaids. This is supposed to have happened in the fifth century.
- 3) St David (mid-Sixth Century), the patron Saint of Wales who founded a monastery at Mynyw in Pembrokeshire. He was the first bishop of the city which now bears his name.

The Windows

There are eight stained glass windows in the Church, nine if you include the false window above the sacristy door.

The windows on the right-hand (street) side depict various saints. Starting over the door to the street and moving towards the Tabernacle we see:

- 1) The head of St Thomas of Canterbury surrounded by angels. This is particularly appropriate since the College possesses a relic from the head of St Thomas, which is kept beneath the altar.
- 2) The discovery of the true cross by St Helen the Great at Jerusalem.
- 3) St Gregory the Great, as a monk, seeing some English saints slaves in the Roman forum and being moved to send missionaries to convert their native land.
- 4) St Augustine of Canterbury, sent by St Gregory, arriving in a ship to convert the English people.
- 5) St Philip Neri (1515-1595), the founder of the Congregation of the Oratory, who lived opposite the college at S. Girolamo during the time of the martyrs. He is shown raising his cap to some college students and declaring, *Salvete Flores Martyrum!* ('Hail, flowers of martyrdom').

On the left-hand (sacristy) side, all the windows depict the life of St Thomas of Canterbury:

- 1) Beginning over the sacristy door, we see a false window showing St Thomas with angels.
- 2) St Thomas distributing alms to the poor, for which he was famous.
- 3) The martyrdom of St Thomas, killed in his own cathedral by order of King Henry II on 29 December 1170.
- 4) St Thomas' shrine at Canterbury Cathedral with a pilgrim seeking healing.

The Lunettes

Above the doors at the West end of the Church, where one enters there are four lunettes showing various events in the history of the College. Beginning at the side nearest the street we see:

- 1) St Catherine of Siena meeting her confessor, Raymond of Capua, and asking him to write to Sir John Hawkwood (the figure shown on horseback in the background) to help escort the Pope from Avignon back to Rome. It was largely due to St Catherine's influence that the popes returned to Rome after their long years of exile in Avignon. Sir John Hawkwood is said to have been a benefactor of the English Hospice, and to have left it money in his will.
- 2) St Philip Neri blessing the College martyrs. In the background one student can be seen walking away into the distance. The story is that one student refused to go to St Philip for his blessing, and he alone apostatised from the Faith.
- 3) St Charles Borromeo (1538-1584) blessing a group of future martyr-priests about to return to England and Wales.
- 4) Pope Pius VII (reigned 1800-1823) with a group of the College students. It was during the reign of Pius VII that the Venerable English College was refounded with Nicholas Wiseman as Rector. This was following the enforced closure due to Napoleon's invasion.

The Tombs

The College Church contains a large number of tombstones and monuments, many of which repay further study. Four are of special interest.

- 1) Half-way up the sacristy side is the impressive Renaissance tomb of Cardinal Bainbridge (1464-1514). Bainbridge was a very Renaissance cleric. At the height of his career he was Archbishop of York and at the same time served as Henry VIII's ambassador in Rome. Deeply involved in politics, Bainbridge was eventually poisoned by his Italian steward – who subsequently committed suicide himself.
- 2) On the far left as one enters the Church is the elaborate baroque monument to Sir Thomas Dereham de Dereham, buried here in 1739. Dereham was an exiled Catholic Jacobite who fled to Rome after the 'Glorious Revolution' of 1688. As the monument records, he refused to

marry lest his children should ever lose the True Faith or abandon their rightful sovereign.

- 3) Next to this monument, against the west wall, is the smaller monument to Martha Swinburne, the last person to be buried in the mediaeval church, in 1778. She died aged only nine years, but was, according to her epitaph, already both brilliant and virtuous. The epitaph was written by her father, Henry Swinburne, another exiled Jacobite and a noted traveller.
- 4) Finally, just beside the main door is the cylindrical monument to Julius Watts Russell, a young man educated at Ushaw College who afterwards enlisted in the Papal Zouaves and died defending the temporal sovereignty of the Pope. He was seventeen years old when he died. The monument was originally placed at the battlesite of Mentana, but was later moved to the College to save it from vandalism at the hands of Italian Nationalists.

Richard Whinder

An Exchange for the Millennium?

The exchange between English Anglican theological colleges and the Venerable English College continues in its third decade. But is this now something of an irrelevance? On the one hand it is hardly an exchange, for VEC seminarians rarely come to Anglican colleges (though this perhaps has more to do with the method of assessment at the Greg than with anything else), whilst some would argue that despite the significant work of ARCIC fuelled by a remarkable relationship between Archbishop Michael Ramsey and Pope Paul VI, Anglicans and Roman Catholics are as far apart as they have been at any time since the Council.

It is easy to get sucked into this negativity, this fatalism about ecumenism, which tends to come from a group on the fringes of our traditions, a group whose propensity to singularity is alien to the comprehensiveness, the catholicity of mainstream Roman Catholicism and Anglicanism. And to my mind this negativity 'gives up' on the Gospel command to unity.

The College motto, *Ignem veni mittere in terram*, should be our guide here. A guide not for us to take each other into the *Campo de' Fiori* kicking and screaming, but to remind us that as vehicles of our Lord's 'fire', as a dynamic group of Christian priests and people, sparks may fly between us. These sparks are inevitable, and were there with Ss Peter and Paul in Galatians 2. But we can use the sparks creatively if we care to, to kindle the faith in others, rather than to set fire to each other as our forebears did!

The exchange has furnished me with a great deal more than clerical vesture for a new deacon, for I have gained some profound insights through my time at the seminary and in Rome, which I will retain throughout my ministry. Time in Rome presents a wealth of opportunities for any ecumenically-minded Anglican. Being part of the formation system for diocesan priests provides an unique insight into the Roman Catholic Church, at least in its English and Welsh diocesan context. This 'look inside', this opportunity to 'get under the skin', is an invaluable resource in ecumenical dialogue, for to understand the system in which others have been trained or formed helps us to find the common language for our discussions. The wider context experienced at the Angelicum gave a valuable insight into the world-wide or universal Church, and Rome itself provides many avenues for religious and cultural exploration.

It will be interesting to see how the 'exchange' develops. It is a pity that more seminarians are not able to spend time in Anglican colleges, though the pressure of the timetable at the Greg is prohibitive here. As a placement for Anglican

students however, the venture is extremely rewarding as an introduction to ecumenism in a practical context, and I am very grateful for the tremendous welcome and generosity received at the English College. Sparks ignited here should help us together to be channels of the fire of God's love in the next millennium.

Mark Williams

On Sunday 18 January 1998, Mark gave the following address during the celebration of Vespers, to make the beginning of the Octave of Prayer for Christian Unity. It is based on Luke 4: 16-21.

As a Christian not in full communion with the Roman Catholic Church, the celebration of Mass is particularly poignant in my life in this community. The Mass is the sacrament of unity, when the body of Christ, the Church, comes together and shares the one broken body of Christ under the accidents of bread and wine. The Mass is the most complete way the community of the faithful, both living and departed, expresses itself as the body of Christ. The sacrament of the Mass in some sense defines us, gives us our character as a Christian community.

However, the Mass is also more than this: it is nourishment for the Christian journey, it sustains us in our Christ-like service in the world, it



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helps us to act as the body of Christ in the world. But this Christ-like service in the world is the vocation and obligation of all Christian people, not just those in full communion with the Roman Catholic Church. All Christians have to take seriously their vocation as servants of God in world, and as members of the faithful in their own ecclesial communities, proclaim our Lord as we heard in Luke's gospel, as good news to the poor, release to the captives, sight to the blind, liberty to the oppressed and in *this* acceptable year of the Lord.

Well, this year of the Lord in the run up to the millennium is dedicated to the Holy Spirit, and it is no coincidence that the theme of this year's Week of Prayer for Christian Unity is the healing and strengthening power of the Holy Spirit. In the reading we heard Luke's quotation from the prophet Isaiah, 'the Spirit of the Lord is upon me', a sort of Old Testament prophetic commission, which is used by Luke to describe the ministry of Jesus. As Christ's Spirit-filled people, those incorporated into Christ and his Spirit by baptism, we offer ourselves as his instruments to take on that prophetic role – to bring faith to a faithless people, to purify the religious practice of those who have lost their way, and to reawaken the social conscience that is an imperative in our incarnational religion.

This is a prophetic ministry that all Christians can share: a prophetic ministry about Christian values, which opposes the apathy, the superficiality, the cynicism and the self-centredness of our late-twentieth-century culture, and injects into it the pithiness of the Gospel, that is of the love, joy and salvation in the resurrection of our Lord Jesus Christ from the dead. If we can do this together – if we dare to share in this prophetic ministry in a secular world, we have gone some way in our corporate activity, our action as a Christian community, to expressing ourselves as the body of Christ. For being part of the body of Christ, as we have said, is not excluded to one's activity around the altar but has to do with bearing the fruits of this activity in our Christian lives in the world. We can bear the fruits of such activity with other Christians, who have the same vocation and obligation to serve Christ in others.

We must strive to do this work together and to acquire this attitude of being open to working with other Christians, so that going into parishes we may move towards healing the scandal of disunity, behaving as we ought, as the body of Christ, one in Christ by our common baptism. This then will be, at least on one level, a response to our Lord's prayer 'that they may all be one', *ut unum sint*, the title of the Holy Father's recent encyclical on ecumenism.

We all need to have a willingness to take on this prophetic commission, to share in this ministry, to dare to take on this radical commitment with other Christians of Christ-like service in the world. And working together as Christ's prophets will no doubt, in time, bring us closer together as Christ's priests.

Mark was in training at Ripon College Cuddesdon, Oxford, and from 27 June has been assistant curate in the parish of Caerphilly in the Diocese of Llandaff (Church in Wales).

Placing St Ralph Sherwin in Context

As those familiar with the Venerable English College will only too gladly testify, St Ralph Sherwin continually makes his presence felt at his old *Alma Mater*. His relics are in the church, beneath the altar, and are venerated every Martyrs' Day, when the eighteenth century portrait of him, making him look more like King Charles I than a *venerabilino*, is also brought out. Those who bravely set off for the Greg are at least partially following his footsteps, whilst even as students stumble down to Morning Prayer at 7.13 he is there, gazing at them in his red chasuble from his stained glass window, between Mary Ward and 'Our Lady of the Gearstick'. He holds the glorious palm of martyrdom which he won at the ghastly execution site of Tyburn, now an elegant area graced by Marble Arch and the roaring traffic. This is the saint we all commemorate on 1 December - the protomartyr of the Venerable and the companion of St Edmund Campion on the scaffold. But like many of the martyrs, we know more about Sherwin's imprisonment, trial and death than we do about his early life.

This article will look at the life of our protomartyr, putting him into his Elizabethan context, and paying particular regard to his family and educational background in order to explain the reasons for his conversion to Catholicism and the beginning of his journey to Tyburn tree. What would Sherwin's answer have been as a *nuovo* to the question, 'So, what did you do before coming here?' In doing so, we will discover the 'bright young thing' at Oxford, who gave up a promising career amidst the dreaming spires for a dusty Flemish town, a newly-founded tension-rent college in Rome, the life of an outlaw, and death at thirty-one.

In fact, we know next to nothing about Sherwin's early life or his family background. He was born in Roddesley, near Longford in Derbyshire, around 1550. It is likely that his family had Catholic associations, for a 1587 report to the Earl of Shrewsbury mentions ninety-two year old John Sherwin of Roddesley, blind, impotent and bed-ridden, and his wife, Constance, who 'hath been a papist and recusant,' whilst Ralph's uncle, John Woodward, was a priest in the service of the Petre family at Ingatestone, dying in exile at Rouen in 1597. Sherwin probably went to Eton, for a 'Ralph Sherwin' is listed in the *Register* as having

been there between 1563 and 1567, dates neatly fitting the overall chronology of his life.

It is only in July 1568 that we can say anything concrete about Sherwin, since it was then that the martyr finally emerges from the mists of history as a newly appointed Fellow of Exeter College, Oxford, after probably gaining a scholarship through his uncle's contact with Sir William Petre, the 'Second Founder of Exeter College'. It seems that he was at the start of a promising career, for he was accounted 'an acute philosopher and an excellent Grecian and Hebrician,' and progressed 'with great industry the several Classes of Logic and Philosophy.' On 24 July 1574 he 'was made Senior of the Act or public disputation' (M.A.), an occasion at which he impressed a distinguished audience, including the Earl of Leicester, the Queen's favourite. The future seemed rosy. However, the following year Sherwin gave up everything, embraced Catholicism, 'obtained leave to travel beyond the seas,' and went to Douai to study for the priesthood. What caused this sudden turn in events? Although the concerns of the soul are notoriously difficult for the historian to pin down, it is possible to identify several key factors.

To use the words of the 1849 *Punch* cartoon, Oxford served as 'The Half-Way House to Rome' for many students and dons during the period. It seemed to be infested with Popery. In 1561, the mayor complained that there were not three houses 'wherein there were not papists,' and one contemporary thought that they lurked 'in dimme caves, secret closetes, merck clowdie taverns [and] darck mistie victuallinge howses,' being 'even on their ale benches' great perverters of the young and impressionable - ale benches like those found at 'The Catherine Wheel', a notorious Mass centre and meeting place for Catholics. All this was partly the result of the influence of Catholic tutors, many of whom were relics of Mary's reign, and the relatively free circulation of Catholic books, especially in the private halls. The nearby recusant base of Stonor even had a clandestine, highly prolific printing press, so that a certain Father Hartley could smuggle 400 copies of Campion's *Ten Reasons* into the town in 1581, leaving many of them on the benches of the University church to the consternation of the authorities.

Exeter College itself was notorious for its Popery: in 1570, the Royal Commissioners imprisoned William Wyatt, a Fellow, in the Bocardo (city prison) 'for refusing to declare what Papists he knew to be in the College,' and a purge of the College the following year led to the departures of the Rector, John Neale, 'for refusing to appear in the Chapel,' the Dean, John Bereblock, and a Fellow, John Howlet, who later became a Jesuit active in Transylvania, dying at Wilna in 1589. By 1578, according to Strype's *Annals*, 'of eighty [members of the College] were found but four obedient subjects, all the rest secret or open Roman affectionaries.' Exeter's crypto-Catholicism was partly a result of its connections with the West Country, from where many students originated (though not Sherwin), an area conservative in religious matters, especially at this stage of the Reformation. In 1549, for example, a spontaneous uprising of farmers and labourers compared the new services to 'a Christmas game,' demanding 'the masse in Latin, as before' and 'the Sacrament hange over the hyeyhe aluter.' One has to remember that though the Protestant Reformation was essentially completed at the Elizabethan Settlement of 1559 in terms of legislation, it took much longer for the changes to be effectively enforced and spread amongst the

people. By the late sixteenth century, the Church of England was Protestant, but most of the faithful were not. Even in the 1560's as much as a third of the peerage was primarily Catholic, as was much of the majority of the population in areas like the West Country or Lancashire, far away from Westminster and benefiting from sympathetic magnates and local officials. Crypto-Catholicism existed at Court in figures like the composer, William Byrd, who was bold enough to emphasise the words 'et unum sanctam, catholicam et apostolicam ecclesiam,' almost in crude defiance, in his Mass for Four Voices, or Sir Christopher Hatton, who was said to have attracted the Queen's attention when he danced in a masque at the Inner Temple in 1561, later rising to the Privy Council in 1578, and who was probably a secret Catholic, even to the point of employing a priest as his gardener at his Northamptonshire home.

Another important crypto-Catholic was Sir William Petre, a West Countryman and, as patron of Exeter College, an important key to understanding Exeter's Catholicity. Although his religious beliefs are a bit of a grey area for the historian, there are clear signs of his Roman sympathies, for his home at Ingatestone, Essex was one of the great recusant centres, complete with two, possibly three, hiding-places, and a chaplain (Sherwin's uncle, John Woodward, and, after Sir William's death, St John Paine). As such, Sir William was one of the great success stories of the sixteenth century, managing to hold office under the very different regimes of Henry VIII, Edward VI, Mary I and Elizabeth I, and yet he was in part responsible for Exeter's Catholic leanings since he reserved the right to nominate for the eight fellowships he had founded there in 1566. The motives behind this remain obscure, although they probably involved the giving of glory to God, the restoration of discipline, the provision of patronage and the raising of educational standards. Petre's biographer, F. G. Emmison, has suggested a fifth motive - to provide recruits for the priesthood, a theory backed by the fact that many Petrean fellows did leave Oxford for seminary, such as Ralph Sherwin, John Howlett and Richard Bristowe (later Prefect of Studies at Douai and a translator of the Douai Bible). Moreover, when the Rector, John Neale, was deprived in 1570 and fled to Douai, he continued to help his old school in Week St Mary, Cornwall, a 'nursery for Exeter College,' dissolved 'because Jesus Mass was there weekly said.' There is nothing conclusive in all this, but there does remain a possibility, no matter how vague, that Exeter College, with the consent of Petre, had a secret agenda of supplying the seminaries abroad with candidates for Sacred Orders.

The rest of the story is well known. After obtaining leave to travel beyond the seas - something which Petrean fellows could do for reasons of study, like a modern sabbatical - Sherwin went to Douai for two years, and was ordained in 1577 by the Bishop of Cambrai. Then, as a priest, he came to Rome as part of a vanguard of the newly erected Venerabile, like Douai a brainchild of Cardinal Allen's. His network of seminaries changed the shape of English Catholicism since the 'seminarists' injected a new energy into the English Mission, so that it avoided the fate of the Church in Sweden or Norway, where the old faith simply died out. It was because of this that the new breed of seminary priests were considered to be such a threat to the Elizabethan regime. However, besides this story of success, heroism and martyrdom, full of the gallant and pious recusant characters which filled the novels of Monsignor Robert Hugh Benson at the turn of the century,

there was a second, less glorious tale, a sub-plot of division and defiance. In 1578 Dr Morys Clynog, who had been nominated to the See of Bangor just before Mary I caught the flu and died, became rector of the English College. It soon became clear to the English majority that the Welsh rector was showing undue favour to his countrymen - they were, it was claimed, given better rooms, food and clothing. The Venerable's well-documented birth-pains, the so-called 'Troubles', which at first glance seem to be a nationalistic struggle between the English and the Welsh, involving (so it is said) food fights during dinner (a tradition which still continues on major feasts, at least in the form of flying corks) and threats made to the Rector with a drawn sword (a custom which now seems to have died out), were a microcosm of the wider divisions within the underground English Church.

