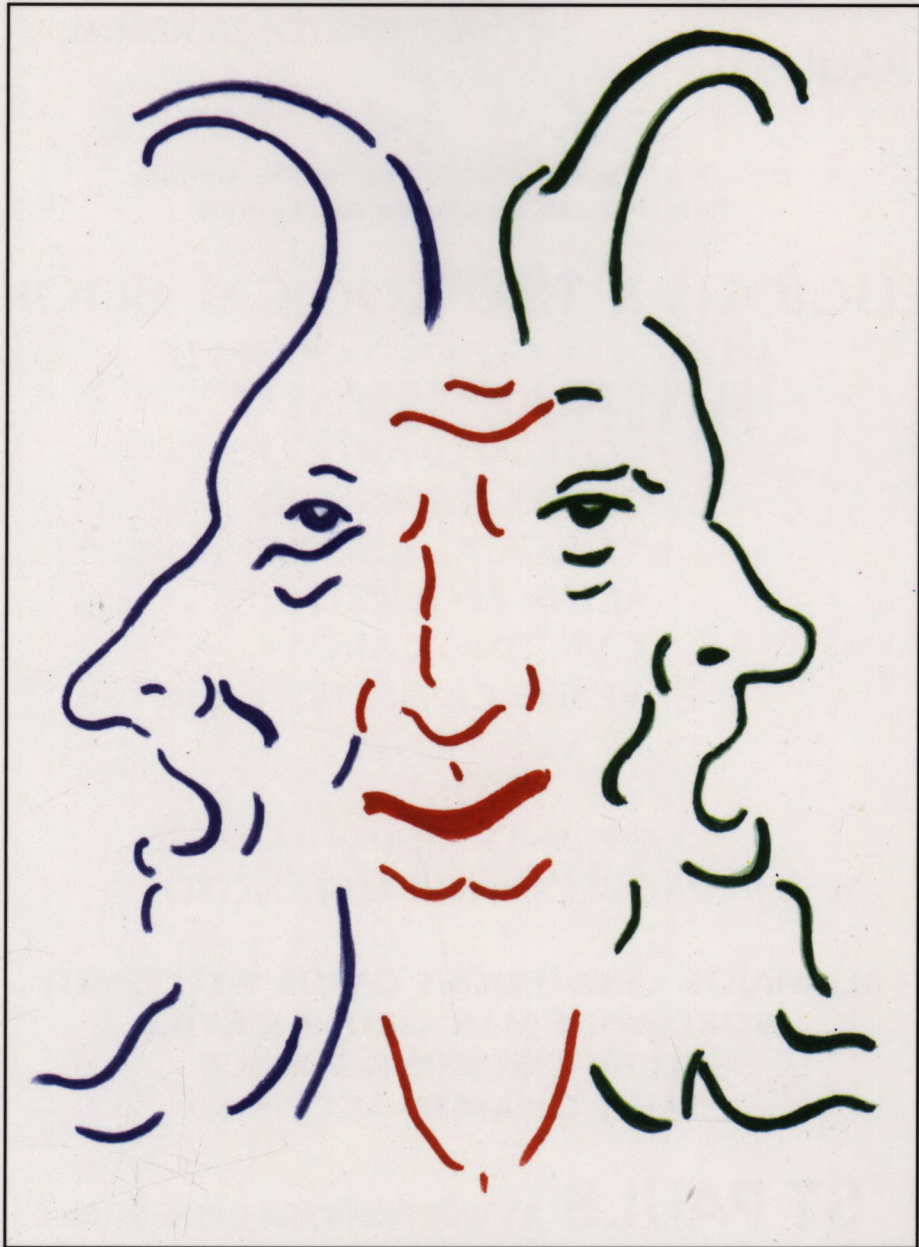


# THE VENERABILE



**2000**

**JUBILÆUM A.D. 2000  
CHRISTUS HERI HODIE SEMPER**



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**IUBILÆUM A.D. 2000**  
**CHRISTUS HERI HODIE SEMPER**

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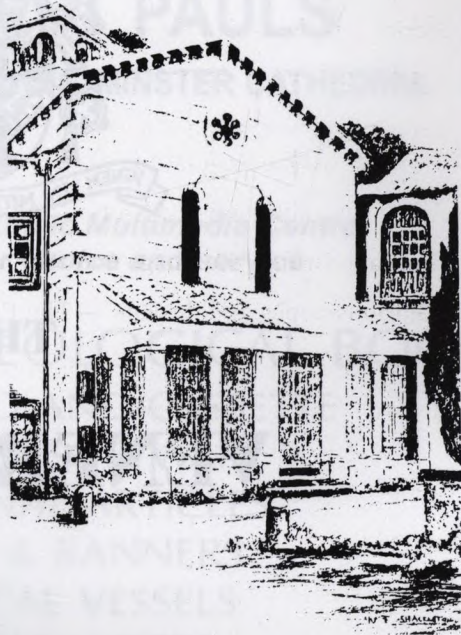
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# Editorial

For the previous three years, my predecessor as Editor, followed the themes chosen by Pope John Paul II as preparation for the great Jubilee. It follows, therefore, that this Jubilee edition of the *Venerabile* should also bear some significant relation to the theme of the year. The Jubilee motto, "Christus Heri Hodie Semper," lends itself to our purposes admirably. The cover illustration reflects the three directional optic of the motto. It comes from the border design of one of the oldest tombs in the college church, that of Thomas Morton, dated 1517, which is set into the floor near to the more famous Bainbridge tomb. The year 2000 is the kind of date which rightly prompts us to look at our history, to look at ourselves as we are today, and to look forward to the future, or, if you prefer, how we got here, where we are, and where we are going. Not only our three-faced head, but the very shape of this issue is cast in these three directions.

With so many reminders of our past around us in the shape of portraits, monuments, statues, memorial slabs and buildings, history articles never require much by way of editorial prompting; they pretty much write themselves. The year 2000 provides a suitable vantage point from which to survey various anniversaries. 1500 saw the birth of Reginald Pole, and so our "heri" section opens with a biographical piece on the English Cardinal, who, Marcus Holden feels is in need of some rehabilitation. The unveiling of a new plaque on the College's outer wall to mark the 400th anniversary of Beatrice Cenci's execution inspired Nicholas Schofield to pursue that tragic figure. He finds the evidence compelling, as indeed is his account of it, and so though unfortunate in her fate, it is hard to dispute her guilt. Beatrice's execution was separated from Giordano Bruno's by a mere matter of months, and so Richard Whinder, marking this anniversary, explores the life and reputation of the shady figure who glowers over passing *Venerabile* students as they head off to the universities.

Carol Richardson, a regular visitor to the College and its archives, has kindly shared with us the fruits of her research into the fascinating correspondence between Pugin and the College concerning their plans to rebuild the college Church. The era of emancipation and restoration (of which we were reminded this year with the 150th anniversary of the restoration of the hierarchy) was an era in which architectural preference expressed much of what one understood Roman Catholicism to be. Thus, these letters are charged with high feeling, and ultimately Pugin's own bitter disappointment.

Charles Scicluna contributes the second of his pieces which translates the Latin memorial slabs of the College. Having completed the memorials in the college building in Rome for last year's *Venerabile*, he now turns his attention to those at

Palazzola, and so brings together the restoration work of Fonseca in the time of the Portuguese Franciscans, Papal visits to Monteporzio, and more recent Papal visits to the students at Palazzola.

The 700th anniversary of the calling of the first Holy Year prompted Judith Champ, another historian well known to the college, to publish a new book, *The English Pilgrimage to Rome*. It is a history closely tied to our own. Nicholas Schofield enjoys this delightful combination of anecdotal and social history in his review article which concludes this history section, but brings us nicely up to the present.

The “hodie” of our three-part schema, must, of course, be dedicated to the Great Jubilee itself. We have attempted to present the Jubilee from a variety of different angles; but if there is a common theme running through these articles, perhaps it could best be described as that of “homecoming”. Ironically, then we begin with an account of a “non-homecoming”. The *Venerabile* has always seen at least part of its task as recording student life and experience here in Rome. This Christmas a small band of students remained in Rome to see Pope John Paul open the Holy Door of St. Peter’s at the beginning of Midnight Mass. Mark Vickers, one of the witnesses to this great event, describes the festivities, both at St. Peter’s and in the College, during the Christmas break.

From this personal reflection on the first moments of this jubilee year, we move to a biblical and theological reflection on the origins of Jubilee in ancient Israel, penned by the college’s theology tutor, Fr. Martin Stempczyk. Fr. Martin shows that much of the scriptural data comes from the post-exilic period, when the returning exiles sought a return to a just division of the land. This theme of justice is picked up by Andrew Downie, in his report on the College’s “Covenant with the Poor”.

Fr. Tony Philpot, Chaplain to Palazzola, and regular contributor to the *Venerabile*, offers an article, which uncovers the spiritual dimension of the Jubilee. Fr. Tony shows how the symbol of the Holy Door is one which challenges us to openness: openness to its symbolic language, openness to the challenge of change, and an openness which moves us out of narrow ideologies of right and left. All this adds up to being at home in the grace of God, and this is the threshold we must cross.

Chris Larkman’s article can perhaps be thought of as a homecoming of sorts, as he re-discovers a pilgrimage experience he no longer thought existed. It should be said from the outset that Chris sent me his article back in October 1999, long before any idea as to what shape the *Venerabile 2000*, would take. However, as pilgrimage is a key element to the idea of Jubilee, and as he both describes the essence of pilgrimage, and the rebirth of the college’s involvement in pilgrimage, with the setting up of Palazzola Holidays, it neatly concludes this Jubilee section.

There is one image which has stayed with me all this year. It is that of the *Ecce Homo* statue which stood on the empty plinth in Trafalgar Square, encircled by black cabs and red busses, and surrounded by tourists as well as the occasional native Londoner. It stood, not centrally on the plinth, but forward with toes almost at its edge, rather like an Olympic diver, as though he was preparing to dive into the confusion of our world. I read an interesting account by journalist, Ian Hislop, of a conversation that he had with another onlooker, beneath this



figure. "It's too small," the stranger observed, "it doesn't fit it with the other statues." "But that, surely, is the point," retorted Hislop. Indeed, how aloof Nelson seems on his column, how far removed he is from the crowds below, and how far removed from the figure who edges to the front of his plinth ready to embrace the mess of humanity around him. *Ecce Homo*, was pre-eminently a "one-of-us" Jesus. Indeed, he was cast from the body of a thirty-three-year-old Englishman. He was "one-of-us" by his stance, by his size, and by being contemporary.

What has all this to do with the third section of this issue, which is, after all, devoted primarily to Film? Well, the connection can perhaps best be expressed by Sebastian Moore's comment, "who shall say how a contemporary Jesus would show up in our culture beyond the fact that he would show up our culture." Film has been an area of increasing interest in recent years, especially within church circles here in Italy. It is one way in which the ever-new gospel message can be brought to people in a way which is truly contemporary. Beyond my own brief introductory piece, this section includes an article by Peter Fleetwood on the recent Cinema Conference in Rome, and a reflection from Steve Wang on the experience of cinema-going, which is both personal and profound. Some years ago Dom. Sebastian Moore commented on *Jesus of Montreal* in one of his *Downside Review* articles. When we approached him for a comment on the film for the *Venerabile*, he kindly gave us both this and "two thoughts and a poem," with which this section concludes.

From here on in, it is very much *Venerabile* business as usual, with the regular collection of articles recording college life and lives, as well as reports from the Old Romans Association and the Friends of the *Venerabile*.

The task of editing the *Venerabile* has been one which has had many moments of heart-stopping desperation due largely to my ineptitude with computers. However, there have also been many moments of consolation and I am deeply grateful for the many scholarly, witty, and/or profound contributions which I am proud to present in this *Venerabile*, 2000. I am particularly grateful for two huge contributions which do not appear in this issue. That is the supportive help I have received from both Nicholas Schofield (Assistant Editor) and Paul Moss (Business Manager) who between them have kept me on track, and brought this issue to, I hope, a happy conclusion.

**Anthony Currer**  
**Editor**

PART I

CHRISTUS HERI  
HODIE SEMPER  
HISTORY

‘As cunning as a serpent and  
as harmless as a dove’

- A Tribute to  
Cardinal Reginald Pole,  
1500-2000.

**N**o excuse is needed to write about Cardinal Pole, a jewel of English catholic history and of our institution. Yet this Jubilee year marks the 500th anniversary of his birth. He is a figure of no obscure significance dug out from the dusty archives of the college, for his name looms large in both reformation England and counter-reformation Europe. As C. M. Anthony wrote almost a hundred years ago, in the last Catholic biography of our most neglected subject ‘Over the shadowy, bloodstained stage pass stately historic figures of Pope and Emperor, King and Cardinal, saint and martyr, nun and Queen, great statesmen and powerful prelates; while the background is alive with crowding faces – monk, friar, ambassador, assassin, student, servant, friend and traitor, each with his part to play in the stately drama of that tragedy called the life of Reginald Pole’.<sup>1</sup>

### *Beginnings*

Reginald Pole was born into a noble family of Sir Richard and Lady Margaret Pole at Stourton Castle, Staffordshire, in the year of Our Lord 1500. He was descended from a royal lineage, his father Richard Pole being a cousin of Henry VII and his mother Margaret Countess of Salisbury a Plantagenet. He was a cousin of Henry, soon to be the eighth king of that name in England. He was known early to be a quiet child, given much to study and solitude. When he had reached the age of reason he was sent off to the famous Charterhouse at Sheen. While Reginald was there, his mother Margaret was the Governess of the Princess Mary, the daughter of Henry and Catherine of Aragon, and heir to the throne. There is little doubt that the shy Reginald was well acquainted with the princess with whom destiny

would unite him in more ways than one in the course of their virtually parallel lives. The tragic path of Pole intertwines with Mary's own dolorous road.

As early as 1512, Reginald was sent to Magdalen College in Oxford to receive a sufficient education for one destined to high things. After a thorough but elementary course of study, Pole graduated with a Bachelor degree in 1515. He was singled out early as showing great promise. It was in Oxford, through the inspiration of his principle tutors William Latimer<sup>2</sup> and Thomas Linacre<sup>3</sup>, that he became immersed in the 'new humanism' and in the classical languages. It was in this period too that he made the acquaintance and close friendship of Thomas More.<sup>4</sup>

Under Henry's own patronage, for the further pursuit of scholarly excellence, he travelled to the great university of Padua, styled by Erasmus as the Athens of Europe. He became acquainted with some of the greatest humanist scholars of his day such as Pietro Bembo<sup>5</sup> and Christopher Longolius.<sup>6</sup> Before long he was well integrated into the thriving humanist circles and was able to hold his own, even in correspondence with Erasmus who had the greatest respect for him.<sup>7</sup>

He returned reluctantly to England in 1527. Much was expected of him in his own land, yet his preference was for the quiet life of the scholar. He refused all offers of position and power and instead escaped to his monastery at Sheen for retirement and contemplation. The King, imaging himself as a true humanist, expected that those who had received the best education in the realm should play their part in the government of the country. Despite his own reluctance Pole was made Dean of Exeter very soon after his return, although he was still able to play the truant.

### *The King's Great Matter*

It was at this time that the question of 'the King's great matter', his desire for a decree of annulment for the marriage with Catherine of Aragon, came to the forefront of domestic affairs. No-one could ignore the issues involved. Pole, having both family sympathies for Catherine and personal doubts about the legitimacy of such an annulment, was made somewhat ill at ease in his relations with the crown (The Pope had already granted a special dispensation for Henry to marry his deceased brother's wife, Catherine of Aragon). So Pole managed to slip away to Paris University to continue his studies, probably to avoid getting involved in the heated political debate. The English crown soon sought the opinion of the European universities on the annulment matter. Pole was put under the spotlight being made Royal Emissary to the theology faculty of the university. The university responded in Henry's favour and the king attributed the positive decision to the influence of Pole. He was gaining a reputation he did not want nor in any way deserve. Henry was soon to recall his loyal scholar to invest him with higher things.

In July 1530 at Henry's command Pole returned to England, and escaped immediately to his retreat at Sheen, but was at once offered the archbishopric of

York. This was perhaps Pole's greatest trial. He was offered the power of influence on the country's ecclesiastical and political future, and the wealth, security and honour of his family. The King offered him everything, sending all and sundry to gain his consent. All Pole had to do was declare openly his support for the annulment. Despite having strong misgivings, after much reflection Pole believed himself to have found a way out of this tricky situation. When news of this spread around the King eagerly wished to see him.<sup>8</sup> It was then that the decisive meeting took place between the two cousins at York Palace, Westminster. Pole became tongue tied in reference to his complicated plan and instead spoke with the King openly from his heart, saying the opposite to what the King expected. Henry was enraged, stormed out of the room and shut himself away for some time. Pole was left in tears. The great refusal had been made.<sup>9</sup> Pole, slightly fearful, decided to write a letter to Henry, carefully explaining his views, and showing them based upon care and love for both the King and the realm. This courageous yet politically foolish move did surprisingly soften the King somewhat who said that if Pole 'were now to add his approval of my cause, nobody should be dearer to my heart'.<sup>10</sup> He supported Pole's request to return to the continent to continue his studies, thinking him safer out of the way and only needing more quiet time and reflection before coming to his senses. Yet this third departure from England was to turn into an exile. Pole was not to return to his homeland for over twenty years. He had resisted the greatest temptation of his life.

### *The exiled scholar*

Pole immediately moved out of reach, first to Avignon and then to Padua. Despite leading his ideal life of retirement and study, he was left ill at ease as the situation in England continued to degenerate. The issues at stake now became more extreme and fundamental, matters of ecclesiastical unity and doctrine. Henry, once titled by the Pope 'Defender of the Faith' was now repudiating the authority of the Papacy, calling himself 'Supreme Head of the Church in England'. It was after the Act of Supremacy of 1535 that Pole heard of the first executions, of the Carthusian monks from Charterhouse, of John Fisher and of his friend Thomas More. This action of the crown appalled him, and marked the turning point in his life. The situation now became clear in Pole's mind and he knew he had made the correct decision over the annulment.

It was not long before Henry asked Pole to write a treatise on the issues at stake, still hoping that Pole would give the 'right' answer, and if not reveal himself publicly as a traitor. It turned out to be a great work, *De Unitate Ecclesiae*, defending Papal primacy, the Church's teaching on marriage and exonerating Thomas More and John Fisher as martyrs. Pole had scruples about sending the tract, yet Henry demanded a response. Many influential people of the time in Italy, such as Contarini<sup>11</sup>, supported the work, even if they were somewhat surprised by its passion. It hit England like a bombshell. Amidst wider ranging condemnations, Pole was called back to England by Henry, yet refused, instead taking up a timely offer by Pope Paul III to come to Rome as part of a Church



*Cardinal Pole as we know him from the Cardinals corridor.*

reform committee. The King was furious, and from that time forward Pole was considered one of the most dangerous enemies of the state, and was to be pursued by threats to his family and the assassin's dagger for the rest of Henry's reign.

### ***Cardinal, Papal Legate and Reformer***

Pole joined an influential group around Paul III, gathered for their scholarly brilliance and sincere holiness, who would begin the great reform of the Catholic Church which was so desperately needed. This group consisted of some of the greatest figures of the day such as, Contarini, Caraffa<sup>12</sup>, Gaetano di Tiene<sup>13</sup>, Ghiberti<sup>14</sup>. Indeed it was from this impressive team that the foundations were laid for the Council of Trent and for the whole

counter-reformation movement, even if later their original agenda was slightly altered. Together they produced the first great counter-reformation document *Consilium de Emendanda Ecclesia*. W. Schenk, in the last biography of Pole, rightly says 'By the time the Jesuits began their work (1540), these men had already mapped out Church reform and begun to lay its foundations'.<sup>15</sup> Pole received the tonsure and was made, against his will, at the demand of the Pope, Cardinal deacon of the Church SS. Nereus and Achilles in 1536.<sup>16</sup>

In February 1537, Pole was made Papal Legate to England. His mission was to reconcile the realm with the universal church, even if this meant the overthrow of Henry by an alliance between English nobles and the Catholic powers on the continent. Pole now became a major player in the power politics of his day. He was to speak with the Emperor and the King of France about peace between them and to inform them of the proposed general council. Although Pole was received in Paris with great applause the mission was not successful. King Francis would not see him and warned him privately to move rapidly to the safety of Flanders. At Liège Pole and his party could do little but live a semi-monastic life of prayer and study, under the constant threat of Henry's devices. Henry offered the Emperor vast sums of money if only he would hand Pole over. His health having failed he was back in Rome by the beginning of October 1537. 'His first legation had proved a complete fiasco'.<sup>17</sup> He went into a period of relative retirement.

Following the Truce of Nice between the Emperor Charles and King Francis in the summer of 1538, Pole was called to a second mission as Papal Legate. In January 1539 he set out on a diplomatic mission to the Emperor, to promote an active alliance with France in order to bring Henry to his senses. Before reaching Barcelona, Pole received the devastating news of the arrest and imprisonment of his mother Margaret, and other members of his family. On arrival at the court of Charles, he soon realised that Henry's men had been there first, and had made their presence felt. The Emperor, though sympathetic, was in no way interested or disposed to Pole's ideas. In April the Papal ambassador to the French court wrote to Pole at Carpentras, warning him that it was useless to hope for definite help from Francis. He arrived back in Rome in November, physically and mentally drained, with another failed mission behind him and virtually his whole family in prison.

### *Custodian of the English Hospice and Governor of the Papal States*

It is worth mentioning here Pole's connection with the site on which the English College is now built. From 1362 there had been an English Hospice for pilgrims on this site. Yet after the sack of Rome in 1527 and Henry's schism with Rome the pilgrim traffic had dried up and the institution faced closure. It had become more of a refuge for catholic exiles than a hospice for pilgrims. The Farnese Pope, Paul III, in 1538 intervened to save the institution for the English nation. On March 8th he issued a bull confirming the election of certain Englishmen in Rome as brethren of the hospice, and appointed Reginald Pole as the Custos or Guardian. This appointment, which lasted until 1544, gave new life and dignity to the institution and ensured its survival.<sup>18</sup> He governed through a commissary, first Michael Throckmorton and then Thomas Goldwell.<sup>19</sup>

Pole did not live at the English Hospice during this period, but in the ancient and prestigious city of Viterbo, in the 'Patrimonium Petri' of which he had been appointed Governor in 1539. Here he lived his ever favoured quiet life surrounded by his scholarly friends, most notably the renowned poets Marcantonio Flaminio<sup>20</sup> and Vittoria Colonna.<sup>21</sup> Despite this being a relatively happy period of Pole's life, it was nevertheless here that he learned about the death of his mother. Lady Margaret Pole, Countess of Salisbury, after two years of imprisonment was executed for the Catholic faith at Tower Hill on 28th May 1541. Pole received the news with shock but said that he thought himself blessed by God in having such a noble and virtuous mother, and from henceforward he could call himself the son of a martyr.<sup>22</sup> All the Cardinal's friends admired his fortitude of mind in the face of this terrible trial. He wrote about this period later to King Edward saying 'When your father ploughed me up with the heavy ploughshare of persecution, I found that I became more capable of receiving the heavenly seed of faith, hope and charity'.<sup>23</sup> Under the weight of his cross he was beginning to show heroic virtue.

## *Trent and the Tiara*

In 1542 the long talked of Council was finally called. Pole had emerged as leader of that group of humanist reformers who had first gathered around Paul III in 1536. Not that there was an official rank amongst them, but after the death of Contarini who had always been somewhat of a figurehead for the movement, Pole was needed to fill the void.<sup>24</sup> The Church was in a precarious position, needing immediate and universal internal reform and the addressing of many new doctrinal issues. It was the 'Spirituali's'<sup>25</sup> long awaited desire for such a reformation to come about by means of a council. Pole was one of the three Papal Legates sent to open, lead and represent the Pope at the Council. Yet for numerous reason the Council did not begin until 1545. The delay was a great trial for Pole personally. Although his health once again failed him during the long waiting period he was able to deliver one of the opening speeches. He boldly challenged the princes of the Church to reflect carefully on the task that they were undertaking, and warned them not to have in mind their own local political concerns nor their own convenience. He was heavily influential in the process of drawing up the Decree on Justification which was at the centre of the doctrinal divisions of the Reformation. To his disappointment and frustration Pole had to return to Rome early due to ill health. The Council itself was soon to be abruptly suspended with limited achievements.<sup>26</sup>

In 1548 Pole was again appointed by the Pope as guardian of the English Hospice.<sup>27</sup> The Cardinal's account book for the years 1548 onwards still exists in the English College archive and it affords many interesting particulars in regard to the management of the institution.<sup>28</sup>

During this period in Rome we also know, from sources in the college archive, that Pole was almost elected Supreme Pontiff in 1549. Following the death of Paul III there was a conclave between November 1549 and February 1550, for the election of a new Pope. Thomas Goldwell accompanied Pole in the conclave and recorded the results of the various ballots. On the 3rd December 1549 Pole received the greatest number of votes, twenty-one. Correspondingly in the diary we are told that Cardinal Peto at the English Hospice had to move to S. Brigida nearby 'because of the conclave'. On the 5th December, Pole was only two votes short of the required number, and those present proposed to elect him by 'adoration'. Even the hospice had to be guarded because of its connection with Pole, 'to-day we were compelled to receive soldiers to defend the house on rumours of the election of the Pontiff'.<sup>29</sup> Not for the first time in his life did Pole refuse to accept an office because his conscience demanded otherwise. It was a momentous election, with much at stake for the future of the Church and thus security was particularly important. Eventually after more than three months Cardinal del Monte was elected Pope, as Julius III.