The key issue was the on-going feud between the dynamic new Society of Jesus, and the secular clergy and older Orders. Whilst the Jesuits stressed obedience to the Pope, and were ever ready to mount missions against the infidel, placing the Sussex Downs or Norfolk Fens on the same level as the jungles, swamps and plains of heathen India or South America, the 'old school' clerics took a more passive approach. More inclined to look for compromise with the English government, they were quite prepared to wait for the dust of the Reformation to settle. The reigns of Henry, Edward, Mary and Elizabeth had all offered different solutions to the problem of religious settlement, and it was possible that a future monarch might restore the 'Old Faith'. Indeed, changes in religion were rumoured in 1562, 1565 and 1580. No one knew during the 1560s that Elizabeth would reign into the next century, and in many ways it was her longevity that confirmed the success of the Protestant Reformation in England and Wales. But the seculars did not know this, and were inclined to wait for more favourable circumstances. They saw the bold tactics of the Jesuits as provoking persecution from the State, and may have been jealous of their success - indeed, the 'Black Legend' of the Jesuits as a dark and secretive organisation, promoting the doctrine of justified regicide, was as much a creation of the Dominicans and Franciscans as it was of the Protestants. Such tensions were at the heart of the struggles within the walls of the Venerable. Early in 1579, the English 'party' threatened to leave Rome and beg their way back home rather than continue under Clynog's 'pro-Welsh' regime. Sherwin himself addressed the students, saying that Clynog made many 'wish ourselves Welshmen, because we would gladly have so good provision as they'; Gregory XIII and Cardinal Protector Morone received numerous petitions, observing that the Welsh were barbarous savages who dwelt in a remote corner of Britain; whilst Sherwin and his friends, faced with expulsion, even way-laid the Pope to ask for his blessings and assistance in their campaign. Clynog was not only Welsh, but stood for the conciliatory old school, whereas Sherwin and friends wanted a dynamic replacement, preferably a Jesuit, and their eventual victory meant that the College was in Jesuit hands until 1773. The Jesuit ascendancy meant that the Venerable became a missionary institute rather than a passive seminary in exile, preparing students not only for pastoral work, apologetics and personal holiness, but also for the pains of the almost inevitable imprisonment and persecution which went with the job. The 'Troubles' had been a debate about the very purpose of the new College, at times obscured by nationalistic rhetoric. Cardinal

Allen thought that the students, 'though many of themselves be not of ill-nature... [they] have been by zeal rather than malice carried into action.' This zeal can be seen in the *Liber Ruber*, where Sherwin's name is recorded first:

Father Ralph Sherwin of the age of 29, a priest, studying sacred theology, said, and touching the Scriptures swore, that he was ready, and that rather today than tomorrow, at a sign from his superiors to go into England for the helping of souls.

Setting out for the English Mission with Bishop Goldwell and Campion in April 1580, he arrived in England in August, where he entered the day-to-day routine of an illegal priest - travelling about dressed as a layman, lodging with local Catholic families, saying secret Masses at daybreak or night. Four months later, he was captured whilst preaching in the London home of Nicholas Roscarrock, a former fellow of Exeter College, and taken to the Marshalsea 'where he lay night and day in a great pair of shackles for the space of a month.' He was then transferred to the Tower, where he twice became acquainted with the rack - a fearful instrument of torture which was supposed to have stretched St Alexander Briant 'one good foot longer than ever God made him' - and was even offered a Protestant bishopric if only he had renounced his faith. However, Sherwin refused to budge, and so on 14 November 1581 he was indicted at Westminster Hall along with seven others, accused of having entered England for the purpose of raising a rebellion and overthrowing the Queen. The hearing on 20 November lasted three hours. Elizabeth I's reign had seen an extension of the scope of the treason laws as the Catholic threat was perceived to grow - in 1571 it was treason



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to call the Queen a heretic, tyrant or usurper, or to introduce Papal Bulls into the country, whilst by 1581 it was treason to have reconciled someone to the 'Romish Religion' and from 1585 to merely be a Catholic priest. The result of the hearing was hardly surprising - Sherwin, together with Edmund Campion and Alexander Briant, was condemned to die by the peculiarly English punishment of hanging, drawing and quartering, the method of execution reserved for common traitors. As a Catholic priest who by implication denied the Queen's role as Supreme Governor of the Church of England, and as a member of the Church which had excommunicated Elizabeth in 1570 and sponsored an invasion of Ireland (1579) under Nicholas Sanders in the hope of initiating a spontaneous uprising, Sherwin was technically a traitor. Despite the unproved accusation that, sitting 'by the fireside in an English seminary beyond the seas,' Sherwin had described St Michael's Mount as an ideal place for a landing of the Catholic League, there is little evidence that he was involved in any dark conspiracy. His death was essentially a result of the overlapping of sacred and secular in early modern England.

The day of his martyrdom, 1 December 1581, was a bleak and rainy one. The crowds at Tyburn were considerable since a trio of well-known popish priests were expected at the triangular gibbet, the 'Three-Legged Mare', designed so that up to eight people could swing side by side from each beam - twenty-four at one time. Whilst waiting for Campion at the Coleharbour Tower, the keeper brought Sherwin and Briant a strengthening drink, prepared by some supporters, and they were then bound to their hurdles, Sherwin sharing his with Briant. Thus they began their final journey to Tyburn, via Cheapside and Holborn, through the mud, stones and gutters of London. Among those watching in the crowds was one Helen Allen, a cousin of our saint. Later she called on a neighbour, Richard Amyas, who tried to sympathise with her great loss. Allen answered that she thought her cousin 'hath led so evil a life as to deserve this death,' to which her neighbour replied that 'they that have procured their deaths will come to a worse end.' Richard Amyas was no doubt representative of the widely felt sympathy towards the martyr priests, but he soon found himself behind bars thanks to the evidence provided by Mrs Allen.

Having arrived at Tyburn, Campion was the first to mount the gibbet's ladder and swing on one of the three beams. Then it was Sherwin's turn. The hangman took hold of him 'with his hands all bloody,' and said 'Come, Sherwin, take thou also thy wages.' At this, Sherwin 'embraced him with a cheerful countenance,' kissed his hands, and then spent a short time in prayer, 'having his eyes shut and his hands lifted up to heaven.' Then, as was the custom, he gave a short speech, in which he rendered 'thanks to each of the three Persons of the eternal Trinity for the mercies and blessings bestowed upon him,' and proclaimed his innocence from any charge of treason:

I am innocent of any such crime. I have no occasion to tell a lie for so should I condemn my own soul; and although in this short time of mortal life I am to undergo the infamy and punishment of a traitor, I make no doubt of my future happiness, through Jesus Christ, in whose death, passion and blood I can only trust.

If to be a Catholic only, if to be a perfect Catholic, is to be a traitor,
then am I a traitor.

After forgiving those who 'have procured my death,' and praying for the Queen, Father Ralph Sherwin was left swinging at the end of the rope, muttering 'Jesu, Jesu, Jesu, be to me a Jesus.' As the young priest swung, the second victim of the day, supporters in the crowd shouted: 'Good Mr Sherwin, the Lord God receive your soul!'

St Ralph Sherwin was thirty-one at the time of his death, and had been away from Oxford for six years. For the Catholic community, steps were taken to make sure that the witness of the martyrs would not be forgotten. There was already a cause for their canonisation in 1642, when the Holy See was requested to draw up the canonical processes, which Urban VIII granted in the apostolic brief *Piis dilecti filii* (1643). However this brief, together with the Archbishop of Cambrai's decree appointing a commission to collect the necessary documents, were seized by the English authorities and the cause was suspended. It was thus not until 29 December 1886 that Leo XIII beatified Sherwin along with fifty-three others. Until then, the memory of the martyrs had been kept alive by an underground martyr literature, as seen in Cardinal Allen's *Brief Historie* (1582) and Bishop Challoner's *Memoirs of the Missionary Priests* (1741-2). Gregory XIII allowed their relics to be used in the consecration of altars, and Nicholas Circiniani's frescoes of the martyrs, found in the original English College church and reproduced today in the tribune, provide important evidence for the veneration of the martyrs. Eventually, he was canonised in 1970 by Paul VI, and serves as a great model and patron for all those connected with the Venerable and those preparing for pastoral ministry in an 'English Mission' which needs able and holy pastors now more than ever.

St Ralph Sherwin, pray for us!

How sweeter than bee-haunted dells
The blosmy blood of martyrs smells!

(Francis Thompson)

Nicholas Schofield

Palazzola Revisited

'To mi ricordo...'

Over a glass of wine on a winter's evening, Alfredo lets his memory roll back the years. He has a superb memory for detail. About the day in 1944 when the German soldier on his way down the path pushed open the door of the Piacentini family cottage and threw some meat through the door. About the morning in the great freeze of 1956 when he went out on to the same path, and saw two wolves from the Abruzzi vanishing down the hill. And the great telephone saga, worthy of a short story in its own right. How the phone company was 'unable' for years to install the telephone at the Villa until the day, that is, when they asked for a wayleave to run a cable to a new subscriber. Alfredo contacted the Rector in Rome: 'Promise nothing,' said the Rector, 'just tell them to be there first thing tomorrow.' And then the peerless word-picture of Jock Tickle, sensing victory, standing like Stout Cortez on the belvedere outside the Church, watching the rising sun shine across the lake, cigarette tilted at a triumphant angle, majestically waiting for the chief engineer.

Memory of detail is one thing, memory of atmosphere and impression another. Time has a way of putting a varnish on the second sort. With the exception of a few days' holiday in 1963, my experience of Palazzola is at the dawn and at the dusk of my adult life, with nothing in the middle. So these are the musings of an elderly gent on the feelings of a near-adolescent, and should be judged in that light: the things that stirred the blood of a twenty-year-old, but now the senses are duller and less likely to throw him off balance.

I remember above all the scent of the hot sun on the box hedge. I remember the thump of the home-made handball on the wall of the court, after siesta, and the different kind of thump as bodies hit the water of the pool on summer evenings. I remember panting across the Latin Vale on a day gita, for a plate of spaghetti under the trees at Rocca Priora. I remember my first attempt at a sermon in the Villa Church, pumping my pompous phrases into the boom and the echo of it, and looking at the critical faces of the rest of my year. I remember Monsignor Heard on the terrace, missing nothing, smoking Rothmans through an impossibly long cigarette holder. I remember trying to learn Italian in the illusory study period between nine and ten, and the afternoon sprint in twos (and, of course, cassocks) to Albano, braving the horseflies for the post and a gelato. The climax of the *villeggiatura*, for me, was G & S in the cortile, the songs going up into the starlit sky, tragic, comic, sentimental, and the guests (Scots, NAC, Embassy) seated like barons in their theatre boxes between the pillars of the arches. The



Panoramic view of the Venerable English College, Palazzola.

sisters would be just outside the chapter room, and they would whisper, '*Ascolta, ascolta, come mai, numero undici, come canta bene.*'

Those were nights of excitement, of festa unalloyed. I remember how summer merged into autumn, and sun-intoxication gave way to sweet reason: hints of serious things to come, like the Greg, and the sobriety of Rome. We would celebrate the hint ritually, with mulled wine on the terrace above the garden. I remember the final walk into Rome at the beginning of October, with a midnight detour to the lake, the clear, clean, pitchy-dark and super-cold water as we dived off the rock, and the Appia Antica with the sun rising over Cavo.

I am learning. Palazzola is not just for the summer, nor was it ever. With the arrogance of youth we – I – treated it as a kind of hologram, produced for our delight from June to October, and then put on a shelf, or wherever you put holograms when they're not required. We forgot that Alfredo and his family were always there, and that they looked after the place for us. We felt about it as though it only existed when we were present.

R.S. Thomas describes in one of his poems the village church when the parishioners have gone home:

I have stopped to listen
After the few people have gone,
To the air recomposing itself
For vigil.

and

Shadows advance
From their corners to take possession
Of places the light held
For an hour.
The bats resume
Their business.

(R.S. Thomas, *Selected Poems 1946-68*, Bloodaxe Books, 1986)

Now, of course, the Sisters of Mercy add a new dimension, so that the whole house is also a warm and welcoming home for twelve months of the year. No longer can one plan a winter gita to the Villa as to a mountain refuge hut, dashing through Rome after a scanty breakfast with bottles and bags of food, catching the Zeppieri bus at the Lateran by a whisker, driving up through the mist to the uninhabited cloister, lighting smoky fires in the Morgue, camping out. It is somebody's home.

I wasn't actually a 'villa type'. I was too restless and discontented. I had not the maturity to use to advantage the relative freedom we enjoyed for those three months. But then, there was no alternative. Going home for the summer was not even on the horizon. If that alternative had existed, the spell would have been broken, and rightly so. Given the chance of spending holiday with family, most people would not have hesitated for a moment. As it was, we accepted the system docilely enough, and created for ourselves a *hortus conclusus* of meditation and Mass with the door of the church open to the morning sun, of tennis, swimming, golf, scrambles down to the Lake with pots and pans, trying to keep the beetles and the flies out of the stew, making sure the fire was really out before starting the long climb back, snatched pizzas in Rocca, and the heady experience of ten days at large in Italy, hitch-hiking up into the Dolomites or the Val d'Aosta or across to the Gran Sasso, and then listening to one another's traveller's tales when we got home again, finding the shadows a little longer, and the breeze a little cooler than when we left. Imperceptibly we began to adjust to the prospect of nine more months in the Via di Monserrato, planning for a better room this year, looking forward to seeing the new First Year, if only because their arrival meant promotion for the rest of us. In some ways we were impatient, and wished our lives away.

What seemed immutable was, after all, fragile. It was right that men studying for the priesthood should not therefore be divorced from their families for three years, or four. It was right that Palazzola should not be a clerical preserve, but that the wonder and the beauty of it should be shared with many others. And it is right that the Italian State should take an interest in what, ultimately, is one of their national treasures. Thus it is that the *Belle Arti* (which is shorthand for a much longer title) are undertaking some major works for us in the next couple of years.

The other day we had a meeting. It was more of a *soprahuogo* than a meeting, and took place on the hoof. It was like a collection of medical students pursuing the famous surgeon round the ward, stopping here and there. We visited the wall below the swimming pool, the belvedere outside the chapel, the library, and the



The Church of Our Lady of the Snows.

terrace outside the kitchen. The College superiors were there, and the inhabitants of Palazzola, and a lady from health-and-safety, builders and sundry architects. The chief architect, a lady, highly competent, clearly had as her aim the restoration of Palazzola, the healing and the curing of it, just like the famous surgeon on the ward. As a *funzionario di Stato* she had a keen eye for what was *abusivo*, meaning what was done without leave, and she counted the vegetable garden among the illegalities; in the time of Fonseca, she said, in the eighteenth century, this would have been a proper garden, with flowers and shrubs. She did not actually ask for the name and address of the person responsible, but that was the implication: an Improper Thing had taken place. I wonder if she had ever read Henry James, who visited the place in about 1880?

But my peculiar pleasure was the little thick-shaded garden which adjoins the convent and commands from its massive artificial foundations an enchanting view of the lake. Part of it is laid out in cabbages and lettuce, over which a rubicund brother, with his frock tucked up, was bending with a solicitude which he interrupted to remove his skull-cap and greet me with an unsophisticated sweet-humoured smile that every now and then in Italy does so much to make you forget the ambiguities of monachism

Mind, maybe the brother, as well as being rubicund, was himself *abusivo*: 1880 is well after Fonseca.

One of the younger architects present asked on what principle restoration was done. Which is the golden age? The eighteenth century? The thirteenth? The first? Is it the earliest century for which we have documentary evidence? It is as if we were trying to placate ghosts, but we have to decide which ghosts have preference. The ghosts of the *inglesi* would be of a Johnny-come-lately variety, distinctly *abusivi*. But they too have their dignity.

Mons. Tony Philpot
Director of Palazzola

College Diary

1997-1998

Monday 19 May: Bishop Brewer pops in for lunch.

Tuesday 20 May: A man is here to advise about making claims for funding from the National Lottery in the UK. Fr Vice-Rector tells a few of us that 'It's a bit of a gamble, really.'

Wednesday 21 May: Fr Rector returns from England, his jolly mood to be matched only by the new green vestments at Community Mass, which were kindly donated by the Friends of the Venerable.

Friday 23 May: Brother Sean Sammon comes to talk to us about the family and its effect on our development through life. English College students take one step closer to an integrated sexuality of a celibate chaste nature lived out in a wholesome loving fully spiritual way.

Sunday 25 May - Solemnity of the Most Holy Trinity: The Vice-Rector presides at what is traditionally his big day. In his sermon he speaks of the College's fresco of the Assumption in the Martyrs' Chapel, which is under analysis at the moment. In the process of restoration, he tells us, three things are necessary: an understanding of the artist's mind, the restorer, and the witness who comes to an understanding of what the work is all about. The Triune God can be seen in the same way: the Father as the Artist, the Son as the Restorer and the Holy Spirit as the Witness who brings understanding.

Monday 26 May - Feast of St Philip Neri, Patron of Rome: This morning, the wicker basket man on the way to the Greg has his shop closed, so we are not able to hear his familiar 'Buongiorno', which in a sermon was once equated to the saints 'Salvete Flores Martyrum!'

A few bearers of tradition go along to Mass at Chiesa Nuova.

Tuesday 27 May - Feast of St Augustine, Apostle of the English: The Rector gives a stirring sermon about going out courageously to the modern day heathens 'like lambs amongst pigeons.' Is this a new translation from the Greek, we wonder. . .

Friday 30 May: An historical moment - the first ever mass walkout from a Paul Mason Friday night film, and he wasn't even there. I wonder why?

Saturday 31 May - Feast of the Visitation of Our Lady: It's the last day of lectures at the Greg, and the first for some who love to go along and give standing ovations to lecturers who may not have seen their faces. Most of us are feeling blessed, but no doubt a few proud hearts will be scattered before the *Villeggiatura*.

Sunday 1 June - Solemnity of the Body and Blood of Christ: It's *Corpus Domini* at the Little Sisters of the Poor. On the way, Paul Moores is stopped by two Lebanese men. Paul, thinking he's about to be mugged, turns and runs; as it happened, all they wanted was directions to the Little Sisters.

The MC has given instructions that all cassocks should go below the knees - and he's not laughing either. The celebrations are beautiful but the Blessed Sacrament procession is cut short by a thunder storm. The MC is quite visibly not laughing.

Monday 2 June: Exams begin and we're 'off timetable'. Chris Howells returns to nocturnal mode, occasionally being sighted with his head in the fridge looking for a few of his favourite things.

Wednesday 4 June: Those who study in the Library follow the great Miller-versus-Keane encounter. Two competitions are on the go: the 'Who can make the most dramatic entry into the Library,' and, because the overhead lighting isn't good enough for these hardened scholars, the 'Who can win the battle for the only free-standing desk lamp in the Library competition.' We're all running bets on which one Philip Caldwell will kill first.

Thursday 5 June: A usually stress-free exam encounter with Australian Jesuit Gerald O'Collins is put in jeopardy by England's first test match victory over the Australians.

Saturday 7 June: Some students are taking advantage of the Villa for study. Rumours filter down to College that the new pool tiles haven't turned up yet: the Villeggiatura without the pool would be like the Rector without his pot of hot water in the morning. . . different.

Tuesday 10 June: That renowned social ethicist, Paul McNellis, SJ, is having his annual bash at the English; students can be heard screaming all around, 'I don't know why we didn't go to Vietnam! !' A number of unjust failings cause uproar in the House; it's just not cricket.

Friday 13 June: Keith Pecklers, SJ, the Greg's 'Mr Liturgy', tells students that the English College is the finest in Rome, with the brightest, most normal, healthy students... and he likes our ties. Not only did Sean Sammon's ten tips to integration pay off, but also his taste in ties.