In 1550 the new Pope asked Pole to draw up the bull for the reassembling of the General Council. The situation in England at the time was hopeless, for the boy king Edward was on the throne while others around him, were actually ruling. They desired a more radical Protestant reformation of the English Church and



enacted momentous dogmatic, liturgical and social changes. Yet, as revisionist historians of this period have shown, the reign and its impositions were very unpopular, and created conditions for a revival of the traditional religion.<sup>30</sup>

### *The Return to England*

When Edward died in July 1553, Pole was immediately appointed as Legate to the new Queen Mary, who had been received very well by the people. The gladness of Pole during this period is evident from his letters. The return of England to the fold, for which he had suffered and prayed hard, was within sight. Not for the first time there was talk of a marriage between Pole and Mary.<sup>31</sup> Catherine of Aragón had at one time favoured this idea, and in 1553 many favoured an English marriage as politically expedient. We know that the Emperor had this in mind when keeping Pole away from England until Philip his son had been united with Mary in holy matrimony at Winchester Cathedral July 1554.<sup>32</sup> Yet Pole had never wanted such a marriage. He had known Mary from childhood and their destinies would be closely linked, but Pole for purer motives, turned away from the English throne just as he had restrained any ambition of ascending to the Chair of Peter.

The transition of power in England between 1553 and 1554 had been a complicated business with so many political factors involved. The Coronation, the First parliament, the Spanish marriage, foreign relations and religious change all created an atmosphere of tension in the land. All this accounts for the delay of Pole's arrival by seventeen months. Mary wrote to Pole and told him that he should not arrive until the time was right for England to receive him as Papal Legate and receive formal reconciliation with the Church. Pole was forced to wait patiently around Brussels, continually knocking at the door of his beloved land for entry. In the meantime he had a hopeless mission to reconcile the Emperor Charles and Henry II of France who were once again in dispute.

On 24th November 1554, after 23 years of exile, Reginald Pole crossed the Channel to Dover in the royal yacht and set foot in his native land. He was greeted at Dover and attended by a train of noblemen with all state to the King and Queen. The roads and streets were lined with people to greet him and receive his blessing. How different this was from the way in which he had left the country so many years before. From Gravesend he travelled up the river on a royal barge at the front of which was fixed his silver legatine cross. From Whitehall the King, the Chancellor and a host of nobles descended the steps at the waters' edge to meet him. We are told by a contemporary account, that Mary herself 'turned to him and embraced him with the affection of a mother towards her son whom she had long given up as lost'.<sup>33</sup> After an official formal exchange he was taken to his new residence at Lambeth Palace.

On November 28th Pole addressed both the House of Lords and the Commons in a moving speech, 'My commission is of grace and clemency... for touching all matters that be past, they shall be as things cast into the sea of forgetfulness.' Next day Parliament met again to decide on the question of reconciliation with

the Catholic faith and a repeal of all schismatic laws. The motion was carried and a resolution passed to beg the Cardinal to bestow upon them the pardon of the Pope. It was on St. Andrew's day, November 30th 1554, that the official reconciliation took place, a day subsequently ordered to be kept forever sacred in England. On December 3rd, at the request of the Lord Mayor of London, Pole made a triumphal procession through the city. On the following Thursday the Ecclesiastical Convocation was solemnly absolved and pardoned. On hearing the news, Pope Julius had the solemn *Te Deum* sung in St. Peter's.

### ***'I am come not to destroy, but to build'*** **– Pole's Reformation**

Until recently, history had judged the Marian reign very harshly, and with it Reginald Pole, as an unpopular blot on English history, both heavy handed and unpopular with the people. Yet of late many historians have re-evaluated its success, and have questioned the prejudices and pre-suppositions of the older Whig historians. While in no way arguing for the perfection of the regime and making no excuses for obvious political and economic blunders, E. Duffy, C. Haigh and especially R. H. Pogson have seen much worthy of praise here.<sup>34</sup> Despite such a re-assessment the old image of this reign and our subject remains very common and deeply ingrained. There is no modern biography of Pole representing the new research.

In August 1555 King Philip left England for the Netherlands to be with his father. He left Mary in the safe hands of Pole, who took up residence at the royal palace at Greenwich. From this point onwards he was virtually the Prime Minister, and only companion of this great Queen whom his mother had taught, with whom he had grown up with and to whom he had almost been married.

It was during this period that the major work of reform took place. Eamon Duffy has shown how Pole's first objective was to re-establish the order and beauty of Catholic worship and the regular participation in the sacraments. This principle of 'Lex Orandi, Lex Credendi' was very much attuned to the religious consciousness of the people, who generally had little appetite for verbose and non-incarnational expressions of worship. This was not just a nostalgic traditionalism or irrelevant antiquarianism but a highly effective policy. Eamon Duffy, in his book *The Stripping of the Altars*, says 'In this emphasis on the positive value of ceremony and sacrament, Pole and his colleagues, so often accused of lacking a grip of the realities of mid-Tudor England, were certainly more closely in touch with the feelings of the laity at large than were the reformers'.<sup>35</sup>

Meetings between Pole and Mary's councillors took place in 1555 in which the Cardinal was made well acquainted with the religious situation in England. Out of this emerged the great Legatine Synod of 1555-6 which drew up detailed decrees for reform. The main issues were the complete restoration of Roman authority, law and ceremonial, a new English translation of the Bible, the removal

of clerical abuses and the re-establishment of Catholic preaching and education. These reforms would perhaps have made England's the most reformed of all the national churches. The decrees are very impressive and revolutionary, embodying much that the later sessions of the council of Trent would try to make universal. In fact some decrees of Trent quoted verbatim the text of Pole's legislation.<sup>36</sup> As Dermot Fenlon comments, 'His proposals for the reform of the English church, were adopted posthumously in the Milan of Borromeo, and from there transmitted to the dioceses of northern Europe'.<sup>37</sup> Pole was able to put into practice in the English Church all that the 'Spirituali' had dreamed about. With good liturgy, well formed priests from the new cathedral seminaries and the re-establishment of monastic life, Pole had sound expectations of a successful future. Financial abuses were dealt with and Pole brought and gathered an efficient group of lawyers and advisors to disseminate clear instructions amongst his bishops. Even the episcopacy itself was refined by Pole. His hand picked hierarchy, chosen for its pastoral and scholarly experience, proved to be very effective and irrevocably committed to the cause. He chose 'learned men, altogether different from the worldly prelates so predominant in preceding reigns'.<sup>38</sup> In fact at the Elizabethan accession all but one of the episcopacy chose imprisonment or exile over the rejection of their faith (in comparison to St. John Fisher alone under the Henrician innovations).

A particular focus in the religious policy of both Mary and Pole, one in which they had considerable success, was the restoration of religious life. A Venetian ambassador in England at the time informs us 'From day to day, through Pole's exertions, hospitals, monasteries, and churches rise from the ruins.'<sup>39</sup> The Franciscans at Greenwich, the Dominicans at Smithfield, the Benedictines at Westminster Abbey, all returned. Most significant to Pole was the return of the Carthusians to his beloved Sheen, which he personally oversaw. Many more restorations were in the planning yet never materialised.

In March 1556 Pole was finally ordained priest and later made Archbishop of Canterbury. He was to be the last Catholic bishop to hold this ancient See, with its long and hallowed succession going back to St. Augustine's first foundation at the end of the 6th century. In Rome, he was also made Cardinal priest of the church Santa Maria in Cosmodin.

The most tricky problem facing Pole was the restoration of Church property, confiscated during the previous two reigns, by means of which alone he could afford to restore and reform the fabric and structures of Catholicism. There were many vested interests at stake here and movement was extremely slow. Yet the reform and restoration at every level were taking place, often spontaneously and without external rule. Another difficulty was the continuing existence of a committed Protestant body. This was not only politically dangerous but a divisive factor throughout the land. The solution of many politicians and ecclesiastics, and often ironically those who had signed up to the anomalies of previous regimes, was a harsh purgation. Pole warned against this repeatedly. Opposed to harsh inquisitorial methods, he had exhorted the Bishops at Convocation, in

January 1555, to use gentleness whenever possible. He himself intervened to rescue from death many of those who did not accept the new situation in the realm. Even the vehemently anti-catholic John Foxe in his *Book of Martyrs* admits that Pole was unbloody. Pole remained true to the humanist principles of the 'spirituali'. He had seen the devastation caused by hot headed severity in his own life. For his leniency in this regard he was criticised, as he had been in Viterbo for radically reducing the number of capital punishments. This is not to say that Pole was absolutely against capital punishment for heresy. In a Christendom State, where politics and religion are inseparable, heresy was the anti-social crime par-excellence. Pole, for all his foresight, was a man of his times, and to some extent supported the 'Marian purgation'. Dermot Fenlon sensibly comments on this subject 'The historian is perhaps best advised simply to register the fact, and then resist if possible the urge to extenuate or vilify, according to his inclination'.<sup>40</sup>

Another major problem for Pole was the political entanglement in which England was involved. Pole as primary advisor to Mary was now thrust into the European power game. In 1557 Spain declared war on France and the Queen supported this despite Pole's objections. A campaign against the French and the loss of Calais was a national disaster both in terms of money and pride. There was also an inevitable clash with the anti-Hapsburg Papal policy. On the Papal throne was Carafa, the erratic Paul IV, whom Pole had once aided to become Cardinal, once a friend of the 'Spirituali' who had later veered in a different and more aggressive direction for reform. He once famously remarked 'If our own father were a heretic, we would carry the faggots to burn him'.<sup>41</sup> He was at odds with Pole over the council, over his particular form of humanism and in regard to the 'Spirituali's' conciliatory attitude to Protestantism. He withdrew Pole's legateship, appointed the aged Cardinal Peto in his place, and summoned him to Rome to face accusations of heresy before the Roman inquisition (with many other friends of his, such as Cardinal Morone). Pole wrote a defence of himself but decided in the end to burn it and avoid any further division and scandal in the Church, which he had fought so long to prevent.

Just as a cloud has hung over Pole's life from the English historical perspective so too has the same happened in many Catholic historical studies. The accusation by a Pope left many historians, with a more ultra-montane perspective, slightly sceptical of him. Yet in reality although Pole was under suspicion during Caraffa's pontificate, his memory was rehabilitated after Caraffa's death in 1559. Between 1562 and 1569 several of his works were published in Rome, Venice, and Louvain, some of them with official backing. Amongst many others, Cardinal Seripando, the great Augustinian who was one of the Papal legates at the final session of the Council of Trent, thought Pole a saint and did all he could to exonerate his name. Pole had sacrificed all for his love of the Church even when his loyalty was not always reciprocated.

## *The Wisdom of the Crucified*

Christopher Haigh rhetorically suggests, in his work 'English Reformations', that the only big mistake Mary made which prevented the success of the ecclesiastical restoration and England from remaining a Catholic nation was her premature death.<sup>42</sup> This can equally be said of Pole. Time was against him. His health had always been frail, and like Queen Mary, by September 1558 he was on his deathbed. His life from any human point of view at that stage must have seemed a complete failure, 'a series of reversals and disappointments.'<sup>43</sup> All he had worked for and suffered to achieve was crumbling before his very eyes. A life of hardship had only prepared him to preside over the collapse of Catholic England. Even the church in her official capacity on earth, for which he had given all, held him under grave suspicion. Yet Reginald Pole was made of sterner stuff and possessed a greater vision. After earlier repeated failures as Papal legate he had never given up hope. He was a man with an immense belief in the Providence of God, a man of deep faith who knew that even when all was lost from the human point of view, from the perspective of the cross of Christ, to which he was devoted, it was a different story.

On the morning of 17th November 1558, news of Queen Mary's death (probably from stomach cancer, which she tragically had mistaken for pregnancy) brought a last distressing blow to Pole's own faltering heart. Although broken, he died a composed and saintly death with much prayer and peace.<sup>44</sup> They who had lived virtually parallel lives, died within hours of each other, in a common hope for an eternal reward beyond the grave. In his time Pole had hoped against all hope that there would be a revival in the Church. He would never live to see this. His memory would soon be forgotten in a new Elizabethan England, his body left in an obscure tomb in Canterbury Cathedral. It seems a tragic end for a man who had laboured so long and hard. Yet with hindsight we see that his work not only helped secure the future of a brave Catholic recusant minority in England, but was a cause and inspiration for so much that was good in the later Catholic counter-reformation on the continent. To live a whole life as cunning as a serpent and as harmless as a dove is not an easy thing to do, but this was Reginald Pole's motto, and he lived it and deserves from any Catholic, especially of England, a tribute for his labours.

**Marcus Holden**

1. C. M. ANTONY, *Reginald Cardinal Pole*, London, 1909, vii.
2. William Latimer, famous classical scholar having studied at Padua, later became a Protestant reformer in England and was executed at Oxford under Mary.
3. Thomas Linacre (1460-1524). Classical scholar and founder of the Royal College of Physicians. Studied at Oxford and various humanist centres in Italy. Spent time at the English Hospice in Rome
4. As Pole describes in *Pro Unitatis Ecclesiasticae Defensione*. Another notable influence on Pole beside More was the poet John Colet.

## CHRISTUS HERI HODIE SEMPER

5. Pietro Bembo (1470-1547), Venetian noble and scholar, later became Cardinal. He was a famous collector of antiquities and was considered the literary dictator of the age.
6. Christopher Longolius (1488-1522). French lawyer originally from the Netherlands. After a humanist pilgrimage to Rome became associated with the humanist circles at the Papal court. Later settled at Padua.
7. See F. A GASQUET, *Cardinal Pole and his early friends*, London, 1927.
8. *Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII*; Vol. XII, No. 444. (ed. Brewer and Gairdner).
9. The account is based on three descriptions written by Pole himself in 1537 and 1547, two of which were public speeches; *Ibid.*, VOL XII, No.444; *Epistolarum Reginaldi Poli* vol i,183; and VOL.IV, 330.
10. *Epistolarum Reginaldi Poli* S. R. E. Cardinalis et aliorum ad ipsum Collectio, Brescia, 1744-1757, VOL IV, 331-2.
11. Gasparo Contarini (1483-1542). Venetian statesman who became the Church's greatest reformer of the 1530s. Was made a Cardinal and led the early reform group gathered by Paul III. Involved heavily in the Conference of Ratisbon (1541), particularly regarding debate on the doctrine of justification.
12. Giovanni Pietro Caraffa (1476-1559). From a ruling family of Naples, founder of the Theatines and reformer. Elected as Pope 1555, taking the name Paul IV.
13. Gaetano di Tiene (1480-1547). Great reformer who founded, with Caraffa, the Theatine order. Was later canonised and is known as St. Cajetan.
14. Gian Matteo Ghiberti (1495-1543). Famous reforming bishop of Verona. Produced many editions of Patristic writings.
15. W. SCHENK, *Reginald Pole – Cardinal of England*, London, 1950, 163.
16. Soon after Pole was given Ss. Vito and Modesto as his titular, near Santa Maria Maggiore. Also worth mentioning is the little round church Pole had re-built on the via Appia near the Quo Vadis church. Pole thought this to be the true site of the apparition of Christ to St. Peter. It can still be seen today and the English College has a claim to its possession.
17. H. JEDIN, *The History of the Council of Trent*, London, 1957, 352.
18. VEC archive, Lib. Instr., iv. p.370.
19. Goldwell provides a tangible link with the later period when the English College was founded with his own chaplain Maurice Clenock becoming first rector.
20. Marcantonio Flaminio was a very close friend of Pole and at his death was buried under the English Hospice Church.
21. Vittoria Colonna (1490-1547). Devoted to both religion and literature from the famous Colonna family. She noted that she owed both her orthodoxy and salvation to Pole.
22. Margaret Pole was beatified in 1886 by Pope Leo XIII and is counted amongst the English Martyrs.
23. *Epistolarum, op. cit.*, VOL IV, 339-340.
24. See argument in D. FENLON, *Heresy and Obedience in Tridentine Italy*.
25. The name given to that group of humanist reformers who had first been gathered around Paul III
26. See H. JEDIN, *The History of the Council of Trent*.
27. VEC archive, Memb., July 6, 1548.
28. VEC archive, Liber 23. The account book has a frontispiece of the Most Holy Trinity, of St. Thomas of Canterbury and St. Edmund, upon which model the Martyrs' Picture of the English College was designed.
29. VEC archive, Liber 303.
30. See particularly Christopher HAIGH, *English Reformation Revised and English Reformations*, and Eamon DUFFY, *The Stripping of the Altars*.
31. Pole was only a deacon and could in such extraordinary circumstances receive a dispensation from the Pope to be married.
32. *Spanish Calendar of State Papers*, Vol. XI, 244. (ed. Bergenroth and others).
33. R. POLE, *Copia d'una lettera d'Inghilterra nella quale narra l'entrata del Rever.*, Milan, 1554.

34. See C. HAIGH, *English Reformation Revised*, R. H. POGSON 'Reginald Pole and the Priorities of Government in Mary Tudor's Church', *Historical Journal* 18 p3-20, and 'Revival and reform in Mary Tudor's Church: a question of money' *Journal of Ecclesiastical History* 25, 249-65.
35. E. DUFFY, *The Stripping of the Altars*, Cambridge, 1995, 531.
36. For example, the seminary legislation of Trent's 23rd session was basically Pole's, as shown by J. A. O'DONOHUE in *Tridentine Seminary Legislation; Its Sources and Its Formation*, Louvain, 1957.
37. D. FENLON, *Heresy and Obedience in Tridentine Italy*, Cambridge, 1976, ix.
38. SCHENK, *op. cit.*, 145.
39. *Venetian Calendar of State Papers*, vol. vi, part1, No.150. (ed. R. Brown).
40. FENLON, *op. cit.*, 258.
41. *Venetian, op. cit.*, VOL. VI, part 2, No.1067.
42. C. HAIGH, *English Reformations*, Oxford, 1993, 236.
43. FENLON, *op. cit.*, 284.
44. So describes Alvisi PRIUSI; *Venetian op. cit.*, VI, part 3, No.1286.

## Beatrice Cenci: Between Fact and Fiction

There hangs a portrait in the Palazzo Barberini which has fascinated generations of visitors, sometimes to the point of obsession. At first glance, this might seem rather odd. The subject is deceptively simple. A young girl, her head turning towards the artist, her hair wrapped in a white turban. On closer inspection, the remarkable thing about this lady is her face. Not only is it beautiful – according to Shelley, “one of the loveliest specimens of the workmanship of Nature” – but there is something about the expression which draws you to her. “In the whole mien”, wrote our poet, “there is a simplicity and dignity which, united with her exquisite loveliness and deep sorrow, are inexpressibly pathetic”.<sup>1</sup> This “something” returned to haunt Dickens as he wrote *Pictures From Italy* (1846) – “there is an expression in the eyes – though they are very tender and gentle – as if the wildness of a momentary terror, or distraction, has been struggled with and overcome, that instant; and nothing but a celestial hope, and a beautiful sorrow, and a desolate earthly helplessness remained”.<sup>2</sup>

The portrait is said to be of Beatrice Cenci, a young noblewoman who was beheaded on 11 September 1599 at Piazza Ponte Sant' Angelo. Her crime: the murder of her cruel father, Francesco. According to tradition, Beatrice's portrait



*Beatrice Cenci being painted in her prison cell on the college site by Guido Reni.*

was painted by Guido Reni in her cell at the Corte Savella prison the night before her execution. This cell has long since been demolished, but we know the site of the prison where she was held. Indeed readers will know it very well. Walk down the outer reaches of the Salone, Forty-Four or Monserra corridors, and you may well be treading in the footsteps of Beatrice Cenci as she prepared herself for the scaffold. Recent visitors to the Via di Monserrata may have noticed a new plaque placed near the street entrance to the College cortile, erected to commemorate the 400th anniversary of Beatrice's death:

DA QUI  
OVE SORGEVA IL CARCERE DI CORTE SAVELLA  
L'11 SETTEMBRE 1599  
BEATRICE CENCI  
MOSSE VERSO IL PATIBOLO  
VITTIMA ESEMPLARE DI UNA GIUSTIZIA INGIUSTA  
S.P.Q.R. - 1999

Parricide was by no means an uncommon crime amongst the Roman aristocracy at the time, but a series of factors catapulted the Cenci tragedy from sordid reality into legend – the youth and beauty of Beatrice, captured by the Reni portrait; Francesco's cruelty and passion for his daughter; the Pope's supposed greed, which made him deaf to appeals for mercy so that he could confiscate the



extensive property of the unhappy family. The juxtaposition of love and hate, innocence and guilt, and freedom and tyranny turned the episode into a potential best-seller which would be manipulated over and over again by novelists, poets and playwrights – such as Shelley, Dickens, Hawthorne, and Stendhal.

In Nathaniel Hawthorne's great Roman novel *The Marble Faun*, Miriam exclaims:

Ah! If I could only get within her consciousness – if I could but clasp Beatrice Cenci's ghost, and draw it into myself! I would give my life to know whether she thought herself innocent, or the one great criminal since time began.<sup>3</sup>

This is the question which we will try to answer – was she really a *vittima esemplare di una giustizia ingiusta* or a hard-headed murderess who deserved her fate?

### ***Introducing the Cenci Family***

Victorian travel-writers often started their description of the Cenci tragedy with a visit to the large Palazzo Cenci, just off the Via Arenula and on the edge of the Jewish Ghetto. Shelley, for example, made a pilgrimage to this “gloomy pile of feudal architecture” and was particularly struck by a gate which was “formed of immense stones and leading through a passage, dark and lofty and opening into gloomy subterranean chambers”.<sup>4</sup> For Dickens, this “guilty palace” stood

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“blighting a whole quarter of the town, as it stands withering away by grains” and he could fancy seeing Beatrice’s pathetic face “in its dismal porch, and at its black blind windows, and flitting up and down its dreary stairs, and growing out of the darkness of the ghostly galleries”.<sup>5</sup> Let Palazzo Cenci be our starting point too. The present structure dates mainly from the 1570’s and reminds us that the Cenci were a rich and influential family. The adjoining church of San Tommaso dei Cenci was built over an older, twelfth century church by Cardinal Rocco Cenci in 1554 and finished in the Jubilee of 1575 by his great-nephew, Francesco (Beatrice’s father), whose name is inscribed on the front. Also outside the church is a Roman sepulchral pillar, dedicated to one Caius Cincius Saliandrus by his sons Marcianus, Januarius, Severus and Erclaninus. It was from this ancient pedigree that the Cenci’s claimed descent.<sup>6</sup>

Beatrice’s grandfather, Cristoforo Cenci, was a canon of St Peter’s and General Treasurer of the Apostolic Camera under Paul IV (1555-59), a position which he seems to have abused in order to enrich himself. In 1562, he obtained papal dispensation to marry his long-time mistress, a noblewoman called Beatrice Arias, by whom he had fathered a son in 1549, Francesco. Shortly after his marriage, Cristoforo died from gout, leaving Francesco as head of the family, with an annual income of around 20,000 scudi.