Sunday 15 June: At dinner, the Rector says, 'I was the only matron tucking people into bed in the 1960s.'

Tuesday 17 June: Not only have the tiles arrived for the Villa pool, but the workmen have nearly finished the tiling. Sun lovers like Patrick Hough breathe a sigh of relief

Wednesday 18 June: We are sad to hear at Community Mass that Emiel Abalahin's father died today. Emiel returned home a few days ago to be with him.

Friday 19 June: The Rector goes off to Friuli for a holiday with John Caherty. What will they talk about?

Sunday 22 June: There are very few staff around, so things are quiet as exams draw to an end.

Tuesday 24 June - Solemnity of the Birth of St John the Baptist: and the beginning of the Villeggiatura. A massive operation begins to get luggage to the Villa, lead by the ever-efficient Dominic Howarth.

Friday 27 June: The exam session is over, and nearly everyone is at the Villa. The annual sun, swim and shabby dress session begins.

Sunday 29 June - Solemnity of Ss Peter and Paul, Patrons of Rome: and Messrs Cole, Mileham, Stringfellow, Thomas and Whinder receive the ministry of lector

from Bishop Michael Fitzgerald, whose purple socks and string vest steal the show.

Monday 30 June: The Villa sports are in full swing: tennis in the morning, a friendly game of volleyball in the afternoon and football in the evening.

Each evening, we're having a novena to the Venerable John Henry Cardinal Newman for Fr Tony O'Sullivan, our philosophy tutor, who is very sick with cancer.

Wednesday 2 July: John 'Kiss-me-like-a-lover-Ralph' Caherty is introducing us to the wonders of the Thorn Birds. In fact, we've become obsessed with it. Shaun Harper shouts out, 'He can't do that - he's an Archbishop!'

Friday 4 July: During the Mass on top of Tusculum, Martin Stempczyk greets us with 'The Lord be with you.' A loud response comes from the cook, Adrian Tomlinson: 'Chuffin 'ell. . . mi hand!'

Sunday 6 July: Messrs Saunders, Walker and Wright are now candidates for holy orders. The President of the Pontifical Council for the Laity, Archbishop Francis Stafford, does the job, and, despite terrifying the married couple in the front row when raising his voice about love, preaches an excellent sermon.

Monday 7 July: On the way back from a walk to Albano, two students are stopped in their tracks by wild and terrifying dogs; they bravely turn back and go for a pizza in Albano. Dennis Caulfield accuses the students of running away from puppies.

Thursday 10 July: Messrs Allain, Bergin, Billington, Higgins, Miller and Potter become acolytes at the hands of former rector, Bishop Murphy-O'Connor.

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Friday 11 July - Feast of St Benedict, Patron of Europe: Blaise Bradley proves to us all that volleyball is not just a game. His passion and energy are a great example. For the record, he didn't mean to throw that ball at someone's head.

Sunday 13 July: Messrs Byrne, Fox, Leach, Mason and Wang are ordained deacons by Bishop Murphy-O'Connor - the only year ever to incorporate a trip to a bowling alley into a silent retreat.

Monday 8 September: Nine new men, one not-so-new Australian and two Anglicans arrive at the VEC, to be submerged into tradition, customs, Italian and the wonder of our communications and administration system. Through this, they are able to share intimately with the experience of those first new men all those years ago.

Monday 29 September: It's the *ben tornato* party ... The new sheep are looking sheepish, the old sheep are sharp after a rest in the pasture, and the shepherd looks as if he has swallowed too much sheep dip.

On our return to College, we are aware of missing the presence of Fr Tony O'Sullivan, who sadly died of cancer during the summer. At his funeral, Cardinal Hume gave thanks for Tony's life as a teacher and commented on how well Tony taught us his final lesson: how to die. May he rest in peace.

Tuesday 30 September: The pastoral courses begin. Those in the communications class are told about the various distractions to communication; Mr Clapson and Ms Salt don't mention clothing or lack of it on their list.

Friday 3 October: The second philosophers return to the fold, after their extra week of grace. There are two theories as to why they get this extra week: (i) philosophy is so bad that they need an extra rest; (ii) philosophy is so bad that they need an extra rest.

Saturday 4 October - Feast of St Francis of Assisi, Patron of Italy: The pastoral courses end and so does the Era of Grim - not to be misread as a Grim Era. Fr Anthony Grimshaw is returning to the Diocese of Salford after ten years of faithful service at Palazzola. In his farewell speech he said, 'I suppose I'm a bit of an enigma, even to myself.' We feel sure that the people of Todmorden will benefit from Tony's unique and generous personality when he returns from his well earned break. Gale force winds have been reported throughout Europe.

In the evening, Chris Higgins and your diarist host a joint birthday party at the exclusive 'Terrace Apartments', otherwise known as rooms 57 and 58. The Rector has to miss the party due to illness; there are claims that he tasted the sangria before anything was added to the brandy, but I couldn't possibly write that.

Sunday 5 October: The annual College retreat begins at Palazzola: five days of silence and a journey into the void, so to speak, as it were. This year, we're being individually directed. Is Andrew Cole being individually directed to talk to everyone, we wonder...

Tuesday 7 October: Excitement as someone sneezes and shatters the air: can God be heard in a still small sneeze?

Wednesday 8 October: At lunch, we're having music; today we get a wedding march thrown in, and the whole refectory collapses into laughter. We're not bitter...

Friday 10 October: The retreat ends, and after Mass we are able to ask each other about the retreat. Everyone seems pleased with the way things went. Andrew Cole has disappeared to a quiet spot.

Saturday 11 October: - A miracle! The Greg Academic Mass is of a reasonable length and standard. What on earth is going on?

Sunday 12 October: In a sermon on love, Hugh Pollock tells us that posters of Cameron Diaz are not signs of deep love. Deputy Senior Student, Paul Mason, Miss Diaz's number one fan responds at a House meeting by producing a framed picture of her, as one of the sacred articles of his job along with the Refectory signing-out book.

Monday 13 October: The first five-a-side football session is held at the Beda College.

Tuesday 14 October: The net curtains are being washed, the floors scrubbed, and tables moved. Has Italy gone mad, are people actually working? No. . . the bishops are coming!

Wednesday 15 October: The bishops of England and Wales arrive in Rome, for their visit *ad limina Apostolorum*.

Thursday 16 October: A number of students on a day out at Rome's theme park meet Cameron Diaz and Ewan McGregor doing promotional work for their new film. Apparently she asked, 'Who's Hugh Pollock - and what does he know about love anyway?'

Saturday 18 October: The Rector returns from the Villa, announcing his return to health and his readiness for a fight. Which tablets did Dennis Caulfield give him. . . ?

The College football team play their first game of the season at *Città dei Ragazzi* (a.k.a. 'Boystown'). Bent double like old beggars under sacks and coughing like hags, we are beaten 7-0 the first defeat in 5 games.

Sunday 19 October: St Tèrese of Lisieux is made a Doctor of the Church in St Peter's Square.

Archbishop Kelly gives a talk on justice and peace. Anybody wearing Clarks shoes costing less than £100 should now feel guilty. Those who shop on the Via Condotti are looking smug, at last having received justification for spending all that money on clothes.

Tuesday 21 October: The bishops' farewell Mass for former Nuncio Archbishop Luigi Barbarito is followed by dinner and a speech of 'introduction' from the Rector. Cardinal Hume's speech sums up the event: 'I thought that only myself and Archbishop Barbarito were going to say something.' He then tells us a joke about not commenting on food when you're a guest. . . is that a hint?

Saturday 25 October - Feast of the Forty Martyrs of England and Wales: The student consultation meeting, about extended pastoral placements, is a fruitful event, showing once more the importance of communication.

Wednesday 29 October: At Evening Prayer the hymn is brought to a premature end by the choirmaster, due to its liturgically inappropriate awfulness. Tom Saunders begins the antiphon to the psalm, 'Oh, My God...' Some liturgically inappropriate laughter follows. However, it keeps us appropriately sane.

The first year party, is, as is the tradition, very good, in a very traditional way, traditionally speaking.

Sunday 2 November - All Souls' Day: On a tour of the College, Dominic Allain tells his mother that the lift was put in during the Second Vatican Council for the bishops. Mrs Allain replies, 'I thought so - formica!'

Monday 3 November: After a free weekend in Siena, Paul Simmons tells us at breakfast that 'St Catherine was some girl.'

Friday 7 November: A note appears on the noticeboard from the Vice-Rector. Scripture scholar Carmelo Lupò is drafted in to decipher it.

Sunday 9 November: Tony Curren: 'The thing I hate about Sunday evenings is the lingering smell of incense in the corridors.' I suppose the simple answer is to stop students burning it in their rooms.

Monday 10 November: Evening Prayer is accompanied by the Dripping Roof Choir, brought to us live in Wet Major and conducted by S. Cirocco. The first years go away on their well deserved retreat.

Tuesday 11 November: We're definitely having problems with our hymn singing, as Blaise Bradley and Derram Attfield try to revive a song that no one knows. The problem is they know two different versions.

Wednesday 19 November: It's CUCU, and we raise around 8 million lire for charity. Stephen Tighe, the College banker, looks a little disturbed as students bid freely, on credit they wish they had.

Thursday 20 November: The little bishops' committee arrive: Bishops Brewer, Mullins and Nichols come to see how we're doing.

Friday 28 November: Rectorial interviews are in progress. Are these goal setting, achievement assessing or what?

Saturday 29 November: Theologian Gerry O'Collins comes to give our Advent recollection, reflecting on whether or not the second coming will be a pub-type 'Time gentlemen, please!' or something a little less chronological. His wit, charm and insight make for a relaxing and prayerful couple of days in the House.

Monday 1 December - Solemnity of the College Martyrs: Romans young and not so young, new and old, are united throughout Christendom in prayer and merriment. The presence of the Anglican students reminds us that this is not a day for a misguided celebration of Roman Catholic supremacy, but a day to remind ourselves of the scandal of disunity and to pray that, through the intercession of the Martyrs, we might all be one.

Monday 8 December - Solemnity of the Immaculate Conception of Our Lady: I wonder if a Greg holiday was part of the plan of salvation too. We took one anyway.

Tuesday 9 December: Panto preparations are up and running, Tom Saunders, Richard Walker and Stephen Wright are the writers and Chris Bergin the director. This year, the panto is Pinocchio, which includes the Spice Boys in the cast, playing parts according to character.

Thursday 11 December: Holly Cam is well attended. We gather at the Villa to sing and collect holly - not necessarily in that order or at the same time.

Friday 12 December: The Advent Penitential Service. This gives us a chance to pray together for each others continuing conversion, or to have a quiet cup of tea.

Sunday 14 December: The panto dress rehearsal goes well, except for a missing chicken. The writers are threatening to pluck him, the director wants to fill him with paxo and the costume designers are talking about the problems of working with animals.

Monday 15 December: After Morning Prayer, Chris Thomas starts playing with the Common Room Corridor's musical Christmas lights. Tom Saunders appears from his room shouting, 'Do you mind some people are trying to get back to sleep!' He is, of course, joking and was, in fact, on his way at that very moment to a full morning of lectures at *that* place.

Tuesday 16 December: The first night of the panto goes well. However, Joe Silver, playing the devil, can't get his make-up on. Go on, Joe - pull the other one...

Wednesday 17 December: Joe Silver tries an alternative make-up.

Thursday 18 December: When you wish upon a star, remember to tie your dolphin securely to your head. This is a very important rule for all fish. (The diarist wishes to make it clear that he hasn't gone mad.)

Friday 19 December: The St Joseph's Corridor make up for the lack of corridor parties with karaoke and virtual-surfing on a high tech ironing board. There was also a popular fireworks display. If a party's success is to be based on the number of complaints, and the number of beers drunk by David Potter, then this party was 12 on 10.

Saturday 21 December: We begin to leave for home. The first year are relieved, the second happy, the third, satisfied, the fourth, content, and the fifth and sixth - well its just another day. This sentence hopes to offer reassurance to those in lower years. No, I mean it.

On the way to Fiumicino airport - Adrian Tomlinson: 'I can feel something rolling around my feet.' Andrew Cole: 'Yes - your waistline.'

Saturday 3 January: A large number of students converge on Harpenden, for the priestly ordination of Steve Wang. The ordination can only be described as 'very Steve Wang.'

Monday 5 January: Students arrive back in Rome full of joy and Christmas glee, with a look of missionary vigour in their sparkling Christian eyes, ready and waiting to get back to those great works of the Fathers, and other wonders of English College life. Well, I'm sure that Enid Blyton would have written it like that. . .

Tuesday 6 January - Solemnity of the Epiphany of the Lord: The deacons-to-be get ready to go east for their retreat.

Wednesday 7 January: Lectures begin. Again.

Sunday 18 January: The beginning of the Octave of Prayer for Christian Unity. Our Anglican exchange students remind us of the importance not just of formal dialogue, but of a general willingness to take care of each other in our local communities.

Wednesday 21 January: Over a pizza near the Villa, John Pardo talks to us about his theory of the quantum physics of the Resurrection. Bulls of excommunication to be sent on a postcard to: Clergy House, Main Street, Gibraltar.

Thursday 22 January: God speaks to us in the still small voice: however, his servant Fr Tony Grimshaw prefers the moving, large gale. He's here on holiday at his beloved Villa, telling us stories of his new parish.

Monday 26 January: The last obligatory Morning Prayer before the exam session resembles an amateur version of New Faces '98. I thought that some of these people had left years ago.

Tuesday 27 January: The exam lull is in force.

Monday 2 February - Feast of the Presentation of the Lord: One could write a book called *A Thousand Ways to Avoid Working* based on the number of things people will do to prevent themselves from sitting down to work: sharpening pencils, making lists - and even cleaning rooms. . .

Tuesday 10 February: The exam session draws to a close, and people disappear to the Villa or to other parts of the country; some even escape across the border. Sister Amadeus has a theory that for the price of a pint of beer one can get anywhere. Paul Simmons puts this to the test and goes on a skiing holiday to Val d'Isere. Where does Amadeus drink beer?

Monday 16 February: The Rector begins his favourite time of the year - yes, he has one! 'What House job are you going to get this year?' After the panto debate, this is the most interesting conversational point on offer in the College calendar - publicly anyway. . .

Wednesday 18 February: The new semester begins and seminarians rejoice as they once again go out with hope in their hearts that this semester at the Greg will bring joy and intellectual stimulation.

(I was told in paragraph 569.428. of the instruction on how to write a College diary, that this year's should not be cynical, too 'in-house', or negative. I'm good, but not that good!)

Friday 20 February: Senior Student elections, and Chris Bergin is the man to follow in the gentle yet time-managingly assertive and balanced footsteps of Jonathan Leach. Jont has done a great job, and we're sure Christopher will follow his example.

Saturday 21 February: Cool, quiet, strong, dark, fearless and a living example of how to rob from the rich and give to yourself, Paul Mason is succeeded as Deputy Senior Student by the man Paul Ince would hate to meet on a football field, Steve Billington.

Tuesday 24 February: The Rector has done his rounds and informed people of their new House jobs.

The creation of a new House job causes excitement - '*Liber Ruber* man.' David Potter's mission to do boldly what no seminarian has done before: fill in the gaps.

Wednesday 25 February - Ash Wednesday: Forty days of prayer, fasting and almsgiving begin. A vicious rumour is going around that Steve Wright and Tom Saunders are giving up smiling.

Friends of The Venerable

(English College Rome)

AIMS

- To promote the work of the Venerable for the Catholic Community of England, Wales, and Rome.
- To foster knowledge of the history of the College and its martyrs.
- To support the students of the College with our prayers and encouragement.
- To provide financial help for the material needs of the Venerable.

MEMBERSHIP

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- Participants in pilgrimages and visits to the College and Palazzola.
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ACTIVITIES

- A newsletter about life at the College and Association events is circulated regularly to members.
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For information please contact:

**Mr. John H. Broun, Secretary, Friends of the Venerable,
Bank House, 20 St. Edward Street, Leek, ST13 5DS, Staffordshire**

Sunday 1 March - Feast of St David, Patron of Wales: and our Welsh brethren are wearing vegetables and/or flowers. Those who come to Mass think its our version of the Chelsea Flower show. Christopher Thomas, that great patriot of Wales from the Diocese of Nottingham, wears his weed with pride.

Tuesday 3 March: The Spice Girls are in Rome. However, Martin Stempezyk is not fazed by their concert's dash with his Spiritual Conference. Paul Moores, who played Posh Spice in the panto, makes his apologies and goes to see the real thing - accompanied by a lesser known panto make-up artist!

Sunday 8 March: It's a free Sunday, and people disappear to experience the culture of Rome or further afield.

Tuesday 10 March: In a lecture on catechesis at the Greg, the Vice-Rector talks about teachers who can be like organ grinders.. .

Wednesday 11 March: The candidates-to-be are on retreat at the Villa with Frs John Rafferty and Tony Philpot.

Thursday 19 March - Solemnity of St Joseph: Unfortunately, this year we had no Lent play, due to no one coming forward from the House to direct one. The Entertainments Committee discussed an alternative but felt it would be better, in the words of Mons. Jim Sullivan, to 'Leave it alone.'

Wednesday 25 March - Solemnity of the Annunciation of the Lord: The acolytes-to-be head off on their retreat.

Friday 3 April: The Lenten Penitential Service. On offer is a fine assortment of confessors, ranging from those who'll push you to conversion to those who blame it on the weather.

Saturday 4 April: It's the last day of lectures before Easter - and guests.

Sunday 5 April - Palm Sunday: The House recollection begins with Scott Brodeur, SJ, who offers some thoughts, questions and personal experiences related to St Paul.

Monday 6 April: The recollection ends, and we're all in 'bubbly mood', so it is suggested that by way of thanks we should blow some bubbles over to Father Scott. I'm sure I don't need to tell you who said that.

Wednesday 8 April: Today is the last day for presenting applications for ministries and orders. 'To be or not to be, that is the question' - whether 'tis nobler to stick it out, or run now. . .

Guests begin to arrive, so everyone relaxes, smiles, and cleans their room. All three should be done more often.

Thursday 9 April - Holy Thursday: John Marsland presides at Mass, and students and guests set out on the Seven Church marathon, to adore at the different and very beautiful altars of repose.

Friday 10 April - Good Friday: It's Fr Rector's turn, and he valiantly sings the part of Jesus in baritone; Tom Creagh-Fuller narrates beautifully, and Paul Mason, playing a woman, sings castrato with amazing ease.

Saturday 11 April - Holy Saturday: John Rafferty warns us not to forget the descent into hell on Holy Saturday.

After the Easter Vigil, everyone, filled with paschal joy, ascends to the Common Room, where Ivor Parrish, Esq. and James Legge serve the champagne, Adrian Tomlinson offers chocolate, and Blaise Bradley is keeping the young people entertained.

Sunday 12 April - Easter Sunday: Cassocks, cottas and choir all head for St Peter's and the Papal Mass. At lunch speeches are kept to a minimum to the relief of all concerned.