Francesco grew up to be a violent and sensuous man. Already at the age of eleven he had found himself in trouble with the law after attacking one Quintillo da Vetralla, and he would be in and out of court for the rest of his life. In 1563 he married Ersilia Santacroce who, despite being treated by Francesco with arrogance and ferocity, bore him twelve children, seven of whom survived infancy: Giacomo (1567), Cristoforo (1572), Antonina (1573), Rocco (1576), Beatrice (1577), Bernardo (1581) and Paolo (1583). Ersilia died as a result of her twelfth pregnancy in 1584, and in 1593 Francesco married Lucrezia Petroni, a widow with three daughters, at Santa Maria di Trastevere. Two sons met violent deaths. Rocco, aged just twenty, was killed in a duel on 11 March 1595 outside the church of Santa Maria in Monticelli having insulted Amilcare Orsini on the Piazza Navone the previous day. Cristoforo was killed in Trastevere on 12 June 1598 over a love affair with one Cleria Raponi, wife of a fisherman, by a hired swordsman known as *lo spagnola*.

The unedifying annals of the house of Cenci continued as the years went by. In 1566 Francesco was placed under house arrest after drawing his sword upon his cousin, Cesare Cenci. He was accused of maltreating servants in 1567, 1572, 1577, 1591 and 1593. In 1567 and 1570 he was involved in lawsuits with peasants on the Cenci land at Nemi who claimed they had been brutally treated. He was charged with sodomy and “unnatural vice” in 1570, 1572 and 1594. In the latter case Francesco was accused of bestial acts of lust with servants, ragamuffins and low women, such as his mistress, Maria Pelli, *la bella Spoletina* (“the beauty of Spoleto”), who had herself brought a suit against him for cruelty the previous year. The decisive evidence against Francesco came from her in the *locum tormentatorum* after being suspended by the arms with weights tied to her legs

for the length of a *Credo*. Francesco was found guilty, but allowed to buy himself impunity with the large sum of 100,000 scudi. Much was later made of the fact that whilst Francesco succeeded in manipulating the legal system through such crippling payments, the involvement of his immediate family in his murder was dealt with harshly – they could not buy their freedom despite the Cenci lands being confiscated by the Papacy after their deaths on the scaffold.

It is little-surprising that, following the shame of his 1594 trial, Francesco decided to leave Rome. In April 1595, having managed to pay the heavy fine, he went to the castle at La Petrella, on the Rieti-Avezzano road. This seemed well suited to his plans as it was not far from Rome, where he could return to conclude the various lawsuits he was still involved in, but at the same time was just beyond the border of the Papal States, and thus distant from Clementine Rome. Perched precariously on a rugged cliff, the castle also proved a perfect setting for the tragedy that followed. Francesco took with him Beatrice and Lucrezia, who were later joined by Bernardo and Paolo, although they eventually managed to “escape”. The other Cenci remained in Rome; Antonina had married Luzzio Savelli in 1594, whilst the eldest, Giacomo, had married against Francesco’s wishes and had been disinherited.

La Petrella was owned by Marzio Colonna, Prince of Zagarolo, although the day-to-day running of the fortress was supervised by the castellan, Olimpio Calvetti, who lived on the top floor with his mother, Giovanna, and wife, Plautilla. Olimpio, an important figure in our story, was a handsome man of forty-five, with an impressive war record behind him, which included Lepanto (1571). However, he had killed twice, and after the second incident had fled to La Petrella under the protection of the Colonna.

At first the women were given comparative freedom at La Petrella whilst Francesco spent much time in Rome, but upon his return in April 1596 he decided to confine them in rigorous seclusion. According to Plautilla Calvetti, he put vents over the closed windows, so that they could not lean out, and food and drink was passed through a wicket at the door. Why these harsh measures? Firstly, their constant insistence that he take them back to Rome made him afraid that they might escape to the city, as Bernardo and Paolo succeeded in doing. Moreover, his jealousy and paranoid possessiveness led him to minimise their contact with the outside world, especially the male one. It was not only the desire to avoid the payment of a large dowry for Beatrice should she make the requisite attachment. Even in Rome the only male servant allowed to enter the ladies apartments was a young boy. Perhaps he also suspected the growing attraction between Beatrice and Olimpio. They met increasingly frequently at night, and there is some evidence that Beatrice may have given birth to a son during her time at La Petrella.

The boredom of the confined ladies can well be imagined. Beatrice even sent secret letters to relatives begging them to free her either through marriage or entry into a convent. However, when Francesco discovered this clandestine correspondence, he hastened to La Petrella, took his daughter to a bedroom, and

beat her with a bull-pizzle, scarring a finger permanently, before shutting her up in seclusion for a number of days. On being freed she muttered to her stepmother, "I mean to make Signor Francesco repent of these blows he has given me!" It was probably this incident rather than any supposed act of incest, for which there is no evidence, that set the ball rolling on its parricidal course. Beatrice was clearly the moving spirit in the conspiracy against Francesco, joined by her brothers, Bernardo and disinherited Giacomo; her ever-reluctant stepmother; her lover, Olimpio; and Marzio Catalano, an ill-treated servant at La Petrella.

### *The Crime*

The murder of Francesco Cenci was by no means a perfect one. The conspirators had firstly been met by a series of delays. They had originally planned to induce Francesco to leave the castle through some "forged letters" and thus leave him at the mercy of the *banditti* who roamed the countryside, with whom Catalano had links. This fell through, possibly because the bandits asked for too high a reward. A further complication arose when Olimpio was suddenly expelled from the castle, probably because of his love affair with Beatrice, but before leaving he left some ladders against the castle walls so that the lovers could meet at night. The conspiracies could thus continue. Plan B was to poison Francesco, but not enough opium was administered. Plan C was an outright attack whilst he lay in bed, still recovering from his dose of opium, using a "Lombard hammer" and "a wooden rolling-pin used to make lasagne and macaroni". As Olimpio and Marzio crept their way to the scene of the crime, the former was seized with a coughing fit and so another delay was necessitated. Beatrice was furious and accused Olimpio of faking the spluttering in order to avoid the dastardly deed. Olimpio, unable to free himself from his love and fascination for Beatrice, promised that the murder would soon be done – "if thou dost wish that I go to Hell", he is supposed to have cried, "there I will go!"

Early on the morning of 9 September 1598, Olimpio, Marzio and Beatrice burst into Francesco's room. As Beatrice opened the window to let in some light, the two men hurled themselves upon the awakening Francesco, showering him with blows. Within seconds it was all over, the poor victim not even having had enough time, as Olimpio later observed, to utter a single "Jesu!" The conspirators then tried to disguise the crime as an unfortunate accident. They made a hole in the balcony floor outside the room, clothed the body and dropped it into the shrubs below. The story went that Francesco had had a tragic fall as he wandered out onto the balcony to greet the rising sun, even though he normally rose at a much later hour on account of his gout. However, hiding the bloodstained sheets and mattress proved to be difficult. Half mad with terror, Lucrezia, who had been present on the murder scene, threw cut-up bits of the mattress clumsily down the privy, and hid the bloody sheets between two chests. It didn't need the local Miss Marple to realise that all was not right, for the house at La Petrella was filled with incriminating evidence! Moreover, many noticed the coldness of the body by the

time it was retrieved, and the wounds which seemed to bear the marks of murder weapons rather than a fall through a balcony into bushes.

The alarm was soon raised by a tearful Beatrice and Lucrezia, and the castle besieged by the curious residents of the village. Before day was over Francesco had been interred in the church of Santa Maria and tongues were wagging about the strange events they had witnessed – the rumour was soon abroad that Francesco had been murdered. The Cenci's returned to Rome shortly afterwards, but they did not find the peace for which they had so long yearned. On 5 November an official investigation was begun, and the first interrogations were held. Before long, La Petrella was searched, the bloody mattress found, and the body of Francesco exhumed. Beatrice, Lucrezia, Giacomo and Bernardo were arrested, the men being taken to the notorious Tor di Nona prison<sup>7</sup> on the left bank of the Tiber, the women first to Castel Sant'Angelo and then, in June 1599, to the Corte Savella. And here we must take a short interlude.

### *The Corte Savella*<sup>8</sup>

If the Sherwin family had ever sent Father Ralph letters during his brief stay at the newly established English College, then they would have been addressed not to the "Via di Monserrato" but to the "Via Corte Savella", named after the infamous prison which stood on the northern side of the College and dominated the street. This had a somewhat grim reputation – F. Marion Crawford called it "the most terrible of all Roman dungeons for the horror of damp darkness".<sup>9</sup>

The origins of the prison can be found with the Savelli, one of the four most important Roman noble families from around the twelfth century up until their extinction in 1712. They provided the Church with two popes (Honorius III, 1216-27; Honorius IV, 1285-87) and seven cardinals. During the thirteenth century they were made Marshalls of Rome, and Paul III (1534-49) gave the office of custodian of the conclave to the family. As Marshalls of Rome the Savelli were entitled to set up their own court and prison, with jurisdiction at first over lay members of the papal court but rapidly expanding so that by the time of Martin V (1417-31) it had become the court of appeal of the Papal States. The prison moved onto the Via di Monserrato in 1430. Its prisoners even included an English priest, Fr Middleton, who had encouraged rebellious students of the Venerabile during the "stirs" of the mid-1590's to dress up as German students and frequent the city's taverns and brothels, such as *The Sign of the Rose* near San Marco. The relevant authorities were highly troubled, the police were involved in arresting the guilty parties, a special envoy extracted confessions under the threat of torture, students were expelled – though most were simply transferred to Douai – and poor Fr Middleton ended up for a time in one of Rome's dankest prisons.<sup>10</sup>

Many attempts were made by the popes to reform the Corte Savella – such as Julius II (1503-13), Paul IV (1555-59) and Gregory XIII (1572-85). In 1611 Paul V's (1605-21) bull, *Universi Agri Domini*, condemned the practice of the Savella Maresciallo granting immunity to Roman prostitutes through reception of a cash

payment. In 1628 Urban VIII (1623-44) limited the court's jurisdiction to criminal cases involving "verbal injuries" and "manual percussions without effusion of blood" and civil cases involving less than 100 scudi. By the 1650's plans were afoot for a new, larger prison. At first, the idea seems to have been an extension on the Corte Savella site. In 1652 the rector, Thomas Babthorpe (1650-53), protested that the new prison would overshadow the College and obstruct the *tramontana*, with resultant damage to students' health. At around the same time, Babthorpe on behalf of the students, staff and *tutta la Nazione Inglese di Roma* petitioned Innocent X (1644-55) about the nuisance of having to share the block with a prison. The cries and shouts of the prisoners disturbed students who were studying or reciting their breviaries in the garden.<sup>11</sup> Since the authorities had now decided to build a new prison on the once fashionable Via Giulia, the Pope gave Babthorpe permission to buy the moribund property from the Governor for 4,500 scudi. This command had to be repeated three times before the transaction was finalised on 17 September 1654, the College giving three houses which had been bequeathed by Cardinal Pole as part of the payment. The prison buildings were in such a state that they were mostly demolished and rebuilt as a *palazzo* in 1658 at the cost of nearly 7,000 scudi. This was the College's to rent out, and was used by Cardinal Philip Howard OP from around 1682 to his death in 1694.<sup>12</sup>

Thus the medieval prison of the Marshalls of Rome was moved off the College site to the Via Giulia. The Carceri Nuova, built by Antonio del Grande and completed in 1655, were hailed as a model for the times, and even as late as 1845 were being referred to as the most "solid and salubrious" in Europe. In the late nineteenth century they were replaced by the Regina Coeli prison across the Tiber.

### *The Judgement*

Parricide grows so rife  
That soon, for some just cause no doubt, the young  
Will strangle us all, dozing in our chairs.

P. B. Shelley, *The Cenci*, Act V, Scene IV.<sup>13</sup>

We last left the unhappy Cenci in their various prison cells awaiting the long drawn out proceedings of their hearing. Much has been written on this, and here there is room only for the salient facts. Marzio Catalano was arrested, taken to the Tor di Nona, and tortured on the rack three times. He confessed, but died in prison that summer. Olimpio fled, but was captured and killed, much to Giacomo's delight, who may have been responsible for the death of a man whose testimony would have been dangerous for the Cenci cause. Beatrice, Lucrezia, Giacomo and Bernardo themselves were interrogated throughout the spring and summer of 1599, but were not badly treated – they were well provided for and could take counsel with their defenders. Torture was used, as was the custom of the time, although sparingly – Beatrice's only appointment with the rack, a month before her death, had lasted the space of an *Ave Maria*. Eventually they all confessed and the sentence of death seemed unavoidable.

Petitions were sent to the Pope. The Cardinal of Santa Severina suggested that Beatrice should be immured in a convent; a group of nuns asked the Pope to “be content that the women be not executed in public, nor by any extraordinary death”; Beatrice herself asked for an audience and said that she was willing “to suffer any penalty”.<sup>14</sup> Prosper Farinaccio, advocate for the Cenci, appealed for Bernardo on the basis of his supposed weak-mindedness and youth, Lucrezia because of her continual reluctance to co-operate in the murder, and Beatrice on the grounds that her father had held her “in dark rooms shut fast in the manner of prison-cells, and attempted to deflower her virginity”.<sup>15</sup> He compared her to classical victims of incest – Semiramis, Cyane, Medullina – and cited the law *De Sicariis* whereby a woman who killed to avoid defloration should be freed from any penalty. Evidence had been provided by two servants at La Petrella, that Francesco had often been seen in Beatrice’s bedroom. However, their testimonies were vague and ambiguous, and brought into proceedings at the last minute. Interestingly, no mention had been made of incest before, and so we are left with the unmistakable impression that these maids had been produced by the desperate Cenci as a last attempt to escape death.

One reason for Clement’s insistence on the maximum penalty seems to have been a sudden explosion in parricide. Paolo Santa Croce, of the family of Francesco Cenci’s first wife, murdered his mother at Subiaco on 5 September 1599 and managed to escape justice, although his brother, Onofrio, was later beheaded for his complicity in 1604. Likewise, the four sons of Lelio de’Massimi shot their step-mother, one of whom had been executed in January 1599. It seemed that people were copying the Cenci! Constancy in punishing parricides was part of the wider Clementine policy against public immorality and lack of decorum amongst the Roman aristocracy. In 1596 the “Bull of the Barons” ordered the sale of allodial properties and jurisdictions to deal with noble debt, which was widespread. It was in virtue of this that the pope received Castel Gandolfo from the Savelli, who had controlled it since 1285, and the present papal villa was begun under Urban VIII in 1629. Moreover, the Roman aristocracy could be troublesome in their dealings with foreign powers. In 1603, for instance, important families such as the Colonna, Orsini, Conti and Caetani were receiving Spanish pensions and even displayed the Spanish arms on their *palazzi*. The so-called “rebellion” of the Farnese in August 1604 showed just how dangerous such relations could be. It is in the context of a pope struggling with public immorality and noble disorderliness that the severity of the Cenci penalties should be seen.

### *The Execution*

Here, Mother, tie  
 My girdle for me, and bind up this hair  
 In any simple knot; ay, that does well.  
 And yours I see is coming down. How often  
 Have we done this for one another; now  
 We shall not do it any more.

P.B.Shelley, *The Cenci*, Act V, Scene V.<sup>16</sup>

Until 10 September the Cenci had no definite knowledge of their fate, although they no doubt feared the worst. That evening the women sat down in their cells at the Corte Savella to what would be their last meal – a rather appetising selection of fish, tarantello, claret, fruit in snow, eggs *en casserole*, bread and salad. Shortly after finishing, sentence was brought to them by papal courier. Their heads were to be struck from their shoulders so that they might not boast of their monstrous crime and so as to serve as an example to any other potential parricides. A worse fate was reserved for Giacomo – his flesh was first to be torn with red-hot pincers, before being brained – that is, being beaten on the head with a mallet until he should die. Bernardo was to be spared “for just reasons which stir our spirit to gentler treatment of him, but he was to assist at the executions and condemned to life in the galleys “that life may be a torment and death a solace”.<sup>17</sup> Moreover, their property was to be confiscated and passed over to the Holy See.

Early modern executions had nothing of the private clinical routineness of a modern death row. They were a public and ceremonious expression of the authority and justice of the State, a theatrical *tableau* which treated the great themes of sin, death, repentance, suffering and life. An execution, especially if it involved a *cause celebre* such as the Cenci, was treated as a day out for friends and family, a public holiday. As the unlucky family were escorted towards the high scaffold on Piazza Ponte Sant’Angelo, Giacomo and Bernardo in a cart and the others on foot, a huge multitude lined the Via di Monserrato, Via Banchi Vecchi and Via San Celso, curious heads popping out of many of the windows which we still pass today *en route* to St Peter’s. Indeed, such were the crowds around the scaffold, that several were either crushed or fell to their deaths.

A sixteenth century execution was remarkable for its concern for the soul of the victim. A person might be justly put to death by the State, but he was given maximal help in achieving salvation. Masses would be said – indeed, not only did the Cenci hear Mass at their respective prisons the night before their deaths and then again in a chapel at the foot of the scaffold<sup>18</sup> moments before the fatal strokes, but even the Pope said a *Requiem* for their souls at the Lateran that morning. Most striking, however, was the involvement of the *Compagnia di San Giovanni Decollato*, erected in 1468 and made up of Florentine residents in Rome<sup>19</sup>, whose explicit purpose was “that of visiting, aiding and comforting poor men condemned to death and of companioning them to the place of their execution”.<sup>20</sup> They also buried their corpses, and the cloister of San Giovanni Decollato, built under Clement VIII, is still littered with the bones of executed men. Several centuries later Dickens described how they headed the procession to the scaffold, with a large crucifix “canopied with black” which “was carried round the foot of the scaffold, to the front, and turned towards the criminal, that he might see it to the last” – and, indeed, when the man’s head was displayed to the crowd, “the eyes were turned upward, as if he had avoided the sight of the leathen bag, and looked to the crucifix”.<sup>21</sup>



At the scaffold, Bernardo was the first to appear so that he could be present at the deaths of his family. Then Lucrezia was brought out, supported by the “comforters”. It seems that she fainted and was unconscious at the moment of decapitation. A great stir arose from the crowd. Next it was Beatrice’s turn:

Above the sea of faces, high on the wooden scaffold, rises the tall figure of a lovely girl, her hair gleaming in the sunshine like threads of dazzling gold, her marvellous blue eyes turned up to Heaven, her fresh dimpled face not pale with fear, her exquisite lips moving softly as she repeats the *De Profundis* of her last appeal to God. Let the axe not fall. Let her stand there for ever in the spotless purity that cost her life on earth and set her name for ever among the high constellated stars of maidenly romance.<sup>22</sup>

But unfortunately for F. Marion Crawford and all lovers of “maidenly romance” her beautiful head did fall that September morning and was raised to the view of the “sea of faces”, her golden hair still gleaming in the sunshine, though this time with a hint of blood.

### *The Legend of Beatrice*

The night of her execution, Beatrice’s remains were anonymously buried at San Pietro in Montorio, accompanied by a large crowd. It is clear that at the time of her execution many sympathised with her fate, especially given her youth and beauty. Over the following 300 years Beatrice was effectively canonised and became one of the most celebrated figures in modern Roman history. Shelley was able to write:

On my arrival at Rome I found that the story of the Cenci was a subject not to be mentioned in Italian society without awakening a deep and breathless interest; and that the feelings of the company never failed to a romantic pity for the wrongs, and a passionate exculpation of the horrible deed to which they urged her, who has been mingled two centuries with the common dust. All ranks of people knew the outlines of this history, and participated in the overwhelming interest which it seems to have the magic of exciting in a human heart.<sup>23</sup>

The legend grew: Francesco used to rape village girls and then throw them to their deaths in the notorious “razor-pit” of La Petrella; Beatrice was tortured at the Corte Savella by being hung by her golden hair, which reached her knees; Bernardo was later released from the galleys and was castrated so that he could sing in the papal choir. But the legend especially grew around relics connected to her life and passion. For example, a nympeum on the Cenci estate of Torrenova on the Via Labicana was called by the locals “Fair Cenci’s bath”, whilst the gems in Targioni’s tabernacle at the Lateran were said to have come from the Cenci’s confiscated treasure. According to Ricci “some have attempted to identify a small room in the English College in the via Monserrato in Rome with the prison-cell in which Beatrice was confined”.<sup>24</sup> There seems to be no record of this in College

tradition, either written or oral, and since after the Corte Savella closed its buildings were demolished and replaced by Howard's *palazzo*, the story is not credible. Of course, the Reni portrait has been crucial in the spread of the legend, and the strange oriental costume that she wears has become her iconographic trademark. As Dickens put it, "some stories say that Guido painted it, the night before her execution; some other stories, that he painted it from memory, after having seen her, on her way to her scaffold".<sup>25</sup> However, this is highly unlikely since Reni only came to Rome in 1602. In fact the picture's attribution to Guido and its identification as Beatrice seem only to go as far back as the eighteenth century. There is no reason why Beatrice should be the subject, and some suggest that it shows one of the twelve Sibyls, perhaps the Samian Sibyl who foretold the virgin birth. But Reni's Beatrice is still the familiar symbol of the whole Cenci saga.

How can we weigh up the story of Beatrice Cenci? On the plus side, Beatrice died with great fortitude and courage. She made various pious bequests in her will, although this was very much the custom of the day, asking that "every day for all time a mass be celebrated in the Capella Santa [of San Pietro Montorio] for my soul"<sup>26</sup>, and also left money for at least 3,400 Masses elsewhere in Rome. She was young and beautiful at the time of her death, and added to this was her popular reputation as a martyr of cruelty and incest, a second Lucrezia, a symbol of outraged innocence. This all makes for a tragically attractive image. In actual fact there is no evidence for incest, and as we have seen this was introduced into proceedings as a desperate last minute bid for clemency. What the evidence does show is that Beatrice was one of the crucial figures in the murder of her father, no matter how touching or pitiful her story might be.

We must always remember that Beatrice's story has been used to show the depravity of the papacy. It is interesting how many writers have reversed the moral order in the Cenci case. The murderess Beatrice has become the heroine; the pope who administered justice has become the criminal. Clement VIII is chiefly remembered for two celebrated executions which occurred during his reign – those of the Cenci (1599) and Giordano Bruno (1600). Consequently he is seen as a pope who created martyrs. In 1906, for example, an order of the day passed by a Roman association spoke of "the Roman virgin, Beatrice Cenci, whom the wickedness and cupidity of Clement VIII crowned with an aureole of the purest martyrdom", the same pope who "to celebrate the Jubilee, burnt alive the philosopher of Nola in the Campo dei Fiori".<sup>27</sup> Austere, severe, but with a hint of Renaissance-style decadence and corruption<sup>28</sup>, Clement VIII is often depicted as a typical Tridentine pontiff. Indeed, the way he met his death – from a stroke during a session of the Inquisition – seems strangely appropriate for a pope remembered most for his unbending legal rigorism and his laws against duelling, female dress and carnivals. However, Clement was by no means a bad pope. He was hard-working, even when gout confined him to bed, and exceptionally devout. He made monthly visits on foot to the pilgrimage churches, considered St Philip Neri as his father and used the venerable Cardinal Baronius as his confessor. He presided over the highly-successful Jubilee of 1600, during which

1.5 million pilgrims visited Rome, and was a great patron of learning and art – he raised scholars like Bellermino and Baronius to the cardinalate, and was responsible for the completion of the dome of St Peter's and the "Clementine Nave" at the Lateran. He added two seminaries to the long list which was already forming in Rome – the "Clementinum", for sons of the aristocracy (1595), and the Scots College, for inhabitants of a small, semi-barbaric kingdom where men wore skirts (1600)!

Should Clement have been so harsh towards the Cenci? That they were guilty, there is no doubt, and their deaths would not have been seen as unusual in an age when men could be executed for much less. As noted above, his decision for the maximum penalty could be seen in the overall context of his Pontificate, with its struggles against public immorality and attempts to clean up the troublesome aristocracy, amongst whom debt, violence and even parricide were rife. However, the fate of the Cenci are put in tragic relief when the corruption of the Roman justice system is considered – Shelley perhaps had a point when he said that Francesco "had during his life repeatedly bought his pardon from the Pope for capital crimes of the most enormous and unspeakable kind, at the price of a hundred thousand crowns; the death therefore of his victims can scarcely be accounted for by the love of justice". Clement has been attacked for his confiscation of the Cenci property, which some see as the *raison d'être* of the executions – Shelley thought the Pope "probably felt that whoever killed the Count Cenci deprived his treasury of a certain and copious source of revenue".<sup>29</sup> Yet such confiscations were the norm for grave crimes, and were seen to have a particular appropriateness given that the desire to obtain the family inheritance was often the motive for parricide. As Pastor noted, the archives of the Papal States are full of examples of similar confiscations.<sup>30</sup> Moreover, Giacomo's widow was given a monthly sum of 100 *scudi* and her sons were given a capital sum of 80,000 *scudi* out of the confiscated property.