Tuesday 14 April: Some guests are reported to have been acting in a strange way in a bar near College. Surely not.

Sunday 19 April: The guest period ends and we return to normality, but not as you know it.

Monday 20 April: Lectures resume, but our hearts are lifted as are our lungs with the arrival of voice production specialist, Tish 'Breathe' Nicoll. Paul Moores reports that he was told to lie on his back and feel his stomach as he breathed. These classes are getting more like pre-natal classes each time.

Wednesday 23 April: The priests-to-be go on their retreat, as do the second philosophers. The philosophers go away with the Rector to a Camaldalese monastery, for a few days of austerity, prayer and sharing.

Sunday 26 April: The retreatants are back, all well and better for the experience.

Wednesday 30 April: A double free day - it's St Joseph the Worker tomorrow.

Saturday 2 May: It's student consultation day. We're asked to discuss ways of improving formation here. A lot of good suggestions are given, mainly around the areas of academics and liturgy. It's good to talk.. .

Sunday 3 May: On what is traditionally a day for the Vice-Rector we have the all-new 'Founder's Day'. A number of us have to miss this for the annual football tournament at the Scot's College. Fr Ant Towey, a football legend, is in Rome for a conference and so makes a comeback, scoring a cheeky last minute goal as we sadly go out of the tournament early.

Tuesday 5 May: Rev. Nigel Bavidge is around to catechise the candidates-to-be, and to learn more about the importance of inculturation, with a little help from his friend Paul Fox.

Wednesday 6 May: The lecturers-to-be go on retreat, to reflect deeply on the Word of God that they hope to proclaim.

Wednesday 13 May: The guest list reads: 'John Pardo will be in the Tower.' Is this to stop him making trips to the ice cream shop?

Sunday 17 May: One of our opportunities to get a break comes along with a free Sunday, which makes Sunday Mass in College optional.

Thursday 21 May: 'Dove andiamo': Paris '98? No - Terracina for Mass and Gaeta for the beach! It's College Gita Day! ! Once the Nun's Gita, it's now a day for us to say thanks to all the domestic staff in the College and to start the tanning process. We all have a great day.

Sunday 24 May - Solemnity of the Ascension of the Lord: It's First Holy Communion Day. A number of the children who come to Mass on a Sunday receive Communion for the first time, while the battle between MC and video men is resolved decisively - videos are banned!

Tuesday 26 May - Feast of St Philip Neri, Patron of Rome: We go over to Chiesa Nuova, to celebrate the feast of our former spiritual director. Cardinal Arinze presides, and tells us that we should be happy, as Philip was happy.

Friday 29 May: Sr Breda O'Sullivan gives us a wonderful spiritual conference, on the importance of being alive and joyful as priests. She also tells us that we're a good looking bunch. She was wearing thick glasses.

Sunday 31 May - Solemnity of Pentecost: Big hats, short dresses, packed corridors, flashing cameras, glamorous people, and Armani suits. No, it's not Cannes - it's Confirmation day for some of the young people who attend classes here every Sunday.

Andrew Stringfellow

Pantaloni Corti al Collegio Inglese?

Almost every Sunday evening, on the buses and local trains returning to Rome you will find groups of distinctively dressed and tired but happy young people. More likely than not they are the scouts and guides of AGESCI, the Italian Catholic Scout and Guide Association. They form an important part of the youth work of the Church in Italy, and in Lazio there are some 14,000 young people, and 2,500 leaders.

Having served in scouting in Sussex and Surrey, both as a leader and as chaplain, on my arrival in Rome two years ago I thought I would try to find out something about the Italian Scouts and Guides. I duly found myself treading in the footsteps of the Greg's Frs Huber and Henrici as *assistente ecclesiastico* at Roma 6, a scout group in the De Montfort Father's parish near the Gemelli Hospital.

Scouting in Rome is very much like Roman life in general; all that we like and dislike about Rome is to be found there. Only, once you get a little closer and come to know the people themselves, even the things that might at first drive you mad about Romans become endearing characteristics.

What can I say then of their qualities? Let's be frank, life in the city is not easy. Work is not abundant and one could be very easy to become oppressed by the old

decaying buildings around. Despite the problems they face, it must be said that they have the will to play and the vivid imagination with which to do so. They will sing and dance - yes even the lads! Scouting gives them a place that is free of some of the expectations and problems which make life difficult for an adolescent. (This I am sure is not something forced, but quite natural. I recall one confirmation weekend in England, with 30 fifteen year olds playing hide and seek at 2.00 am...) Their real strength, though, is in the commitment of the young people and their leaders, above all to each other. The vision of a British soldier in the early part of this century can be seen to work also in Rome at the close of the same century; for those adults who choose to don the *azzurro* ('blue') of AGESCI do so first of all as service of the young people. They set out together with the lads and lasses of their group to offer companionship and very real support as they set out on their own adventure of life, to discover its richness, and the joys of serving each other and the world.

I shall return to England, grateful to the leaders, scouts and guides of Roma 6 for the many memories of the friendship and examples of service that are to be found in Rome and the countryside around it, and of the smell of wood smoke and the joy of song that goes with them wherever they may be. To them and to the students of the Venerabile, *buona strada!*

Jonathan How

Outsiders

We are assured, at the Epiphany, that Christ came to save not only the Jews but the Gentiles too: and the three wise men are taken to represent the Gentile world - us creeping shyly with gifts to the crib after the shepherds have said their lines and left.

Let's be honest. Deep down inside, we find this explanation a little boring. After all, we have known for two thousand years that salvation is for all races, not just the Jews. It is hard to enthuse about a surprise which is no longer surprising. Let us, however, look a little more deeply at this mystery.

We discover that the surprise about the wise men is not just a racial one. It is a human one. Christ offers a welcome, on equal terms, to outsiders as well as insiders. Whoever the outsiders are.

From the Church point of view, you and I are insiders. We belong with the shepherds, not with the kings. In fact, we belong more with the scribes, pharisees and levites than with the shepherds, who in their way were also outsiders. We are card-carrying members of the Church. We have a natural claim to Christ: we have been baptised into him, anointed with his Spirit, fed with his Body and Blood, and we hope to share ministerially in his priesthood.

The surprise isn't that we are welcome at the crib. The surprise is how many other people are also welcome.

Last month, I had my first Christmas at home for 41 years. Two days before Christmas I went shopping with my sister. We went to the huge complex at Kingston-upon-Thames, one of the biggest in the south of England. There must have been tens of thousands of people in the shopping precinct. Millions of pounds must have changed hands that afternoon. People were spending money like water. It was like a good natured football crowd. It was as though they had made a collective decision to celebrate Christmas, although 90% of them did not much believe in the actual events of Christmas. They believed in what they could see and touch and experience, which was togetherness, and the time off work, and the company of their families, and the chance to be generous, and the opportunity to spoil their children and see the pleasure on their faces. They believed in the party, the food and the drink, the concentrated enjoyment on television. And, as they walked through the streets with armfuls of parcels, they seemed reasonably content. I could not have persuaded myself, even had I wished to, that their lack of Christian faith was making them fundamentally unhappy. This is a picture you all recognise; you saw identical crowds this Christmas, and mixed with them; this is the human world we have all come from, and to which we shall be sent back as priests.

Ecclesiastically, 90% of the people in the Kingston shopping precinct were outsiders. And what the Epiphany says is this: 'In God's dispensation, there is room for them as well; don't rule them out. By all the official standards, they do not measure up. They never darken a church door. Their matrimonial arrangements are approximate, or non-existent. Many of them abort their unwanted babies. They do not know how to pray. They acknowledge no immutable set of moral principles. They have been taught by the television to scoff at institutional religion. They seem, when one thinks of preaching the Gospel, inaccessible. They seem not to have ears to hear. But don't write them off.' That's what the Epiphany says.

Our version of the Epiphany, based on the story of the Magi, is grafted on to the original. The original was a feast celebrated in the Eastern Church in honour not of the coming of the Magi, but of the Baptism of Christ. It ranked with Easter and Pentecost in importance.

So let's think about the baptism. The baptism of Christ was about his assuming the mission, being anointed for the mission his Father had given him. And this mission was to outsiders: 'The Spirit of the Lord has been given to me; he has sent me to preach the good news to the poor, to proclaim liberty to captives, and to the blind new sight, to set the downtrodden free....' He might have added 'and to show the tenderness of God to the pagan, shopping crowds at Kingston upon Thames.'

Listen to Augustine, preaching on the Epiphany to the people in the Cathedral at Hippo, in the fourth century.

Jesus is made manifest neither to the learned nor to the just. For ignorance dominated the rusticity of the shepherds, impiety the practices of the Magi. But that Cornerstone joins them both to himself, who came to select the foolish that he might confound the wise, and to call not the just but the sinners to repentance; so that no great one might take pride in himself, and no lowly one despair.' And in another sermon Augustine says 'In this Child, something great lay hidden.'

What lay hidden was the limitless compassion of the Father for no-hopers, for the unschooled, for the unorthodox, for the incorrect. This compassion was progressively unrolled and revealed: we read of it in the four evangelists, especially in Luke. We need to re-learn this radical lesson in every century, for our constant temptation is to confine God's saving power to the sacramentally respectable, to the insiders. We are like bowls on a bowling green; we have an inbuilt bias, which is to make the Church into a cosy club of the elect.

Jesus received and accepted his mission from the Father at his baptism. In Mark, already in the first chapter, we see how he begins to exercise it. A leper comes to him and pleads on his knees: If you want to, you can cure me. As you know, there was no more outside outsider in first-century Palestine than a leper. Lepers were subjected to the most humiliating rules and regulations, and were never allowed inside the city walls. Jesus cures this one, saying, 'Of course I want to,' but adding 'Mind you say nothing to anyone,' meaning 'Don't say I had anything to do with it; treat it as a direct act of God in your favour.' But of course the man tells the story, and the result is such a commotion that it is Jesus who has to move outside the towns, to places where nobody lives. In other words, for the sake of the outsider, the insider becomes an outsider.

The parable of the Good Samaritan is the story of an outsider who deserves to be copied by the insiders. 'Go and do the same yourself,' says Jesus to the lawyer. To the lawyer's ears, this was downright scandalous.

There is the account of the woman who was a sinner, and who washed the feet of the Lord with her tears, and kissed them, and poured ointment over them from her alabaster jar: the Pharisees were affronted, firstly because she had a bad name, presumably for prostitution – which made her an outsider; secondly, because she presumed to touch decent people, and touching for the Jews was a touchy business, implying defilement and pollution; and thirdly, because Jesus let her do it, which associated him at one remove with her sinful way of life. Again, Jesus defends the outsider against the insiders, and allows himself to become an outsider in the process.

He eats with sinners in Levi's house. While never breaking the religious Law of Moses, he pushes consistently against the walls of respectability, going to the outside limit. The scribes and Pharisees are intent on preserving and reinforcing the social and religious status quo. They hoped at one time that Jesus would be their ally. Instead, he behaves in a way which stops just short of the outrageous, and sometimes oversteps the boundary. And almost always he does this in favour of outsiders.

There is a dynamic here which is really striking once you spot it. You even wonder, sometimes, whether Jesus is deliberately twisting the tails of the staid and respectable, challenging them in the ways he knows will really bite, because they are small-minded, not generous-minded. At all events, he thought it so important that he was willing to make a lot of enemies by doing it, and those enemies eventually had him killed. They had him killed, of course, as an outsider. Among thieves. By crucifixion. Outside the City. Ultimate statement: this man did not belong.

So I must ask: is compassion and care for the outsider part of my religion? Am I temperamentally a person for the sharp intake of breath, a blocker of my ears and eyes in case I hear or see something offensive? Figuratively, do I rend my garments?

I remember a diocesan retreat years ago in which the speaker, a charismatic priest who had recovered from cancer, recounted his own spiritual journey, and how he had come to realise that God's love and forgiveness was so massive and all-embracing that he no longer worried about his own salvation: that, he said, has been taken care of: 'I can now devote myself totally to trying to establish justice in the world, rather than waste energy on worrying about my sins.' In this sense, he said, 'Luther was right.' Those three words, 'Luther was right,' produced a sort of electric shock among certain priests. One of them had to get up and rush from the room. He could not endure to listen to something which seemed, at first hearing, to be a statement from the outside, not the inside. It was not a statement which belonged to his familiar world. He couldn't make house-room for that statement, couldn't even tolerate it, not even from a man who had experienced a brush with death, and needed to express it in a very emotional way.

In my priesthood, if I have Jesus's feeling for the outsider, I will be a good listener, not instantly passing judgment. I will have an instinctive sympathy with people society - or the Church - rejects or somehow downgrades. Homeless people with whippets on a bit of string, begging for change. Gay pride people. Catholics in irregular marriages. Immigrants. People who do not practise, but want their children baptised. People who have been to prison, or are in prison now. Catholics who want to argue the toss about the Church's moral teaching. All, in their different ways, outsiders. Will I be found among them, compassionate as Christ was compassionate, with all the risks that this incorporates? I may not be able to convert them or change them. Will I then wash my hands of them?

And am I prepared to follow in the steps of the Master, and be an outsider myself? By celibacy, to live on the fringe of a thousand families, and be loved by them, and valued, and appreciated, but ultimately never to belong in a central way: always the uncle, never the father; always the brother, never the husband? Am I prepared to be an outsider in the comfortable, godless society of the European Union, taking unfashionable stands on things like the rights of unborn children and of immigrants? Am I prepared to defend the virtues of virginity for the unmarried and fidelity for the married, in the face of considerable derision and massive incomprehension? In all these ways I am called, by my anointing as a priest, to dwell so to speak outside the walls of the secular city, to be an outsider as Our Lord was an outsider. And like him, I shall accept and do this so that the real outsiders may become insiders in the Kingdom, and take their place round the Father's table.

It seems to me that this is the real question put to me by the feast of the Epiphany.

Mons. Tony Philpot

Outsiders was given as a Spiritual Conference in the College on Friday 9 January 1998, shortly after the Solemnity of the Epiphany of Our Lord.

Diakonia I: Flectamus Genua

We are merely servants, we have done no more than our duty. (Lk 17: 10)

Like the eyes of slaves on the hand of their lords. (Ps 123: 2)

Dropping to my knees
I beg Thee, Lord of lords, be mine;
Aloft I lift my eyes,
Kind Master, let my hands be Thine;
O'er my head my heart
Now soaring: soullly serve but Thee;
Intimately mind
And body bowed that Glory be . . .

30 November 1997
Venerable English College

Philip Miller

Diakonia II: Flaming Out

There was the bush blazing, but the bush was not being burnt up. (Ex 3: 2)

*Visit this vine and protect it, the vine your right hand has planted.
(Ps 80:14-15)*

Driven out by perfect love,
Imperfect fear bears fruit no more:
Am empty-laden, branches bracing,
Keen to feel His passion pour
O'er my limbs for Him embracing
None, and still unburnt nor tire
In flaming out, to light and lighten
Arms awearied, with faith's fire.

9 January 1998
Dear Old Palazzola

Philip Miller

Diakonia III: Ruled

His teaching made a deep impression on them, for He taught them with authority. (Mk 1 : 22)

*Do with me what Thou wilt,
If this Your will I vow;
As once You drew those who all through
Kept trusting You, do now!
Obedience I owe
Not to some tyrant fool;
Instead I know, am calm as though,
And love to show, You rule.*

10 January 1998
Dear Old Palazzola

Philip Miller

Diakonia IV: Opus Dei

Through Him let us offer a constant sacrifice of praise, the fruit of the lips of those who acknowledge His name. (Heb 13: 13)

*Dying to feeling, but drawn to enfolding
In murmurs of mystery of Your divine making;
A being besotted – a breviary holding –
Knowing my thirst for You daily You're slaking,
Ongoing, both drenching and dewdrops dispensing,
Now stormy, next still . . . a new stirring of prayer:
Inward Your Word washing wastefully, sensing
A wonderful working, Your Way will I share.*

6 April 1998
Dear Old Palazzola

Philip Miller

Pinocchio

The Pantomime 1997

‘The English College Pantomime’ - a prestigious event in the life of the Eternal City, when that venerable College flings wide its doors to outsiders, enabling them to enjoy some good, clean family fun, and to share in the natural wit of the modern seminarian; it is an occasion which acts as a beacon to announce the coming of the Solemnity of *Nativitatis Domini*.

The veritable institution of the panto was continued this year with a finely scripted presentation of the Italian fairy tale, *Pinocchio*, written by Carlo Collodi in 1880, made famous by Disney and then adapted for the usage of the Venerabile. Gone were the corny cartoon songs and slick Disneyesque superficiality; here was a production with even more corny songs and the slick, sophisticated wit of the Birmingham-Brentwood *entente cordial* of scriptwriters Tom Saunders, Steve Wright and Richard Walker, with their by now traditional diet of gags at the expense of the Beda, the Angelicum and the staff. The final product, skilfully and efficiently directed by Chris Bergin, was a combination of ready humour and, yes, profound morality. As the programme solemnly told us, the story of a little wooden boy brought to life by the Blue Fairy has much relevance to modern man:

The drama between right and wrong, between conscience and temptation, finds its resolution as good triumphs over evil and everyone joins in the celebration for Geppetto's wonder child / our dreams come true.

Panto'97 was indeed a magical production, taking one away to a land of large blue fairies and vicious red demons, of wooden puppets and cats in tight stockings - even to the mythical 'Angelicum Island', a land of carefree boys where every day was a holiday, before plummeting back to the real world of Greg lectures, pastoral classes and consultation meetings.

Chris Higgins, a talented actor, who had never, strangely, taken the starring role in a Venerabile production, was Pinocchio, and his magnificent performance was anything but wooden. He captured the innocence of the puppet's search for the meaning of life and, indeed, life itself as a 'real boy'; the success with which he did this was quite obvious from the reaction of the audience, especially the children.

Pinocchio was well supported by a competent medley of supporting characters, equally worthy of merit. Dominic Allain continued his theatrical odyssey along VEC Broadway by playing Jiminy Cricket, Pinocchio's conscience and *confidante* - a part masterfully played. Mark Williams, an Anglican exchange student from darkest Wales, was Geppetto, causing many a tear with his moving rendition of

Mary Black's *Wonder Child*, whilst the other half of the double act, Paul Keane, continued his promotion from Cambridge's footlights to the VEC's stage, played Slocombe the Cat, complete with well-timed one-liners and *risqué* leg movements. Adrian Tomlinson, recently back from his world tour with Lily Savage, came like a bolt out of the blue onto the VEC boards as the Blue Fairy, in a dress that would have made Dame Edna look like James Dean; off-stage, it was sometimes difficult to know whether he was out of character or not!

The Venerable is seldom out of step with popular trends, and it was our great privilege to have the Spice Girls appear, performing a storming rendition of *Wannabee* (i.e., 'If you wanna be a real boy'), carefully choreographed by Joyce Hunter. Whilst it took the rest of the world five months to discover that Ginger Spice was to leave the 'fab five', an early indication of this sad state of affairs revealed itself when she was replaced by Spicy Chicken (Ivor Parrish), providing an excuse for this chicken-breeding first year to impersonate his feathered friends and lay several eggs.

Joe Silver was the Devil, almost outdoing Scary Spice (played by the humble reviewer) in the scary stakes, and produced a red letter performance, especially with the striking adaptation of the Rolling Stones' *Sympathy for the Devil*, when he was accompanied by his devilish assistants, the sinister Slab (David Parmiter) and the mischievous Morticia (Dennis Caulfield), posing as a hellish equivalent of Pan's People.

The staff made a stunning contribution. The Rector, donning a stylish white jacket, heightened his thespian fame by making an all-too-brief appearance as Dr Vianney, the Cure of Doors. Moreover, three other members of the formation team showed their true colours (a sort of 'off-green') during the traditional 'Bit in the Middle', when the stage was invaded by teenage mutant ninja turtles, who tried to turn the clock back by means of an ingenious time machine in the guise of a helmet which, on successive evenings, probed the brain power of the likes of Bishop Michael Fitzgerald, from the Pontifical Council for Interreligious Dialogue, and Fr Gerry O'Collins, from the Greg. The staff showed, yet again, that they were just as happy on stage as they were in their woolpack.

The scourge of the reviewer is the limited space set by the genre; not everyone can be mentioned by name, and, to remedy this, the reader is cordially invited to glance at the cast list below. Behind the scenes, there was also many an unsung hero. The superb set was the inspiration of Paul Moores, a dab hand at the paint brush and curtain tassel, whilst the costume and make-up departments cunningly used their limited resources to full effect, particularly awe-inspiring given that most of the budget went on the Blue Fairy's drag. The props included several clever contraptions, especially Pinocchio's flexible friend, his ever-extending nose, patiently pulled by means of thread from behind the curtains.

Before anyone contemplates suing the reviewer for any omissions, *everyone* involved, whether script writer or nose puller, director or lights man, should be congratulated on a fine production which will be long remembered, and looked back to as a definitive VEC pantomime.

As Hilary of Poitiers once said, 'It was damn good.'

Nicholas Schofield

The Cast

Jiminy Cricket: Dominic Allain; *Pinocchio*: Christopher Higgins; *Slocombe the Cat*: Paul Keane; *Geppetto*: Mark Williams; *The Blue Fairy*: Adrian Tomlinson; *The Devil*: Joseph Silver; *Morticia*: Dennis Caulfield; *Slab*: David Parmiter; *Posh Spice*: Paul Moores; *Sporty Spice*: Anthony Currer; *Scary Spice*: Nicholas Schofield; *Baby Spice*: Christopher Thomas; *Spicy Chicken*: Ivor Parrish; *Stromboli the Puppeteer*: Emiel Abalahin; *Dutch Girl Marionette*: Christopher Goble; *French Girl Marionette*: Dominic Howarth; *Russian Girl Marionette*: Patrick Mileham; *The 'Bit in the Middle' Team*: John Rafferty, Paul Simmons, Martin Stempczyk, John Marsland, Paul Fox; *Old Spice*: Paul Fox; *The Announcer's Voice*: Sr Amadeus; *The Messenger*: James Legge; *The Bloater*: Paul Simmons; *The Flounder*: Shaun Harper; *The Cod*: Andrew Downie; *The Crocodile*: Adam Perucci; *The Whistler*: Paul Mason; *Dr Vianney*: Adrian Toffolo.

The Production Team

Catering: Andrew Cole, Tomàs Creagh-Fuller, Adam Domanski, Jonathan Jones, Jacek Skrobisz, Michael Tate; *Choreography*: Joyce Hunter; *Costumes*: Derram Attfield, Philip Caldwell, Geraldine Moir-Ford; *Front-of-House*: Hugh Pollock; *Lights*: Peter Vellacott; *Make-Up*: Andrew Stringfellow; *Music*: Joseph Gee, Patrick Hough; *Photography*: Philip Miller; *Programmes and Tickets*: Christopher Ginns; *Prompt and Curtain*: Simon Hall; *Props*: Gerard Flynn, Simon Hall; *Set*: Paul Moores, Carmelo Lupò, Patrick Mileham; *Setting-Up*: David Potter; *Sound*: Richard Whinder; *Stage Manager*: Christopher Howells; *Stage Crew*: Steven Billington, Kevin Colfer, Christian Daw, Gerard Skinner, Mark Vickers; *Video*: Christopher Ginns; *Producer*: Stephen Tighe; *Writers*: Thomas Saunders, Richard Walker, Stephen Wright; *Director*: Christopher Bergin.

One in Christ Jesus: Women in the Church Today

In Christ Jesus you are all children of God through faith. As many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Gal 3:26-28).

In this short passage from his Letter to the Galatians, St Paul illustrates that the unity of all Christian people, from whatever background, is founded on Jesus Christ. By baptism, we are all made one in him, and are all called to live lives which are dead to sin and alive to God in Christ Jesus by the power of the Holy Spirit. Each and every human person has a fundamental dignity by virtue of being human; each and every Christian has a fundamental dignity by virtue of being baptised. The Fathers of the Second Vatican Council, in *Lumen Gentium*, emphasised this 'royal priesthood': all Christians are called to live the prophetic, priestly and pastoral life of their Lord. In other words, all are equal in the sight of God; it is only in the sight of other persons that some are more equal than others.

Discrimination Against Women in Church and Society

Nevertheless, it is without doubt that many people, women in particular, have suffered a great deal of discrimination, in society in general and, it is sad to say, in the Church in particular. As the Great Jubilee draws near, the time is right for the Church, as a whole, as well as individual Christians, clergy and laity alike, to examine her pastoral approach to women, within the context of the relationship, in Christ, between the ministerial priesthood in particular and the royal priesthood in general. As Pope John Paul II says in his *Letter to Women*,

It is time to *examine the past with courage*, to assign responsibility where it is due in a review of the long history of humanity. Women have contributed to that history as much as men and, more often than not, they did so in much more difficult conditions.... Sadly, very little of women's achievements can be registered by the science

of history. But even though time may have buried the documentary evidence of those achievements, their beneficent influence can be felt as a force which has shaped the lives of successive generations, right up to our own. To this great, immense feminine 'tradition' humanity owes a debt which can never be repaid.¹

Hopefully, this is a discussion which can move away from the polemical approach of recent years to one which can be carried out in openness and hope.

Jesus Christ and Women

Our attitude towards each other as human persons must be rooted in the attitude of Jesus Christ himself. The gospel narratives are full of incidences where he transcended the religio-cultural norms of first century Palestine, accepting women with 'openness, respect, acceptance and tenderness,'² and placing them at the very centre of God's plan for the world. It is good to recall that it was women who first believed the good news of the Resurrection; it was men who were the first to disbelieve.

The Equality of Women

Indeed, Jesus was the first to recognise the importance of women and their role in society. It is time for the Church to see how she can help women achieve the equality which is theirs by right. As the Holy Father says,

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Much remains to be done to prevent discrimination against those who have chosen to be wives and mothers. As far as personal rights are concerned, there is an urgent need to achieve *real equality* in every area.... This is a matter of justice but also of necessity.³

The Pope is keen to emphasise the role of women in breaking down a lot of the barriers which exist within society by what he believes to be their specific feminine contribution, their 'charism', if you like. In many senses, women have had it harder than men down the centuries, and it is a good thing that now, thanks to governments and individuals, there is a greater sense of equality. However, there is much more which can, and must, be done, and we have to work to enhance that equality; humanity can only benefit when all people not only are equal, but are seen to be equal. The Church with her fundamental belief in the equality of the human person, has to be a prophetic witness in this regard.

The Dignity of Women

Of course, along with equality goes dignity. In calling for everyone to ensure that women 'regain full respect for their dignity and role,'⁴ the Holy Father says,

I cannot fail to express my admiration for those women of good will who have devoted their lives to defending the dignity of womanhood by fighting for their basic social, economic and political rights, demonstrating courageous initiative at a time when this was considered extremely inappropriate, the sign of a lack of femininity, a manifestation of exhibitionism, and even a sin!⁵

Each and every person has a dignity which is fundamental to his or her nature; sadly, this has not always been recognised. Again, the Church needs to lead the way in this regard, by condemning injustice and discrimination and making positive proposals. Of course, she will only be in a position to make such proposals if her own house is in order first, and the debate needs to continue at all levels of the Church as to how her internal life can express Jesus Christ's inclusive approach. This is not a question of handing out jobs for the boys and girls, but a real, positive attempt to put into practice the teachings of Jesus Christ and the Second Vatican Council. This means that the Church has to look at how she organises herself, to see how all people, female and male, can work together in the Church's mission.

Indeed, as the Pope says, women have a special, role unique, role to play in the Church and in the world:

Thank you, *every woman*, for the simple fact of being a *woman!* Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic.⁶

The Universal Call to Unity and Holiness in Jesus Christ

Everybody in society has a duty to relate with each other in an open, respectful and dignified way. In the Church, we have the further duty of reflecting Jesus

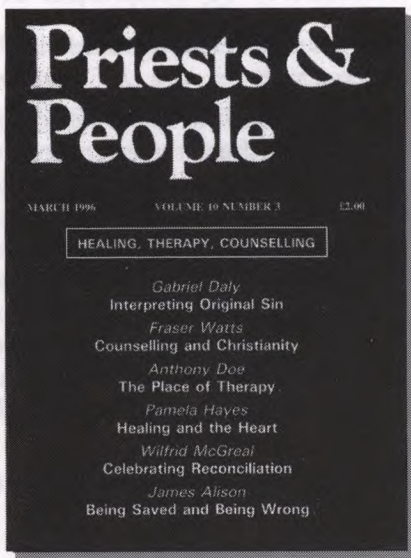
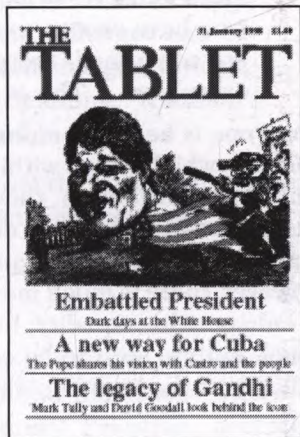
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FR. ALDHELM CAMERON-BROWN, O.S.B.



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Christ in our relationships. In him, we are all called to unity and holiness. As a Church, as individual Christians, we are called to be inclusive and open, so as to bring him into the world and witness to him better.

We all need to look at how we relate with each other. In particular, we need to look at how we, as men who are being formed as ministerial priests, relate with women. In the past, many priests were, for one reason or another, afraid of women; this came out in a clerical misogyny which has done immense damage to the Church. Furthermore, the almost dismissive approach of many clergy to the lay faithful has caused untold harm and caused a lot of anger.

Such attitudes have, hopefully, been dispatched to the dustbin of history, where they belong, to be replaced with an attitude of openness, frankness and inclusivity. Nevertheless, we need to be vigilant. We need to listen to, and take on board, the anger and hurt of those who feel excluded from the Church, for whatever reason, so that they can be more fully included. We need to be always willing to learn from fellow Christians, male and female, as we are interdependent upon them. We need to involve all people in Christian apostolate, Christian service, so as to make the world a better place. And we can only do this if we have the openness of mind that is necessary for all this to take place.

Guided by the Holy Spirit, we are being called to build up the Church so that every person, in confidence and without fear can live out their baptism in a holy communion with God and with each other.

Andrew Cole

1. John Paul II, *Letter to Women*, London, Catholic Truth Society, 1995, n. 3, p.7.
2. *Ibid.*, n.3, p.6.
3. *Ibid.*, n.4, p.8.
4. *Ibid.*, n. 6, p. 9
5. *Ibid.*, n. 6, pp. 9-10
6. *Ibid.*, n.2, p. 5.

A Silence to Listen to: A Week in Lourdes with the HCPT

For forty-two years, the Handicapped Children's Pilgrimage Trust has brought children from the UK to Lourdes. The Trust started with just four families: in 1998 there were over 5,000 children and helpers, in about 200 groups. The generosity of the Trust, and the particular help of Tony Mills, the Chief Executive, John Donovan, and Enna Thorn, allowed five of us the opportunity to work with groups from our home dioceses during Easter week. This article is my experience of that week, and is written with sincere thanks to the HCPT, and to the groups who were prepared to take on that entirely unknown quantity, a VEC seminarian!

'When I was three I had a lot of pains in my back. They told me I had cancer in my spine and I was going to die. But I'm *alive!* I'm *ALIVE!!*' James explains why he is in a wheelchair to an able bodied child in the group, and, as he shouts the last word, sprints off down the corridor, doing a wheelie as he goes. His 'alive...' hangs in the air: he is bursting with energy.

Our Lady is a gently entreating figure, arms open to those who gaze up at her. There is a perfect silence, it seems. Yet lingering, for minutes which can easily stretch to hours, the silence is given tangibility. This is a silence to listen to. The air is cold, the night clear. You know that you are not alone: all around are the whisperings of heartfelt prayer. Drifting on the slight breeze is the heavy smell of tallow from flickering candles which carry with them the prayers of thousands of pilgrims. At the heart of this silence is abundantly flowing water, from the source in the rock where the young Bernadette courageously accepted her vision in faith, defied those who thought she was mad, and dug with her bare hands to find the spring. Through these sounds and smells, you are moved from the first impression of silence, to that much deeper silence, the silence of spirituality: God is here.

I arrived from Rome with the 'Alleluia' of a prayerful, spectacular, solemn Easter Liturgy still resounding in my mind. By the end of the first day in Lourdes, I knew that I was in the midst of a new 'Alleluia': a chorus of lives being lived to the full; lives which many would write off, denigrate, ignore or seek to end.

This Alleluia is the smile of a child who cannot feed himself, wash himself, or move himself, and yet in his stuttering sentences and that incredible smile, was



A new vocations policy for Westminster? Bishop Guazelli lends Douglas his zucchetto – James and Joseph look on.

to revitalise my understanding of the gift of life. Robert, and the children of HCPT group 183, have been at the centre of my week. Robert's helper, John, early on named me the YTP (Youth Trainee Priest). My training was to include one or two things which are not on the VEC pastoral syllabus.... Lesson one (the second day): how to change a nappy. I have prayed for Robert many times this week. There was no occasion when he more needed my prayers than this one: fortunately, with a running commentary from John, Robert was laughing throughout. I was trying to work out how long it was possible to go for without breathing, while I held his legs in one hand and the nappy outstretched in the other. After a small Amazonian rainforest of toilet paper, to clean myself as much as Robert, I was slightly over-zealous with the cold cream. Having rubbed the cream across most of Robert's chest to try and get rid of it, it was time for the new nappy. If anyone from Pampers is reading this, can I suggest that directional arrows are rather more useful than a randomly printed teddy bear pattern in determining which way up a nappy should be put on. Also, as a matter of interest, it is nearly possible to successfully put a nappy on sideways. By a process of elimination, and with some help from the nurse, Robert was finally changed.

Other parts of the YTP crash course were to include bathing and feeding Robert, and some of the other children. Perhaps the least said about these aspects of my novitiate the better. Yet as the week went on, I became more and more aware that to feed a child with special needs is far more than cutting up the food, and putting it in his mouth. To bathe a child is far more than to clean him. In a sense, I was merely Robert's arms and legs: he had a high intelligence, and was extremely articulate. Yet it isn't possible to 'merely' be someone else's arms and legs. As I



The VEC in Lourdes – from left to right: Dennis Caulfield (Liverpool); Dominic Howarth (Brentwood); Tony Curren (Hexham and Newcastle); Simon Hall (Arundel and Brighton); Benny Hill – er, Kevin Colfer (Portsmouth).

discovered, it requires a mutual self-giving, in trust. Robert gave me his trust, totally: in return, I had to give him not merely my (inept) care, but myself. Nothing else was adequate.

Being with Robert provoked serious reflection. I was doing this for a week: across the world there are people caring for friends and relatives for every week of the year. Those with the disabilities are living out their dependency every day of their lives. We were staying in a hotel, so I did not have to prepare any food, or do any housework. As I think back on the week, I am filled with amazed admiration for disabled children and adults, and their helpers. Their life is one of a daily struggle with all that we take for granted. To give a minimal sense of this, just think about what you are doing right now, as you leaf through *The Venerable*. Robert has a very advanced reading age, but needs someone to turn the pages. He has a vibrant curiosity, but needs to be patiently listened to as he forces his mouth to articulate what he wants to say.

The struggle is real. I genuinely cannot imagine the responsibility of looking after a disabled person full-time, and I cannot attempt to understand what it is to lead a life that is so dependent on others. Yet to leave it at 'struggle' would be to deny all that I saw in Lourdes; the laughter, song, intimacy, care, selflessness, acceptance, faith, trust, joy. Above all, the dignity of lives lived to the full. To work with a disabled child is to have the privilege of being part of another person's life in a way which is very, very rare. That there is dependency becomes secondary. The over-riding bond is one of unconditional love.

A regular challenge to our faith is the question: how could God make disabled people? Why aren't we all able bodied? Coming from the mouth of a disabled

child, this question has an added poignancy. I stumble for an answer, and as an able bodied person my answer will always be from a limited perspective. Part of the problem, I think, is in what we mean by 'disability'. The experience of this week in Lourdes led me to believe that the gifts disabled people have to offer - gifts of patience, trust, friendship, celebration - far outweigh the disability. The difficulty is that the disability is usually immediately obvious - and it then becomes a barrier to searching for the gifts. How often children with special needs complain of people talking to their helper, and not to them. So the question then becomes: why didn't God make everyone perfect? We are all dependent on others. I hope that this is not a glib answer. Certainly in Lourdes I saw children who were in pain, and who were immensely frustrated at their condition, and I do not wish to minimise that reality. My overall impression, however, even amidst the pain and frustration, was of a celebration of life. We who are able bodied can risk taking many aspects of our lives for granted. The children in Lourdes could not do this - and celebrated the gift of life itself in an immensely powerful way.

Another question is: do you go to Lourdes expecting a miracle? In the 140 years since Bernadette's vision, the Church has recognised sixty-five genuine miracles. The water of Lourdes is considered to have healing properties. The children of group 183 were never given the expectation, in any way, of a healing miracle. Throughout the week, however, the presence of Christ was consistently witnessed to in a powerful way, with tremendous effects. Douglas was part of our group: six years old, with a medical condition which meant he had a short attention span, and attendant behavioural difficulties. It would be very easy to be angry with a child so often so apparently defiant. On the first day I watched Richard, Douglas' helper, endure tantrum after tantrum. Every boundary was pushed. Patiently, Richard praised every small good action, calmly righted every spilt drink. Throughout the week he wore himself out with love and care for Douglas. It was an inspirational example of lived Christianity.

On the Thursday afternoon, I took two of the children to the baths: Robert, and Danny, a fifteen year old with learning difficulties, and the most gentle, compassionate, cheerful character I have ever seen in a teenager. The baths at Lourdes are just that: a set of individual concrete baths, each in its own cubicle, filled with unbelievably cold water from the spring discovered by Bernadette. On this day, there was a very cheerful Italian and Spaniard in the changing room - their outstanding care was essential during the next few minutes. By this point in the week, I had told Robert of the story of Lourdes, and explained where the water in the baths came from. I had also warned him how cold it was! He was given the choice of just having his hands, feet, and face washed in the water, rather than a full bath. He said he would prefer this, and so water was carefully poured over each hand, and over his feet. He shivered at the cold, yet as I made the sign of the cross for him, he spoke the words with me. Already utterly humbled at the intimacy of helping another to pray, I was completely unprepared for what happened next. Robert, who rarely cried, started to scream. What was I to do? Gradually, I calmed him, and listened as he told me through his tears: 'I want all of me to go in.'