The late nineteenth and early twentieth centuries saw a historiographic deconstruction in Beatrice's legend. For example, Cheldowski, writing in 1912, wrote that "thanks to criticism European literature has lost a tragic story. Beatrice Cenci was a common criminal"<sup>31</sup>. Murderess she may have been, but it seems that, like all good legends, the tragic story of Beatrice will continue to capture the imagination of Rome. Visitors can still purchase Cenci merchandise in the shop of the Palazzo Barberini, just as Shelley bought a cheap reproduction of the Reni portrait to inspire him as he wrote *The Cenci*, and idle wanderers in the via di Monserrato will read of Beatrice as a *vittima esemplare di una giustizia ingiusta*. With Beatrice, fiction has won over fact. People's sympathies will understandably lie with the murderess daughter rather than the murdered father.

**Nicholas Schofield**

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2. DICKENS, Charles, *Pictures from Italy*, Penguin edition, London, 1998, 147.
3. HAWTHORNE, Nathaniel, *The Marble Faun*, Signet edition, New York, 1961, 55.
4. SHELLEY, *op. cit.*, 278.
5. DICKENS, *op. cit.*, 148.
6. PRATESI, Ludovico, *Il Rione Regola*, Roma, 1997, 13-14.
7. This name survives in the present day: *Lungotevere Tor di Nona*.
8. "Nova et Vetera" in *The Venerabile*, Vol. XVIII, no.2, 1957, 83-87
9. CRAWFORD, F. Marion, *Ave Roma Immortalis*, London, 1903, 268.
10. KENNY, Anthony, "The Inglorious Revolution" in *The Venerabile*, Vol XVI, 240-258; Vol XVII, 7-25, 77-94, 136-155.
11. VEC Archive *Scr. 8.3d*. Also see RICHARDSON, Carol, "The Perpetual Resurrection – The Garden of the English College in Rome" in *The Venerabile*, Vol. XXXI, no.3, 1998, 13-14.
12. VEC Archive *Liber 10 ff 77-82*, 100-104. Also see BERTRAM, Jerome, "The Buildings of the Venerable English College: An Historical Account", Appendix II in WILLIAMS, Michael, *The Venerable English College Rome: A History 1579-1979*, London, 1979, 198.
13. SHELLEY, *op. cit.*, 331.
14. RICCI, Corrado, *Beatrice Cenci*, London 1926, VOL 2, 140-146.
15. *Ibid.*, VOL 2, 159.
16. SHELLEY, *op. cit.*, 334.
17. RICCI, *op. cit.*, VOL 2, 192-193.
18. There stood for many years a *chiesolina* dedicated to St John the Beheaded on the Piazza Ponte San'Angelo, near the Tor di Nona, where the condemned were given *gli ultimi conforti di religione*.
19. St John the Baptist was the protector of Florence.
20. RICCI, *op. cit.*, VOL 2, 202.
21. DICKENS, *op. cit.*, 143-144.
22. CRAWFORD, *op. cit.*, 270.
23. SHELLEY, *op. cit.*, 276.
24. RICCI, *op. cit.*, VOL 2, 279.
25. DICKENS, *op. cit.*, 147.
26. RICCI, *op. cit.*, VOL 2, 173-174.
27. *Ibid.*, VOL 2, 274.
28. Clement VIII raised two nephews and a grand-nephew to the Cardinalate.
29. SHELLEY, *op. cit.*, 275.
30. PASTOR, Ludwig, *The History of the Popes from the Close of the Middle Ages*, London 1933, VOL 24, 426.
31. Quoted in PASTOR, *op. cit.*, VOL 24, 421.

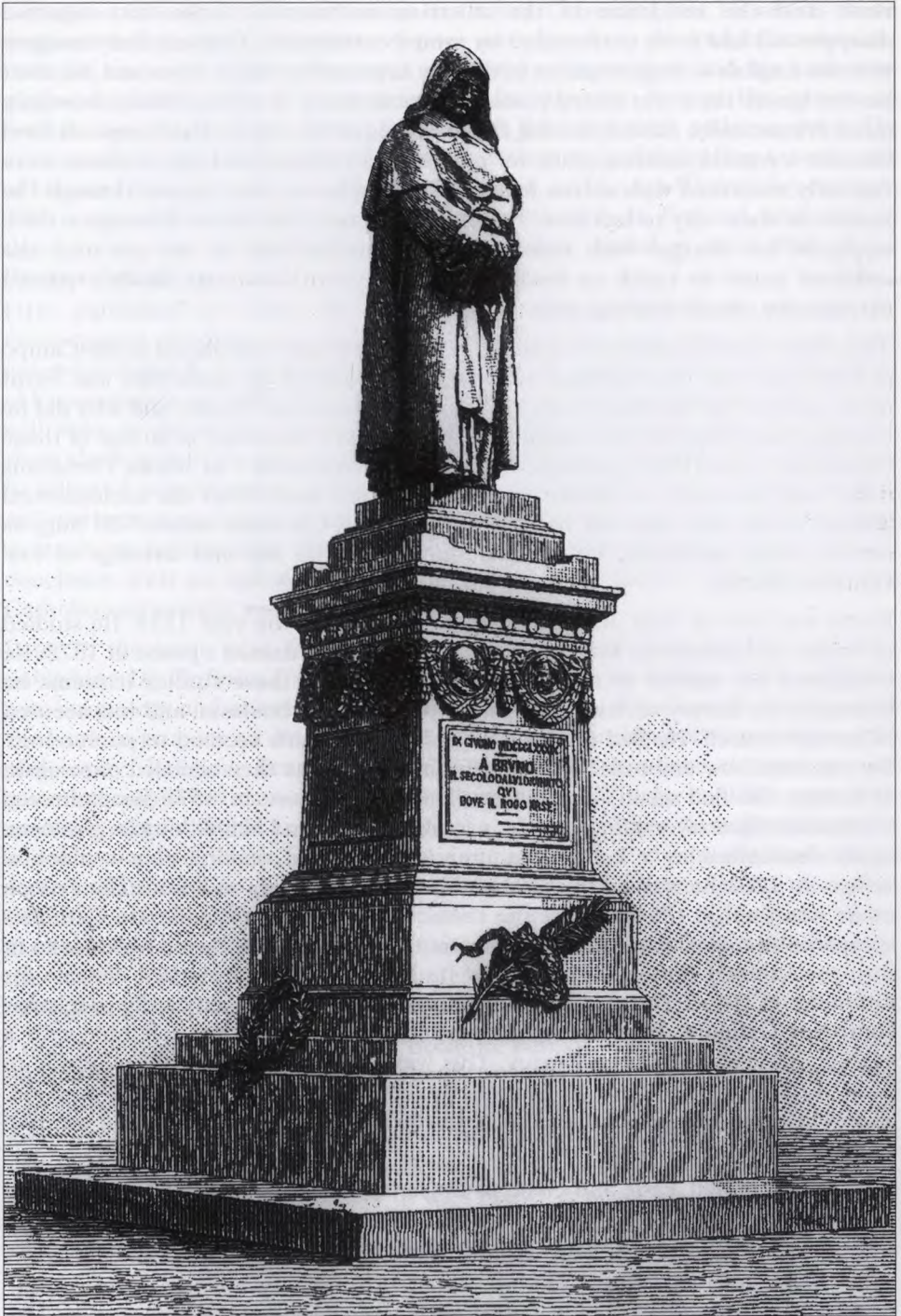
# Giordano Bruno: the image and the man

Contrary to the mistaken opinion of some, the statue of a cowed, slightly sinister figure which stands brooding over the Campo di Fiori, passed each morning by the students on their way to university, does not represent St. Bruno, the ascetic founder of the Carthusian order, but on the contrary a very different character, namely Fra' Giordano Bruno, philosopher, renegade Dominican and hero to the Italian Left, burnt there in the Campo for heresy on February 17th 1600, four hundred years ago this year.

It is perhaps unfortunate that even some members of our own college should be ignorant as to the true identity of this statue, since college students suffered somewhat as a direct result of its unveiling in 1889.<sup>1</sup> That year marked the 350th anniversary of Bruno's birth: but perhaps more importantly it followed closely the celebrations to mark the 10th anniversary of Pope Leo XIII's coronation, for the erection of the statue was calculated as a direct insult to the Papacy and a visible reminder that the Popes were no longer the temporal rulers of Rome. The then Prime Minister, Francesco Crispi, was violently anti-clerical and keen to pay honour to Bruno since he had been adopted as a hero for Italian radicalism, and was particularly venerated as a martyr to "liberty of conscience" (not entirely accurately, as we shall discover later on). Crispi was probably also keen to distract attention from the shortcomings of his own government, which was already coming under bitter attack for its corruption and economic ineptitude. Crispi was later to suffer a complete disaster when he ordered the invasion of Abyssinia, seeking to expand Italian colonial possessions in Africa. This campaign ended in national humiliation when the invading forces were massacred at the battle of Adowa in 1896. However, in 1889 this was still in the future, and Crispi was still able to bolster his own popularity by raising statues to controversial figures from the Italian past.

The statue was unveiled on Pentecost Sunday (another snub to the Church) by the radical deputy Signor Bovio, who declared the day to be "the beginning of a new religion, placing liberty of conscience and free-thought above all things". This was accompanied by a great procession, in which were carried the red flags of the revolutionaries and the black banners of the "Circolo Anticlericale", the latter decorated with a silver depiction of the Devil.<sup>2</sup> The evening passed with the singing of revolutionary hymns and much revelry, including a once-only showing of Bruno's notoriously tasteless play *El Candelaio*, for which the posters specified "that none but adults should be present, and ladies are requested to come veiled".<sup>3</sup> Three extra regiments of soldiers were drafted into Rome to prevent

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*The brooding figure of Bruno which dominates the Campo.*

riots, and the residence of the Austrian ambassador (who had signified disapproval) had to be surrounded by armed *carabinieri*. One can only imagine that the English College students of the day kept safely within doors and did their best to ignore the event taking place so close to them. It affected them, however, quite dramatically, since following the unveiling of the statue, the Campo di Fiori became a regular meeting-place for anticlerical ruffians, and the students were regularly showered with rotten fruit and vegetables as they passed through the square on their way to lectures. To meet this threat, the rector Monsignor Giles equipped his charges with sturdy black umbrellas and, so we are told, the students never so much as broke their two-by-two *camerata* as they passed through the missile hurling mob.

This, then, was the context in which the statue of Bruno was placed in the Campo di Fiori just over one hundred years ago. But what of the man who was burnt there exactly four hundred years ago? Who was Giordano Bruno, and why did he become such a hero to the enemies of the Church? Moreover, is he one of those characters - one thinks perhaps of Galileo or Savonarola - in whom Christians today can see much to admire, and who suffered more from the ecclesiastical politics of the day, than for holding any real anti-Christian beliefs? To help us answer these questions, let us examine briefly the life and writings of Fra' Giordano Bruno.

Bruno was born at Nola, in the Kingdom of Naples, in the year 1548. He studied at Naples and joined the Dominicans in 1565, being ordained a priest in 1572. He completed his studies in 1575, but in the course of these studies it seems he discussed the heresy of Arius with rather too much enthusiasm, and was accused of heresy himself. He fled to Rome in 1576, but trouble seemed to pursue him. He was somehow embroiled in a murder case, and was then accused once again of heresy. He fled again, arriving at Geneva, and here in 1578 he embraced Calvinism. His conversion, however, was short-lived, and before long he was once again denounced as a heretic, excommunicated and seeking a new place of refuge. In 1581 he arrived in Paris, and here he was more at home. The French court was then in the hands of the *Politiques*, a faction of moderate Catholics sympathetic to dialogue with the Protestant Huguenots, and Bruno was able to fit into this context quite easily. By now he had developed a marked distaste for Calvinist doctrine (especially predestination) and was outwardly declaring himself a Catholic, even though his experiences in Italy had left him with a permanent loathing for the Papacy. This was a loathing that was to continue to grow, while his adherence to Catholicism grew weaker as the years wore on. Meanwhile, he was appointed a *lecteur royale* to King Henri III, and amused himself by writing *El Candelaio*.

In 1583 Bruno left Paris and came to England, staying as a guest of the French ambassador Michel de Castelnau. It is this part of this life we shall examine in most detail, for both his writings and his actions while in England can tell us a lot about him.