It was an eternal moment. Robert's faith was the perfect, innocent, purity of the faith of the young Bernadette. Every time I recall the scene, I am again caught in

Beatitudes for Friends of Exceptional Children (from Group 120)

Blessed are you who take time to listen to difficult speech, for you help us to know that if we persevere we can be understood.

Blessed are you who walk with us in public places and ignore the stares of strangers, for in your companionship we find havens of relaxation.

Blessed are you who never bid us to 'hurry up' and more blessed you who do not snatch our tasks from our hands to do them for us, for often we need time rather than help.

Blessed are you who stand beside us as we enter new and untried ventures for our failures will be outweighed by the times when we surprise ourselves, and you too.

Blessed are you who ask for our help, for our greatest need is to be needed

Blessed are you who help us with the graciousness of Christ, who did not bruise the reed and quench the flax, for often we need the help we cannot ask for.

Blessed are you when by all things you assure us that the thing which makes us individuals is not in our peculiar muscles, nor in our wounded nervous systems, nor in our difficulties in learning, but in the God-given self which no infirmity can confine.

Rejoice and be exceedingly glad and know that you give us reassurances that could never be spoken in words, for you deal with us as Christ dealt with all his children.

the intensity of that divine outpouring of grace. I was transfixed, caught in a moment of love which was as gentle as the softest touch, yet with a force that left me breathless, my heart seeming to fill my chest.

Time started again. Other people were suddenly back in the room. With the help of the Italian, and others working at the baths, we lowered Robert in and out of the water. To make the sign of the cross for him then was to touch something transcendent. As so often, the words of a child express far better than our own what we really mean to say. When I asked Robert afterwards how he felt, he said everything in two words: 'clean inside.'

Lourdes is a place of total contradiction. From the sublime of such a moment, I was, even more acutely conscious than usual of the kitsch which spills on to the streets outside the *Domaine*.

Fluorescent, neon, stone, wood, metal, paper, ceramic and plastic figures of Our Lady, doing pretty much anything vaguely religious, are in hundreds of small shops, crammed together in a craze of small streets. One HCPT group has turned it into a game: each member of the group buys the worst item they can find for under twenty francs. They are all judged, and the purchaser of the most awful receives as their prize all the rest of the objects. A classic is the Lourdes pen, which, as you turn it vertically, has Mary descending into the grotto: turn it the other way, and look at the other side, and you have the priest carrying the Blessed Sacrament in procession. Then, of course, there are a thousand different and equally hideous ways to use Lourdes water. Yet after the initial glaring distraction of these things, as the time in Lourdes went on, they became just another part of the background. In the foreground, always, were the children, and Mary.

Gavarnie is a town high in the Pyrenees, on an old pilgrim route. There we threw snowballs, made huge figures out of snow, and rode docile ponies (Here I must confess that I am terrified of horses and ponies, even very docile ones. It is an advantage to being with children that, of course, they should have the opportunity to ride: the helper, with no loss of dignity, just helps. And if there is no time for the helper to ride, never mind, we're here for the children, etc., etc. This little confession will be news to group 183, especially Danny, who we coaxed on to a pony though he, too, was terrified. 'Don't worry,' I said, 'You have to do these things to help you get over such fears.' Sorry, Dan !). Through the week, there were many other trips and visits: every minute from waking at seven for nappies, bathing and dressing the children, to a moment's silent prayer at the end of the evening, was full. It was an exhilarating, exhausting week.

The moment at the baths, of course, remains powerfully with me. If I had to pick one other single moment of the week, it would be the HCPT Mass. Five thousand adults and children gathered with perhaps three hundred concelebrating priests. All around the Church there was movement, and vivid colour, as the caps, sweatshirts, and, in some cases, face-paints of all the different groups came together. The music was superbly led by the Brentwood Diocesan Youth Group - another Lourdes example, in that these were young people who had saved three hundred pounds, and freely given a week of their time, to help the HCPT in Lourdes. They provided extra help for groups during the week when needed, and

above all dedicated hours of effort and energy to rehearsing the music for this Mass.

'I'll tell you a secret,' said Bishop Victor Guazzelli, to us all. 'It's a secret because not enough people know about it. So I'll tell you, and I want you to tell someone else.' All the children who could understand were by now straining to listen, waiting for the secret. Dennis, a fellow student, and others were signing for the deaf children. 'This secret has four words,' said Bishop Guazzelli, 'and Jesus is saying them to you. He is whispering in your ear : 'I love you.' But wait ... I-love-you. That's only three words. The fourth word is your name.' It is not easy to hold the attention of so many people, in a church where there is constant noise. The Bishop, with this simple, powerful message, had perfectly met the needs of the congregation. He gave every group something which the children would remember, and which could be referred back to during the rest of the week. He continued, 'If someone tells you they love you, you can ignore them, or you can answer them. Jesus wants you to give him a very simple answer, also with just four words. Can you think what it is ?' A pause. All around the church, children

The VEC and Lourdes – An Appeal

This year, the Handicapped Children's Pilgrimage Trust generously paid for our accommodation, and part of our train fare.

It costs about £350 for a student to go to Lourdes.

We are now in the process of fundraising for next year.

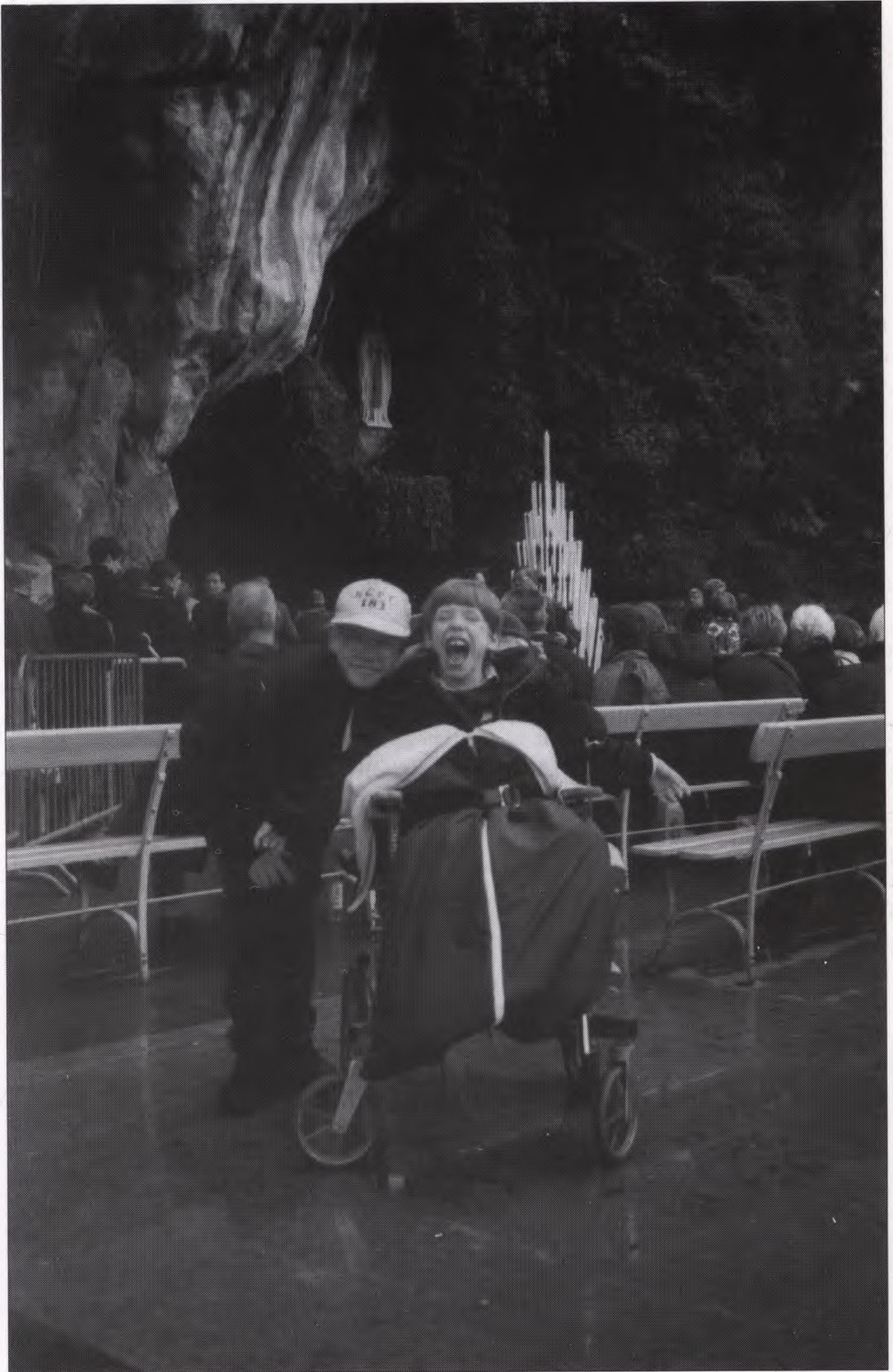
As you can read, the pastoral and spiritual experience in Lourdes is inspirational, and an excellent help in training for Priesthood.

*If you could support our fundraising efforts,
please send a donation to:*

**Dominic Howarth,
Venerabile Collegio Inglese,
Via di Monserrato, 45, 00186 ROMA.**

Cheques payable to 'Venerable English College'.

Thank you for your support.



Robert and Danny at The Grotto.

were struggling to think of the answer, and whispering ideas to their helpers. 'I love you too.' Will you say that, now, to Jesus?'

It is so easy to forget the simple things. To become bound up in the details of everyday life. I left Lourdes appreciating much more deeply than I had before the need to stand back. To stand away from those details, to look at them, and to ask: 'Is this really important?' If we fail to stand back, it is very easy to miss that still, small voice, whispering our name and saying to us, 'I love you.'

In Lourdes, it is impossible to ignore what is truly important. The gifts of life, prayer and love are ever-present. It was an immense privilege to be part of group 183, a group where both children and helpers gave all they could, all the time. I learnt lessons which I pray will enrich my Priesthood: they have already helped as I came back to continue this term in Rome. I know that the other students who went with me feel the same. We were part of very different groups, where the children had different needs, but the gifts were the same, and the unconditional care was absolute. Thank you to all those groups - 24, 41, 120, 183 and 195 - and to the HCPT. We hope that this year is the start of a strong link between the College and the HCPT, with a group of students going to Lourdes each Easter. Please pray for the work of the HCPT, and for the children and the helpers of Easter Week, 1998.

The word of God is something alive and active; it cuts like any double edged sword but more finely; it can slip through the place where the soul is divided from the spirit, or joints from the marrow; it can judge the secret emotions and thoughts. No created thing can hide from him; everything is uncovered and open to the eyes of the one to whom we must give an account of ourselves.
(From the Office of Readings for Holy Saturday)

...And the greatest of these is love. (1 Cor 13 :13)

Dominic Howarth

Sports Report

The football season got off to a sobering start, with a comprehensive defeat at the hands, or should I say the feet, of *Città dei Rogazzi* ... 9-0. A solid win against the Scots put the wind in our sails and up most of the Greg when they heard about Steve Wright's crunching (dislocating) tackle on one of their new boys. Several seven-a-side games against the Servites were keenly contested, including a memorable hat-trick from the sadly departed Stephen Tighe. The annual Scots seven-a-side tournament was a great occasion which saw us narrowly miss out on the medals, coming forth; Ant Towey's guest appearance helped to muster a tremendous team spirit. The six-a-side 'friendly' at the Beda will no doubt stay etched in our memories for some time. Oh, by the way, we won 1-0.

The dungeon torture chamber, otherwise known as the Gym has been in good use this year, especially following the post Christmas purge that took place thanks to Andy Stringfellow's encouragement. The establishing of a permanent place for the table-tennis table in the basement has proved very popular, with a mini-league or ladder to start in October.

There were several gitas to local ski-resorts – a few first-timers came to have a go which was great. We have some spare clothing for novices to use, so do sign up next season (dodgy tuition available from John Marsland and Paul Simmons!)

Paul Simmons

Leavers' Notes

Bruce Barnes

Father Bruce Roy Barnes was ordained priest by the Bishop of Portsmouth, the Right Reverend Crispian Hollis, on Saturday 20 December 1997, in the College Church, the first such ordination in the College for over twenty five years. Bruce had previously ministered in the Church of England. After an acute illness, from which he is recovering well, Bruce left the College in March 1998 and returned to Portsmouth Diocese, where he has been appointed as assistant priest to the Holy Ghost parish in Basingstoke. The illness has not diminished his determination to complete his licence and permission to do this in England has been granted.

He was one of the students who could be seen as either raising the age profile of the VEC or bringing to it a maturity and experience which complement the enthusiasm and freshness of the younger members. In fact, Bruce showed all of these various qualities in a particular personality which is remembered with a fondness, touched by a recollection of his wit. There was a sparkle both in his eye and in his turn of phrase.

He is a man of varied interests and his *curriculum vitae* includes many a chaplaincy, membership of synod or council and posts such as 'Commissary in England for the Bishop of Secondi, Ghana.' Typically, while studying in Rome he was elected senator at the Angelicum University. He played the organ both during his time at the Beda College, when he was also organist to the Basilica of Saint Paul Outside the Walls, and at the VEC. He tended the College garden with zest and a handsaw and is remembered for turning the Common Room Corridor into 'Gardenia Villas', with a tastefully placed pot-plant outside the residents' doors.

His contributions to the College pantomime (the witch in 'A Wizard of Oz') and other entertainments have an abiding fascination. It is easy to recall Bruce appearing on stage with an elephant's trunk of toilet roll cores extending his nose, insistently announcing himself by saying 'But seriously...' as the laughter subsided, only to resume with his song.

He says of himself that he tries to live a contemplative life in the midst of busy parish activity and that was reflected in the way that he contributed to the life of the College. He also gave a most palpable witness to ecumenism, both by his presence in the College and by his eagerness to share his reflections on a matter so close to his heart. His stay was shorter than most because of his previous experience and studies; the mark that he made was proportionately all the greater in its significance.

Tarcisio Chiurchiù

Tarcisio arrived in Rome in October 1995 from Fermo Diocese to begin studying for a licence in Church history at the Greg. One of our fondest memories of Tarcisio will always undoubtedly be his famous renditions of *La Bamba* on the guitar. College, pub and folk-festival audiences were always delighted and enthralled with these and there would always be genuine cries for 'more!'

Having completed his licence last year, Tarcisio is now pursuing a doctorate in 'Church history and culture.' For this reason, over the last year Tarcisio has been like an 'elusive butterfly'. You knock on his door only to find he has gone back to Montegranaro, more specifically, to his original seminary in the Diocese of Fermo to lecture in Church history to undergraduates there. And when you least expect him to be here, in the College, suddenly, there he is.

Ordained deacon in July last year, Tarcisio recently preached his first homily to the College, and preached in English – no easy task! He said to me afterwards, 'I can't believe it, I actually preached in English!' Not only did he preach in English, but the homily itself was excellent, as many attested to afterwards. Well done, Tarcisio!

Tarcisio's love of Church history and beautiful poetry writing is keenly balanced by a love of people of the present. He has a kind, solid-but-sympathetic and balanced nature that I am sure helped in winning him the many friends he has, and will no doubt continue to do so. I am proud to count myself as one.

In October this year, Tarcisio will be ordained priest. Fermo Diocese is indeed very fortunate. *Tarcisio, ti vorrei ringraziare da parte di tutti noi, per la tua amicizia, per il tuo contributo alla vita del collegio (quando ci stavi!) e ti auguriamo tutte le buone cose per il tuo ministero del futuro.*

P.S. Tarcisio, would you like to join our diocese?

Paul Fox

Paul Fox (universally known as Foxy) arrived in '92 - late! But it speaks volumes for the man that he continually received a stream of mail from those he left behind - particularly from the handicapped children among whom he lived and worked. Without exception these letters, addressed to 'Mr. Fox', were moving reminders of the people with whom Foxy's heart continued to lie. From being with the children on a Friday, Foxy had found himself in the Greg by the following Monday, and the trauma of such an abrupt change, from Care to Epistemology, can only be wondered at, particularly for one of such an un-Wittgensteinian disposition as the man from Gants Hill. Until recent months, he could be seen wandering off to the Alfonsianum with a puzzled frown on his face, still overcome by that perplexing experience of six years before.

Foxy quickly established his priorities - sleep, food, drink and sleep - in that order. In fact, his almost superhuman capacity for each of these became legend. Indeed, they perhaps constituted the secret of his successful medical treatment in conquering an underweight problem in his youth.

Being of Italian and Jewish parentage, Foxy was a truly international and ecumenical man, eating his way happily to and from between the matzos of the Bar Mitzvahs and the pizzas of the Piazzas. But his essential and deep-seated Britishness was never in doubt, as his first love was always the lamb passanda.

As I sit back and contemplate the ghosts of yesteryear, there are many, many images of Foxy that spring readily to mind. Some are humorous, some moving, but all testify to the man's infinite capacity for warm-heartedness and friendship.

It is impossible not to recall, for instance, the night when a group of post-exam revellers, thirsty for more ale, burst into his room at three in the morning. They were received by the most generous and convivial of hosts: it was with a sense of shame that they later learned that Foxy himself had still to sit an exam at 8.30 a.m.! Whether or not this resulted in a terrible debacle (of the sort that we all experienced at the Greg at one time or another), no one will ever know - because Foxy was far too decent a man ever to indulge in such petty recriminations.

Or again, there was that moment when, after a late night gita to Albano, Foxy's companions were quietly creeping past the mouth of a cave desperate not to arouse the interest of the fifty or so frenzied Satanists within. Taking a lower path, they had so far managed to avoid any unwelcome attention, but could

clearly see a thousand grotesque shadows thrown by the fire upon the roof of the cave. It was not difficult to guess the nature of the rites being celebrated by this profane assembly. Suddenly, Foxy's unmistakable silhouette came into view - he was heading directly towards the cave entrance, determined to see what was going on! Well, after all, he'd had his curry, he'd had his beer and so there was really nothing in the world to worry about. And besides, we should never hurt anybody's feelings by thinking ill of them! (Even when preaching, Foxy has been known to stretch things a bit when it comes to the question of *sin*.) Is this a good thing, or a bad thing? I confess to being quite incapable of deciding, though I suspect the former.

Or yet again, there was 'that incident' at Vatican Radio in 1994 ... but then, perhaps out of respect for the sensibilities of *Venerabile* readers, we should not go into that.

But all such memories only go to underline that Foxy was a great chap to know personally. He was also an asset to the college, completely at home in all Community activities - whether it be as festa-cook, cellar mucker-outer or panto fairy (he was also the co-author of an excellent pantomime himself).

So there are many dimensions to Foxy - most of them in Hyperspace. In fact words cannot encompass the essence of 'Foxyiness'. But basically it's about 'heart' - and Foxy has a huge heart. Even Dorothy's Tin-Man would have been overwhelmed by the heartiness of the thing - which is good news for the diocese because Foxy is going to make a fine priest - a real asset for Brentford! Most importantly, Paul will love (and be loved by) his people: a man whose Yellow Brick Road has lead him to the parish with no need for wizardry.

Jonathan How

The first time I met Jonathan How was in October 1996 in the English College sacristy, just before Mass. He was so full of enthusiasm and looking forward to starting his philosophy licence that it became quite obvious he'd not done first cycle at the Greg. However, a more disturbing fact was to make it even clearer that this character was 'from out of town,' 'not with the programme,' or, in more current speak, an 'anorak'... he had a hood on his alb. My suspicions as to his 'anorakicity' were confirmed by the discovery that he had spent money on a CD-Rom of the complete works of St Thomas Aquinas, in Latin, while topping it all off by being a boy scout. A poor first impression.

As may be imagined, in casual conversation steering Jonathan from his two favourite subjects (philosophy and St Thomas) was like getting a meaty bone off of a dog. A recent conversation in the garden with myself and the theology tutor highlights this point. Doing his best to turn the conversation from philosophy to the improved coffee met with no success on the part of the theology tutor as Jonathan managed to filter Karl Popper in to his reply; my own comments on how well the pool was looking somehow leaked their way into Jonathan's reservoir of knowledge about the Angelic Doctor. But the theology tutor, in a fine play, seemed to have managed to move onto the subject of the church of Santa Maria in Trastevere asking Jonathan if he'd ever been there. 'Yes, once,' came the reply, 'to attend a doctoral defence.'

But Jonathan's enthusiasm spilt into all his activities, which worked to great advantage for many of us. Ask him a favour and you knew it was done; he would help first years with study (especially philosophy), gladly giving of his time to explain patiently complex questions. In a quietly but nonetheless competitive institution like the VEC, Jonathan had no points to score or arguments to win, but displayed a great love of whatever activity he was involved in, be it the study of philosophy, his involvement with the Italian scout movement, or the circle of friends he made at the university.

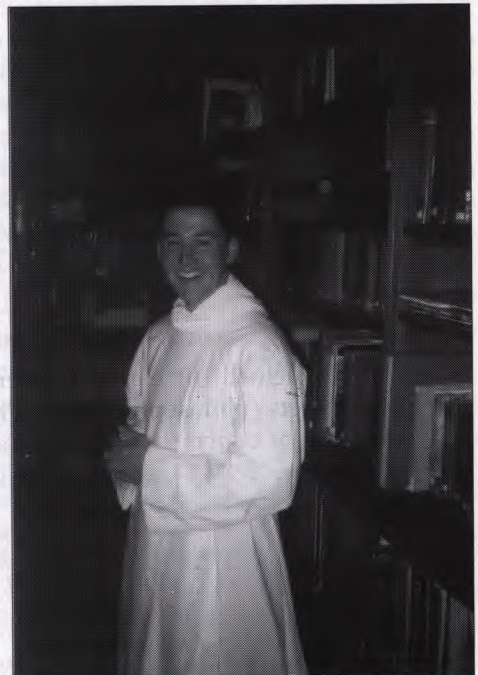
Many people come to Rome and seem to have very little life outside the safe English environment of the College and making very little contact with the beauty Italy has to offer. Real anoraks. Jonathan may be 'focused', but he seized his opportunity to study, live and enjoy his two years in Italy. I hope he carries his enthusiasm with him to Womersley where he starts as philosophy tutor in September.

Jonathan Leach

Jonathan must be the only seminarian to be leaving Rome not looking a day older than when he arrived. However, after five years of study at the Gregorian, and two years of moral theology at the Alphonsianum, his mental age has diminished by half. One wonders how he has managed to maintain his youthful looks, bearing in mind just how much work he has put into the life of the community over the past seven years. House jobs such as sacristan, common room, services, choirmaster, M.C. and Senior Student would have made their mark on the most flint-like of faces - but not Jonathan. He carried everything off with ease, charm and an artist's sophistication.

All work and no play would indeed make Jont a dull boy, an adage he must have paid heed to, since he seized any opportunity for play with both hands. His feet were also involved, as he trod the boards in pantomime and Lent play on more than one occasion. Most memorable was his characterisation of Margaret More in *A Man for All Seasons*, wearing a 'Fieldhouse' curtain-cum-corset creation, which broke new barriers in walking upholstery. When he wasn't treading the boards, he was painting them, and his artistic skills were put to good use, not only in the area of set design, but for prayer cards and ordination booklets. I'm sure that many people are grateful to Jonathan for sharing this particular talent.

A keen devotee of St Francis of Assisi, and a strict vegetarian to boot, one



Jonathan Leach

might think it strange that Jonathan, being the last person to eat a pig, would be the last person to carry the boar's head during the Christmas Day celebration in College in 1991. His sense of duty never failed him, be it as bambino or Senior Student!

The College will be a very different place without Jonathan, but he leaves with an assurance of the students' prayers and support for his future ministry in the Diocese of Shrewsbury. The people of Hazel Grove will be much blessed to have him as their assistant priest, and our loss is their great gain. I just hope that he isn't mistaken as a newcomer to the Children's Liturgy, but unless you become like them ... !

Paul Mason

Paul Mason, as in the seminarian not the wine, arrived in College in October 1992, an economic and cultural refugee from the wastelands of the North, via that half-way house for Catholic waifs and strays better known as Southwark Diocese. While in Rome Paul has been to inculturation what ducks are to water, if you get my drift. No doubt his Anglo-Italian background and his French degree gave him the disposition he required to disappear into Roman life for the last 6 years.

To plagiarise Kant, Paul's main, and some would say only, licence author, we can never know what Paul is in himself, only what he is for us. Witty, debonair, and street-wise, are just a few of the things he would like me to say of him. However it must be said his information and assessment about the mood in the camp is usually 'top' as he would say. One of the enduring impressions people will have of Paul is of his compulsion to offer his idiosyncratic rendition of Frank Sinatra numbers at very high decibel levels during Christmas parties. During his time here Paul also became something of a Jonah to his friends' vocations, the body count approximating to your average 'Army' carnage movie. I do think that here is the appropriate place to set the record straight and squash the malicious rumour that held that when Paul was appointed D.S.S. last year he had to be shown where the Ref was. Paul's enthusiasm and love of life and ministry, not to mention motor-bikes, Cameran Diaz and skiing, will all stand him in good stead for pastoral work back home. We will miss his humour, his kindness and sheer feet on the ground approach to life. God's speed home or your motorbike's – whichever is quicker and safer.

Hugh Pollock

From Back End of a Horse to Senior Student; from King Munchkin to Assistant Priest in Carlisle... Hugh's career has been a mix of meteoric falls and projectile rises. Not that Hugh ever stopped smiling: his good humour and joviality radiated from him, whatever he did.

One could have described Hugh as a 'mature student'. Until, that is, you met him... On stage, he tackled a variety of roles. Behind the scenes, he co-directed and wrote *Treasure Island*, one of the longest pantomimes in recent VEC history.

In fact, Hugh treated College life as one big panto. Certainly he dressed as if he were in one. His 70's Hawaii shirts must *surely* come back into fashion one day -

must they!?! Hugh's musical tastes reflected his dress sense: loud and outdated. But, how he could sing! Many a College liturgy has been enlivened by his 'Yogi Bear' alleluias!

Hugh brought professionalism and his gentle touch to the infirmary - introducing preventative therapies to College life (our 'monthly check' a regular feature of the timetable). As head sacristan, he was calmness personified, verging on inertia.

Hugh was the obvious choice for Senior Student - always ready to listen to students' gripes and always willing to represent them, whatever their opinion. A conscientious and unflappable presence in often difficult situations, he seemed to carry the burdens of office with typical aplomb. In his later months in College, Hugh took up residence in the library, beavering away for his licence in biblical theology - true example of dedication, hard work and sheer panic, all of which paid off.

Hugh returns to England enriched by his love of Sacred Scripture. He will be a great asset to the Diocese of Lancaster, where his friendship, openness and warmth will be as much appreciated as they were in Rome.

Jacek Skrobisz

The two easiest ways to make friends with a Pole is to ask about Poland and then mention the Pope! Indeed, when you speak to a Pole you do understand the Pope a little better in terms of his character and spirituality. For a Pole their history and culture is so integral to their character. It is no different for Jacek.

Jacek was sent to Rome in 1993 to study for a licence in fundamental theology - himself admitting that when told this he did not know what fundamental theology was. After completing his licence, with a little more certainty about what it was all about, Jacek started doctoral studies. Well, thinking about it at least! After a number of false starts and change of title, theologian and moderator, the relationship between philosophy and theology in the writings of Mane-Dominique Chenu with William Henn as his moderator won the day. This meant studying French and, perhaps about time, English. Frequently accused of a *laissez faire* attitude, Jacek, in fact, is no academic slouch. He worked extremely hard in the last months not only on his doctorate but also on his general attitude towards the community.

His sincerity was always evident, especially when asked about his future: 'Who knows my Bishop?' Jacek would not be afraid to challenge - in his preaching, at meal times and in conversation, but always challenging with Gospel principles. He was not one for idle chatter. The strong character is truly Polish. He brought yet another sense of universality to the VEC and also helped, for those who wanted, to understand the Pope a little more by speaking about their homeland. But more importantly, Jacek stressed faith and obedience in and towards the Pope, not because he is the Pole, Karol Wojtyla, but because he is the Successor of Peter.

Jacek moves to no. 48 for the last few months of his doctorate. Then he will return to the Diocese of Lowic. Then maybe the Bishop will know what to do with him.

The Friends of the Venerable

This year our Annual Meeting was held on 18 October 1997 at the Church of St. Mary of the Angels, Bayswater, by kind permission and participation of the parish priest, Fr Mark Langham. The turn-out of members was a little disappointing for London; we are not sure why, but those who could not make it missed an exceptionally good day.

After coffee and cakes, our talks began by an excellent history of the Bayswater Church and its connections with the English College entitled 'A Victorian Melodrama: Manning, Errington and Talbot.

A good lunch was followed by the Vice-Rector, Fr John Marsland giving us the latest College news. We were happy to welcome Fr John but sad that Fr Adrian was unable to be with us. Fr John took the opportunity to thank the Friends for their spiritual as well as financial help to the College. We were very sad to recall the death in July of Fr Tony O'Sullivan but pleased to hear of the many people now filling the College, and rather in awe that the Assisi earthquake rang the College bell but that no damage was caused to the College itself. We heard from Fr John how both students and staff appreciate the gymnasium in one of the cellars which the Friends helped to finance and the impact of the new vestments we had purchased as well as the poolside furniture for Palazzola. Fr. John also told us that Fr Tony Grimshaw had completed his time at Palazzola and we wish him well in his parish work. We send our welcome to Mons. Tony Philpot as he takes over at the Villa.

Our Annual Business Meeting followed. In the Chairman's report it was noted that the Friends, in the last 8 years, had contributed over £100,000 to the College; this was used for projects that would not otherwise have been funded. The Chairman also thanked all the members who had sponsored the new vestments; an extra £4,500 had been donated to pay for them. Also thanked were retiring members of the Committee, Judith Champ, Antony Hudson and Agnes Melling, for their work on the Committee. For the first time, we invited candidates to come forward for election to the committee and we were gratified to have 6 names for 3 vacancies. An election was duly held and the elected members joined the Committee, which now stands as:

Chairman	Jo Barnacle
Hon. Secretary	John Broun
Hon. Treasurer	Hamish Keith

Committee Members

Jeremy Hudson
Ivan Kightley
Nathalie Pierre
Bernard Sullivan
Elizabeth Usherwood
Mark Woods

Since the Meeting, Nathalie Pierre has not found it possible to get time to come to meetings and has resigned, so the candidate with the next highest vote has been invited to join the committee.

Jeremy had again produced the board of photographs to show the members what we had bought and some of the College happenings. After the business was completed, we went into the Church for Mass, concelebrated by Fr John Marsland and Fr Mark Langham. After Mass, Fr Mark showed us a number of relics of St Charles Borromeo which included one of his chasubles which had been collected by Cardinal Manning. A cup of tea ended our enjoyable day in Bayswater.

Friends were again present at the Martyrs' Day Masses here in England. At the Mass in London on 1 December at Tyburn Convent, Mons. Arthur Roche, in his homily, reflected on the fact that it is the 20th century not the Reformation era which has proved to be the bloodiest in the Christian Church, and that martyrdom is as real today as it was in the era of the English and Welsh martyrs.

As Chairman, I had my much-coveted stay in the College in March. I did not find time to use the gym but saw it in use! I had talks with the Rector on how we could help in the coming year. Many of the schemes that we would be happy to help with are dependent on the outcome of the tussles of the fire dept. versus *Belle Arti*, but as a result of our talks I was able to take back to the Committee several suggestions.

We had expected to contribute this year to the organ repairs, but were overjoyed at the success of this appeal.

Whilst in Rome, after Mass on Sunday there took place the first meeting of people living in Rome and coming to Mass at the College who may be interested in forming a Rome branch of the Friends. It is exciting to think of having a part of the Friends on the spot able to help the College. I do hope that progress can be made on this and that people do have time to help in Rome in a practical as well as financial way.

Jo Barnacle
Chairperson of the Friends of The Venerable

The Roman Association

***The Minutes of the 129th Annual General Meeting
of the Association of the Venerable College of
Saint Thomas de Urbe (The Roman Association),
held at The Raven Hotel, Droitwich Spa,
Tuesday 26 May 1998***

Thirty-eight members of the Association gathered on 25 May at Droitwich for the Council Meeting which precedes the AGM. The Agenda for the General Meeting was finalised. The Council voted to return to the Raven Hotel in 1999 and to Stonyhurst in 2000.

Members then celebrated Evening Prayer and dined.

Annual General Meeting 26 May 1998

The Meeting began at 10:30 am with Canon Michael Taylor, Association President, in the Chair.

The Meeting began with the Prayer to the Holy Spirit.

- 1) The *De Profundis* was prayed for the repose of the souls of Edward Carey, Martin Lewenhak, Bill Mellor, Wilf Murray, Maurice O'Leary, Tony O'Sullivan and Humphrey Wilson who had died since the last AGM.
- 2) George Fonseca, Tony Jones, John O'Connor and Peter Walmsley, as sick members of the Association, were prayed for.
- 3) Apologies and best wishes were received from: The Archbishop of Birmingham, the Auxiliary Bishop of Birmingham, Ms. Jo Barnacle, the Chairman of the Friends of the Venerable and John Allen, Peter Anglim, Thomas Atthill, Bruce Barnes, David Barnes, Anthony Barratt, Dennis Barratt, Mary Barratt, David Barrett, Gerard Barry, Austin Bennet, Martin Boland, Wilf Boswell, Michael Bowen, Stephen Boyle, Michael Brookie, Stephen Brown, Paul Bruxby, Christopher Budd, David Bulmer, Bill Burton, Bernard Chapman, Paul Chavasse, Bryan Chestle, Anthony Churchill, Edward Clare, Alan Clark, Paul Clark, Anthony Conlon, Peter Cookson, Anthony Cotter, Harry Curtis, Tom Curtis-Hayward, John Daley, Brian Dazeley, Tony Dearman, John Deehan, Paul Donovan, Kevin Dring, Luke Dumbill, Denis Fahy, Kevin Firth, Patrick FitzPatrick, Peter Fleetwood, Tony Foulkes, Brian Frost, Paul Gallagher, Tim Galligan, Jeremy Garrett, Kevan Grady, Paul Grogan, Kevin Haggerty, Andrew Headon, Michael Healy, Sean Healy, Crispian Hollis, Tim Hopkins, Nicholas Hudson, Richard Incedon, Bernard Jackson, Michael Jackson, Mark Jarmuz, Eddy Jarosz, Patrick Kelly, Paul Ketterer, Michael Killeen, Michael Kirkham,

Edward Koroway, Mark Langham, Chris Larkman, Peter Latham, Christopher Lightbound, Charles Lloyd, Bernard Longley, Christopher Lough, James Manock, Denis Marmion, John Marsland, Edward Matthews, Michael McConnon, Kevin McDonald, John McHugh, Tom McKenna, David McLoughlin, John McLoughlin, Frank McManus, Leo McReavy, Brian Murphy, Cormac Murphy O'Connor, Gerard Murray, Tony Myers, John Nelson, Vincent Nichols, Seamus O'Boyle, John O'Connell, John O'Hara, John Osman, Tony Philpot, George Pitt, Robert Plant, Frank Pullen, Michael Quinlan, Kevin Rea, Robert Reardon, Arthur Roche, Paul Rowan, Luiz Ruscillo, Paschal Ryan, Digby Samuels, Michael Selway, Alexander Sherbrooke, Alan Sheridan, Christopher Sloan, Christopher Smith, David Standley, Anthony Storey, Andrew Summersgill, George Talbot, David Tanner, John Tolkien, Michael Tully, Francis Wahle, John White, Michael Williams, Gregory Wolfenden, Thomas Wood, Mark Woods and Russell Wright.

4) The Minutes of the 1997 AGM, having previously been circulated, were accepted.

5) There were no matters arising.

6) The Secretary's Report:

The Secretary, Paul Daly, reported that the Association was not only at its largest but also its most geographically widespread. Something of this was represented at the AGM by the presence of Pat Egan from the United States and Michael Farrington who had travelled from north of the border! The Secretary visited Gibraltar in March on CMS business and would like to thank John Pardo and Mark Miles for their hospitality. Some members at the AGM would realise that there is at least one more Old Roman on Gibraltar, Bernard Linares, Minister of Education and the Secretary hopes to contact him at some stage to invite him to join the Association.

The Council met twice during the year: in autumn in London and in spring at Henley. Following the London meeting, Tony Wilcox, as Treasurer, and Paul Daly attended a meeting with Craigmyle and Company to seek their advice as to the Year 2000 Appeal 'going public'. They suggested that any public Appeal needed to be a 'College' appeal since that is easier to sell than an 'Old Boys' Appeal and that it would require the patronage of some person of influence such as the Cardinal. The Trustees of the College felt that they could not support either of these suggestions. At the Henley meeting a more 'focused' appeal was suggested. Members might be able to suggest contacts whom the Association might invite to assist the Appeal. Copyright permission had been received to enable the feature on the College from a Catholic Directory to be used as the basis of a brochure.

Following on from last year's AGM, the Secretary had endeavoured to inform Diocesan Reps. of the deaths of members so that they could inform Old Romans in their dioceses. As far as he was able to ascertain, this system appeared to be working.

A suggestion had been made at a Council Meeting that there be a place at the AGM for reports on Old Romans in each diocese. Such a report does feature in the Venerable magazine. Unfortunately, the Secretary observed that not as many Diocesan Reps. attended the AGM.

This year the Meeting was being asked to elect two new members to the Association. So far, last year's leavers had not joined. This may be due to a number of reasons including simply the fact that in all the upheaval of moving into a new parish they haven't yet got round to replying to the invitation. It is important that Old Romans take the initiative in welcoming the newly ordained to the diocese and inviting them to the Martyrs' Day celebrations and to the AGM. Marjorie Coughlan had contacted the Secretary. She is compiling a list of all known Giles paintings. She asks any members who might have a Giles in England to return it to the College which will offer a copy of excellent quality.

The Secretary's Report was accepted by the Meeting.

7) The Treasurer's Report:

Tony Wilcox, the Association Treasurer, presented the accounts of the Roman Association and the Roman Association Trust. The funds of the Association are very healthy. The Trust has shown a considerable increase over the last years. This was illustrated by a graph distributed to the Meeting, revealing the increase by an exponential curve. The Appeal is well on target to realise in excess of £500 000 by the next Millennium.

The Trustees of the Roman Association Trust have retained Singer and Friedlander as their new Fund Managers. They have managed to stay ahead of the market this year,

Tony Wilcox has a number of the limited edition copies of the College facade which are available for £130 framed and £65 unframed.

The Treasurer's Report was accepted by the Meeting.

8) The Rector's Report:

In this his sixth or seventh annual report, the Rector wished to share with the Association some of the matters that have been of concern to him.

Jack Kennedy had told Adrian Toffolo that finding suitable staff would be his major headache. Following the loss of Tony O'Sullivan, it has not yet been possible to appoint a philosophy tutor. The matter is in hand. Up at the Villa, Tony Philpot is settling in to his new position.

The Rector and Vice-Rector have both completed seven years. The bishops may well be discussing the way forward when they meet in November.

There are approximately seventy-five students in the House: forty-eight seminarians from England and Wales and three from elsewhere, six student priests and three guests for the first semester, including two Anglican students on exchange. In addition there are nineteen students in Sherwin House. To date there are three students expected in next year's First Philosophy, three into theology, two Anglicans and one or two student priests. The Rector reported that by and large the atmosphere amongst the students is good and purposeful. They are generous in giving themselves to the process of formation.

There has always been dissatisfaction at the Greg and its style. This year an international team of Jesuits carried out an assessment of the Greg.

There are increasingly other possibilities by using other universities. The Angelicum offers an STB programme in English. The present policy, though, of using the Greg is not changing at the moment.

There is increasingly a need to develop individual tutoring for students.

Progress has been made in increasing students' competency in Italian but it is still far from adequate. Some students take a long time to reach an adequate comprehension. It is envisaged that the new students will study Italian in Italy but away from the College so as to further their 'total immersion'.

There is a need for a more systematic and proactive approach to human development.

The College needs to set in place a programme of necessary works on the building. In the clash between the fire department and the *Belle Arti*, a compromise has been reached that preserves the integrity of the main staircase. This does mean, however, that additional fire-escapes will be needed. This will be very expensive.

This year the major works will be on the kitchen. The boiler is underneath the Refectory and the Library above the kitchen. This is obviously a fire hazard. With the installation of a fireproof ceiling the College hopes that a fire certificate will be issued and the summer pilgrims restarted.

The organ is about to have major work and the Bede's Chapel and the students' TV room both remodelled thanks to the generosity of the Friends.

Future works, possibly funded by the Year 2000 Appeal, might include the development of the cellars, the provision of new seminar rooms and work on the Library and Archives.

Thanks to a friend of Tony Grimshaw a millennium grant of c. £750 000 has been forthcoming from the *Belle Arti*, to facilitate restoration work at Palazzola. This will be used to re-roof the Church, to restore the facade of the Old Wing, to restore the Garden Wall and to restore the Garden to its original form as an Eighteenth Century formal garden. It will mean some inconvenience for the next 12 - 18 months, but the Rector hopes that the visitors will understand. The College was very grateful to Tony Grimshaw for all his help.

The Rector ended by reminding the members of the Roman Association of the important part they can play in the life of the College.

The Rector's Report was accepted by the Meeting.

The Rector answered questions from the Meeting:

On Palazzola; that Tony Philpot is working to develop the retreat side of Palazzola's work. He is also running a month's course in January/February to train spiritual directors.

On the Association increasing its profile amongst the students; the Rector pointed out that the Chairman of the Friends pays an annual visit to the College. It might be good for the Association to do the same.

On stories about the quality of the food and the lack of wine at lunch; the Rector pointed out, to some sharp intakes of breath from the gathering, that the students had voted to go without wine at lunch and eat more simply.

9) Prior to the election of new members a discussion took place about ways to encourage recent leavers to join the Association.

It was proposed and agreed that all who leave the College after Ordination should be treated as members for their first year and invited to Association functions. After their first year they should be invited to subscribe. Moreover it was agreed that those who leave before Ordination should be kept in touch with the Association until their year has passed through the College and then, after their first year, be invited to subscribe. One of the College staff might be invited to act as the voice of the Association in this regard.

Peter Wadsworth and William Swabey were elected as Annual Members of the Association. Jo Barnacle was elected as an Honorary Member of the Association.

10) Michael Taylor was elected to a second term as President of the Association and Tony Grimshaw, Tony Murray and Simon Thomson were elected to the Council of the Association until 2001.

11) Year 2000 Appeal:

Following Tony Wilcox's presentation in his report, it was agreed that a brochure be produced to be sent by the Association to suggested contributors to the Appeal. It is hoped that the brochure will be launched at the Martyrs' Day celebrations.

12) 1999 AGM:

The 1999 AGM will take place at the Raven Hotel, Droitwich. It is hoped that this will be 24-26 May 1999

13) The 1998 Martyrs' Day Celebrations:

Details will be forthcoming nearer the time. However, a volunteer is needed to organise the Tyburn gathering this year.

14) Any Other Business:

Thanks were minuted to Tony Grimshaw for all his work at Palazzola.

The AGM adjourned to the Church of the Sacred Heart for Mass for the Feast of Saint Philip Neri celebrated by Bishop Brewer. Lunch followed in the Hotel. Canon Taylor proposed the health of the College, to which the Rector replied. Father Pat Kilgarriff proposed the health of the hierarchy, to which the Bishop of Lancaster replied. The Secretary proposed *Ad Multos Annos!* for the jubilarians, to which Father Philip Pedrick replied.

The following sat down to Lunch: Richard Ashton, Peter Bourne, John Brewer, Patrick Broun, Michael Burke, Wilfrid Buxton, Adrian Chatterton, Michael Cooley, Francis Coveney, Gerald Creasey, Thomas Dakin, Paul Daly, Patrick Egan, Michael Farrington, John Formally, Philip Gillespie, Tony Grimshaw, Michael Groarke, John Guest, George Hay, John Hine, Petroc Howell, Clyde Johnson, Patrick Kilgarriff, Michael Koppel, Tony Laird, Terry McSweeney, Tony Murray, John O'Leary, David Papworth, Harold Parker, Philip Pedrick, George Richardson, Brian Scantlebury, Mervin Smith, William Steele, Peter Storey, Michael Taylor, Simon Thomson, Peter Tierney, Adrian Toffolo, Adrian Towers, Vincent Turnbull, Terence Walsh, James Ward and Tony Wilcox.

An Old Roman Remembers

A Speech given by Father Philip Pedrick, Diamond Jubilarian, at the Lunch for the Roman Association, Raven Hotel, Droitwich, 26 May 1998.

I think I can claim to have attended the most reunions as I can recall only missing two or three. I turned up a week late for the Stonyhurst reunion in 1990!

In diebus illis, in illo tempore, I ran up the stairs and bumped into the Rector. He stood me to one side and said 'was that prudent, Mister Pedrick?' Trouble was brewing if we were kept in the Ref after a meal to hear the Rector say, 'It has come to my attention..'

I used to do unusual things like going into the tank Christmas morning, or going into the corridor at recreation to imitate the papal trumpets whilst accompanied by Larry Smith. We used to imitate the very American Italian of the new Rector Magnificus, Father McCormick.

I taught several to swim and, not being allowed to swim across the lake, I swam around it to Castel Gandolfo and back. I bird watched on the *sforza* and on *sforza gita* days set out early for very long morning walks with Frank McKeever and Canon Weldon.

My name came out of the hat to be a canopy bearer to Pius XI for the Corpus Christi Procession in the Holy Year.

I was grateful to be on a Rector's *gita* taking in Monte Cassino, the shrines of Ss Alphonsus and Gerard Majella and seeing Naples, Capri and Amalfi.

I failed to answer a question put to me in lectures by Father Felix Capello and in reparation prayed every every day for his canonisation.

My Benedictine brother, Boniface, was in Rome at Sant' Anselmo where he got his doctorate on Saint Aelred's teaching on charity, and *cameratas* were always welcome there for the liturgy. He became Prior of Buckfast and died of cancer when only 37. I was proud of Buckfast, its builders and Anscar Vonier. George Dwyer called me Dom Anscar.

I am deeply saddened over the cloud that still hangs over Pope Pius XII, 'the man who could not win.' As Secretary of State and later as Pope he was a model and inspiration for students for the priesthood: Pacelli at prayer, at Mass, preaching.

I knew him personally. I was MC for well over a year as my successor, Edward Coonan, was unwell. I opened the doors to Pacelli and escorted him to meet and congratulate our new Cardinal Hinsley. I was MC at Hinsley's first Solemn Mass at the College. A Papal MC had to be present so Mons. Echeveggary got his stipend! I was MC for Pacelli at Benediction for the Feast of Saint Frances of Rome at Tor di Specchi.

I was ordained by Archbishop Godfrey, our new Apostolic Delegate, on Christmas Eve 1938. As he too was preparing for ordination he conducted a retreat for six of us at Vicarello. He had to go to the Vatican several times and brought back messages that the Pope was praying for us and would remember us. I said my first Mass in the crypt of Saint Peter's on Christmas morning and my second at Saint Paul's. I remember Archbishop Godfrey asked me to accompany him after a College Mass at San Gregorio when he went to say goodbye to Pacelli. I was invited to take my mother and sisters to see Pacelli and get his blessing on Boxing Day. I have a signed photo of him, and a signed Christmas card.

For my consternation, as Pope Pius XII he appointed me to Dawlish to succeed a Prelate of the Papal Household, Mons. Cyril Mahoney, VG, satisfied that he was leaving of his own accord and under no duress, and that I was a fit and proper person to take his place.

On 12 November 1997 we lost a great Roman, Father Edward Carey, aged 90, in the 67th year of his priesthood. He was given the freedom of the borough. At his funeral the bishop and the town mayor and councillors walked behind his coffin through the main streets of the town.

Eternal Rest grant unto him, O Lord.

Philip Pedrick

News of Old Romans

Hallam

Mick Killeen, 'still full of sap, still green,' leads the Roman legion by example, *inter alia*, as star preacher at Roche Abbey's outdoor Trinity Sunday celebration - he can do it without shamrock! Peter Kirkham serves on diocesan liturgy and finance committees, and swears that the latter is more charitable. John Metcalfe is still offering premier league priesthood in Darton, even if Barnsley aren't, and although Ant Towey remains at Sheffield Hallam University, he swooped about the A38 enough to help out with a course at Oscott. Kevin Grady is now full-time diocesan youth man, and his Meadowhead lot has fallen to ex-secretary Mark McManus. Meanwhile, in far-off lands, we salute Michael Keegan, on the staff at the Beda Zimmery, and John Ryan, still swapping the Full Monty for the Half Nelson in South Africa.

Leeds

Stephen Brown, in addition to his parochial duties in St Patrick's, Leeds, and his work as a chaplain at St James' Hospital, is also involved with the work of the marriage tribunal, and is training to become a judge. David Bulmer is nearing the completion of his doctorate, and also qualification as a librarian. Kevin Firth keeps in contact from Fraserborough, Aberdeenshire, where he notes the sharp contrast between the numbers of clergy in the Leeds Diocese with the small number in Aberdeen Diocese, which covers 40% of Scotland.

Paul Grogan has taken over the editorship of the diocesan newspaper, thus using the skills he acquired before training for the priesthood. John Kelly is adjusting to life in a Leeds city parish after his nine years in Peru; he noticed that the parishioners are much older! Peter McGuire continues as Administrator of St Anne's Cathedral.

Mons. Arthur Roche wrote to say that it has been his busiest year so far as General Secretary of the Bishops' Conference.

Mons. Jim Sullivan resides at the Little Sisters of the Poor's Mount St Joseph's in Headingley, where he is the oldest priest of the diocese. He was sorry to lose the companionship of Bishop Gordon Wheeler this year. Peter Walmsley has joined Jim in retirement at Mount St Joseph's; recent ill health has meant that Peter has left the parish of Sowerby Bridge. Ted Wilcock, also in retirement, continues to support Yorkshire County Cricket Club, and to keep a keen financial eye on trends and prices.

Mons. Michael Williams resides in the Diocese of Leeds, but was created a Prelate of Honour by the Holy Father on the advice of his own Ordinary, the Archbishop of Birmingham. Michael is grateful that he is remembered there after spending forty-five years outside his diocese. John Wilson, in addition to his parish work in Pontefract, gives talks on moral theology at the R.E. centre, and is also working on an A-level text book about euthanasia - 'How to oppose it rather than do it,' John adds! Russell Wright is with a religious community in Manchester.

Gerry Creasey and the other members of the 'Year of 1955' continue to meet annually. Last year, we gathered for a meal together at Waterloo, Liverpool, where John White was host; on 31 August this year, we hope to descend upon Todmorden, where Tony Grimshaw is now parish priest after his long and successful spell at Palazzola. No doubt, Mons. Brian Dazeley will then be able to tell us about his new appointment following his period as Rector of the Pontifical Beda College. Does this mean the end of our year's influence in Rome?

Menevia

There are no changes on the Menevian front. Mons. Clyde Johnson is still Chancellor of the diocese and parish priest of Clydach, and Michael Burke is parish priest of Briton Ferry and judicial vicar.

Northampton

Canon Brian Frost has now retired and is living in East Anglia. Wilbur Boswell continues into his thirty-fifth year as parish priest of Long Crendon. Peter

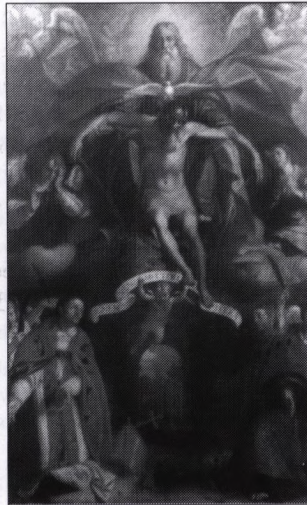
Hocken has returned to the diocese, and now acts as Bishop's chaplain. John Koenig has recently been made a Canon of the Cathedral Chapter and is parish priest of Kettering, ably assisted by David Barrett. Paul Hardy soldiers on in Milton Keynes. Sean Healy is parish priest of Burnham and ecumenical supremo. Paul Donovan now has a shore-based position, but hopes to be on HMS Illustrious, sailing into Sydney for the millennium Olympic Games. Mark O'Donnell has recently left active ministry, and is now pursuing a ministry in nursing. Kevin McGinnell has recently moved parishes within Milton Keynes, where he is busy establishing a new R.E. centre for the diocese.

Southwark

The twenty Old Romans in Southwark Archdiocese continue their ministries as previously notified in this column, apart from David Standley, who, in recent months, has been engaged on a sabbatical research project concerning people with disabilities, and is due shortly for a new appointment. Gary Lysaght now lectures part-time in moral theology at Womersley, but lives in Sutton parish and is able to spread his wisdom further by committing himself to other lecturing engagements. A great deal of media attention has focused this year on John Kenny's Greenwich patch due to the erection of a somewhat controversial millennium dome within the parish boundaries!

[Editors Note - Due to technical problems (i.e., computer malfunction), we have not been able to print the News of Old Romans submitted by diocesan representatives via the College's e-mail facilities. We wish to apologise for this unfortunate omission.]

Diaconate Ordinations



*A new commandment I give to you,
that you love one another;
even as I have loved you,
that you also love one another.*
(Jn 13:34)

Please pray for

Dominic Allain
Christopher Bergin
Christopher Higgins
Philip Miller
David Potter

ordained deacons
Sunday 12 July 1998
Venerable English College
Palazzola

and

Steven Billington

ordained deacon
Sunday 26 July 1998
St Bernard's Church
Halifax



House List 1997-1998

Staff

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 Rev. John Marsland
 Rev. John Rafferty
 Sr Amadeus Bulger IBVM
 Rev. Martin Stempczyk

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Dominic Allain
 Christopher Bergin

Steven Billington
 Christopher Higgins
 Philip Miller
 Rev. Adamo Perrucci
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Christian Daw
 Andrew Downie

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 Vice-Rector
 Spiritual Director
 Pastoral Director
 Theology Tutor

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 Roznava, Slovakia
 Palermo, Italy
 Lancaster
 Lowic, Poland

Portsmouth
 Fermo, Italy
 Brentwood
 Shrewsbury
 Southwark

Southwark
 Arundel and
 Brighton
 Leeds
 Hallam
 Westminster
 Taranto, Italy
 Liverpool

Brentwood
 Birmingham
 Birmingham

Leeds
 Menevia
 Southwark
 Portsmouth
 Birmingham
 Salford
 Nottingham
 Southwark

Portsmouth
 Hexham and
 Newcastle

Cardiff
 Hexham and
 Newcastle

Salford
 Sandhurst,
 Australia
 Leeds

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 Christopher Howells
 Jonathan Jones
 Paul Keane
 Joseph Silver
 Gerard Skinner
 Michael Tate
 Stephen Tighe
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Christopher Ginns
 Simon Hall

James Legge
 David Parmiter

Ivor Parrish
 Nicholas Schofield
 Paul Simmons
 Peter Vellacott
 Mark Vickers

Anglican Exchange Students

Christopher Goble

Mark Williams

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 Cardiff
 Liverpool
 Brentwood
 Brentwood
 Westminster
 Hobart, Australia
 Leeds
 Hallam

Westminster
 Clifton
 Liverpool
 Salford

Lancaster
 Arundel and
 Brighton
 Westminster
 Arundel and
 Brighton
 Northampton
 Westminster
 Shrewsbury
 Nottingham
 Westminster

Trinity College,
 Bristol
 Ripon College
 Cuddesdon,
 Oxford

Other Resident

Mons. Bryan Chestle

Arundel and
 Brighton

The Venerabile 1998

Editor Andrew Cole

Administration Dominic Howarth

I would like to help all who have contributed to the 1998 edition of *The Venerabile*, particularly those who have contributed articles and, of course, our advertisers, who make it possible for the Venerable English and Welsh College in Rome to produce a magazine each year.

I hope that you have enjoyed this year's *Venerabile*.

Andrew Cole
Editor

For further information about the life and history of the College, or if you have any enquiries or comments about *The Venerabile*, please contact:

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Please pray for



THOMAS HOLLAND

Eighth Bishop of Salford
1964-1983

Born 11th June 1908
Died 30th September 1999

Buried in St. John's Cathedral
Salford

Requiescat in Pace

*"We have no wish to lord it over your faith,
but to work with you for your joy;
for your stand in the faith is firm."*

2. Cor. v.24



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