Although he spent most of his time with Castelnau in London, Bruno also travelled to other parts of the country. Always keen to further his academic

career, he took up an offer to lecture at Oxford University, but his efforts there were not well received. He got a very poor reception from the Oxford academics, both on account of his enthusiastic support for Copernicus and his excessive plagiarism from another renaissance scholar, Marsilio Ficino. His course of lectures was stopped and Bruno himself left the university under a cloud. He never really forgave Oxford for this, and the bitterness he felt led him to write one of his most famous works, the *Cena de la Cenere*, or *The Ash Wednesday Supper*. This is one of four important works Bruno wrote while in England, and each of them repay our examination, for together they reveal a good deal about Bruno's thought.

First published in 1584, the *Cenere* has been acclaimed as one of the masterpieces of renaissance literature. The bulk of the work takes the form of an extended dialogue, set at supper in a London palace, during which the philosophy of Copernicus is set forth and expounded, much to the detriment of Aristotle and still more to the detriment of the "pedantic" dons of Oxford, who receive very short shrift indeed. In the course of this work, Bruno declares that the Bible is to be followed only in moral, not in philosophical teachings (here echoing Galileo) and perhaps as a result of this he suggests that the universe is infinite, and contains an innumerable plurality of worlds. Having expanded on this view, he concludes with an epilogue, containing some rather jocular references to the Catholic sacraments, especially baptism.

Later in the same year, Bruno returned to the theme of an infinite universe, publishing *De l'infinito Universo e Mondi*, in which he further expounded his own cosmology and criticized that of the Aristotelians. Significantly, he also used the work to propose an Averroistic view of the relationship between religion and philosophy. Religion, Bruno suggested, was merely a means to instruct and govern the ignorant masses, the "disgusting multitude" who couldn't cope with anything more difficult: true knowledge of God came rather through philosophy, which was a discipline reserved only for the chosen few, the intellectual elite of society. This evident contempt for the "masses" was a characteristic theme in Bruno's work, which occurs in many other writings as well – indeed, one of his greatest objections to the doctrine of predestination was that it would encourage the lower orders to revolt, since only the fear of eternal punishments for wrongdoing could keep them under control.

From this it should be clear that Bruno's "heresy" went beyond his being a disciple of Copernicus and Galileo - the views he expressed here on religion could hardly be held by anyone professing Christianity. But his views are made still more explicit in another work of 1584, the *Spaccio de la Bestia Trionfante* (or *The Expulsion of the Triumphant Beast*). This is a highly obscure and elusive work, in which the exact identity of the "beast" is never made clear. The most likely candidate is the Papacy, but it is possible Bruno had a different enemy in his sights. On the other hand, what does emerge very clearly from the *Spaccio* is Bruno's thorough rejection of Christianity, in any recognised form whatsoever. He uses the book to declare that both Judaism and Christianity are corrupt offshoots of the ancient religion of Egypt, which is in fact the one true religion.<sup>4</sup>



Moses (according to Bruno) was a renegade priest of this true Egyptian religion and Judeo-Christianity is a sort of bastardized offshoot of it, corrupted however by the Law, which is a "bloody and tyrannical code" not given by God but invented by Moses. The prophets, Bruno added (perhaps with an eye to pleasing Queen Elizabeth I, in whose realms he was dwelling) were troublemakers who stirred up dissent against rightful kings, and so they were deservedly put to death. For good measure, Bruno wrote off the Book of Genesis as pure mythology, and added another vicious attack on the Calvinist doctrine of predestination. The *Spaccio* thus contains material to infuriate and offend virtually all Catholics, Protestants and Jews, but this is entirely characteristic of Bruno's style, for he was never one to restrict the circle of his enemies. In the last work he wrote whilst in England, *De gli Eroici Fuori (Of the Heroic Passions)*, Bruno turned his fury on the entire female sex, dismissing them as mentally negligible and physically disgusting (Bruno did make one exception to this rule, for English women - no doubt he was keeping his eye out for Queen Elizabeth again). In addition, *De gli Eroici Fuori* denies the individuality of the human soul and posits the idea of a "Universal Soul" - another idea which shows how Bruno's thought had become totally at odds with orthodox Christianity.

If any doubts remain about Bruno's adherence to the Christian faith, these can be resolved by recourse to the *Sommario*, the summary of his eventual trial for heresy. These leave us in absolutely no doubt about his views on the subject of



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Christianity, or on its Founder. As John Bossy sums it up succinctly: "To say that he did not believe in the divinity of Christ would be putting it too feebly: he despised and detested Jesus, and had a special contempt for the Cross and any form of the Mass or Eucharist"<sup>5</sup>. Whilst in prison at Venice, Bruno made mockery of the Mass by using Ovid's *Ars Amatoria* as a missal, whilst some of the comments he made about Jesus Christ (as recorded in the *Sommario*) are so obscene that they leave the reader in no doubt that Bossy's conclusion is a just one: Bruno was not simply a bad Christian, he was no sort of Christian at all.

On the evidence of his writings, therefore, Bruno emerges as a figure that contemporary believers may very well pity for his horrible end, but would certainly not want to emulate. There is still a further question to examine, however. So far we have only looked at what Bruno wrote while in England - we must now look at what else he did during the same period, while he was staying with ambassador Castelnau between 1583 and 1585.

Here we must examine the hypothesis put forward a few years ago by John Bossy in his book *Giordano Bruno and the Embassy Affair*. Bossy's suggestion is that while living in England Bruno worked secretly as a spy for the Elizabethan government, operating under the pseudonym of "Henry Fagot". This Henry Fagot was undoubtedly a spy, and we have much written evidence of the damaging secrets he passed on to Elizabeth's spymaster, Walsingham. Until Bossy's researches, however, the real identity of this traitor had never been uncovered.

Clearly Bossy's hypothesis can never be proven beyond any doubt, but he does amass a considerable weight of circumstantial evidence to support his case. This is not the place to examine that evidence in detail, but we can summarize the arguments briefly. Firstly, given that "Henry Fagot" is almost undoubtedly a pseudonym, we need to ask who the real spy could have been. From the evidence of his writings it is clear that he was a resident at Castelnau's house from 1583 to 1585, that he was an Italian and that he was a Catholic priest who nevertheless had a marked dislike for the Papacy. All these are the exact characteristics of Bruno. Moreover, we know from Castelnau's successor as French ambassador - Guillaume de l'Aubapine - that there was only one priest resident in the embassy when Castelnau left it in 1585. Yet we know that both Bruno and the man calling himself Henry Fagot were living there at the time and we know that both were priests. If there was really only one priest in the house, then, Bruno and Fagot must be the same man. Finally, in all of Fagot's letters to Walsingham, describing all sorts of visitors to Castelnau's house, Bruno's name never appears once, which is extraordinary as Bruno was surely exactly the sort of person - a renegade Catholic friar - whom Walsingham would have been interested in knowing about. Once again, then, circumstantial evidence points to Fagot and Bruno being the same person.

If Bruno really was Henry Fagot, then the damage he did whilst playing that part was considerable. The French ambassador was one of the most powerful Catholics present in London and it was of enormous value to Walsingham to have a spy in the midst of his household. Fagot's espionage did great damage to

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Catholic interests in various ways. In the political field, perhaps his greatest success lay in exposing a plot by Francis Throckmorton involving a French invasion of England and a simultaneous rising by the Catholic nobility in favour of Mary Queen of Scots. This led to the failure of the scheme, the imprisonment and torture of Throckmorton himself and the arrest of Lord Henry Howard, whom Fagot also accused of involvement. On another occasion he informed Walsingham of a plot to kill Queen Elizabeth by a Spaniard named Pedro de Zubiaur along with three accomplices. Fagot discovered this plot in the confessional, so in passing the information on to Walsingham he committed one of the gravest breaches of confidence a priest can make. Moreover, his attacks on Catholicism went far beyond what was purely "political" - schemes of assassination and so on. He also informed Walsingham of places where Catholic literature was entering the country, and informed on young Catholic men and women who were seeking to leave England in order to join religious houses abroad. When leaving England with Castelnau's household in 1585 Fagot informed his spymasters that accompanying the party were various Catholic youths attempting to travel "from Oxford to the seminary at Rheims and other places". One wonders where these other places were. If some of these young men had been destined for the English College in Rome, as seems quite feasible, then Fagot/Bruno comes into direct contact with the history of our own institution.

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Be that as it may, Bruno left England in October 1585, and thus finished the most creative period of his writing. He never again wrote anything to equal the talent of the *Cena de la Cenere*, and neither did his secondary career in spying (supposing Bossy's hypothesis to be correct) flourish either. Instead he pursued much the same path that he had before, pursuing his academic studies and seeking (if he could find it) academic preferment. The latter eluded him. Paris, to where he first returned, had undergone a change during his sojourn in England. Henry III had revoked the toleration of the Protestants, and the King of Navarre had been excommunicated. This increasingly "orthodox" atmosphere was no place for Bruno and he departed for Germany, wandering there for several years, visiting universities and usually causing controversy. Having already been excommunicated by the Catholics and Calvinists, he was anathematized by the Lutherans too in January 1589, while a year later the Carmelite Prior of Frankfurt am Main declared that he possessed "not a trace" of religion. In 1591 he was unexpectedly invited to Venice, the guest of the patrician scholar Giovanni Mocenigo, and things seemed promising. Bruno must have hoped that his labours would at long last be repaid with an academic platform worthy of his talents - after all, Venice was very close to the famous University of Padua, and the prestigious Chair of Mathematics was at that time vacant. Accordingly, he hastened to take up residence in Venice, but things did not go well with him. The Chair of Mathematics was offered to another, while Mocenigo tired of his guest and took the somewhat extreme measure of denouncing him to the Inquisition for heresy. Bruno was arrested and imprisoned in May 1592, and his trial began. This was not necessarily fatal - the Venetian inquisition was notoriously more liberal than most, and had the trial run its course there then Bruno might well have been acquitted. In the event, however, the authorities in Rome heard of his arrest and demanded his extradition. There were, after all, still outstanding charges from 1576. Bruno arrived at the prisons of the Sant'Uffizio on 27th January 1593, and his trial dragged on for the next seven years. Bruno used all of his considerable talent to avoid conviction, arguing again and again that his theories were philosophical and not theological, and accordingly could not be judged guilty of heresy. He also attempted the difficult task of proving that nothing he had written was incompatible with the Christian doctrines of God and creation. For year after year Bruno evaded his prosecutors, until at last the Inquisitors, tired of these endless intellectual evasions, demanded a complete retraction of his errors. Bruno was finally left faced with no room for manoeuvre, and bravely, he stood by his writings. He refused to retract and was condemned to death as an "impenitent and pertinacious heretic" on 8th February 1600, by order of Pope Clement VIII. The execution took place nine days later, and Bruno was burned to death in the middle of the Campo di Fiori, his tongue tied in a gag as a symbol of his crimes.

It was for this death, and the manner of it, that Bruno became such a heroic figure to liberals and free-thinkers, and that his statue stands today on the spot where he died. Certainly, one can only admire the way in which, when all room for evasion was gone, Bruno chose to die rather than to abandon his beliefs. Yet

in so many other ways Bruno was far from an admirable character. He was not even, contrary to the claims of Signor Bovio in 1889, a champion of tolerance and free speech - far from it. Part of his rejection of Christianity was a rejection of forgiveness and mercy: he rewrote the Beatitudes to say that if someone struck you on the cheek, you should strike them back in return.<sup>6</sup> He wrote in the *Spaccio* that believers in predestination should be persecuted and even exterminated, since they were enemies of the human race. And while in England, if John Bossy is correct, he put all this theory into practice. He took revenge on the Catholic Church which had persecuted him in Europe by betraying English Catholics to their pursuers in London, regardless of the torture and death which would inevitably follow upon their capture.

Such considerations as these can never make it right that Giordano Bruno should have met his death in so horrible a way: but they do act as an antidote to the overly enthusiastic praises showered on this supremely ambiguous figure, both when the statue was first raised in his honour, and to some extent again this year, the fourth centenary of his death. Bruno was a philosopher capable of genius, but he was no saint, and it may be that that image of him in the Campo, brooding and slightly sinister as it is, captures truly something of the darker nature of the man.

### Richard Whinder

1. A full account of the unveiling ceremony is given by A.L. Cortie in *The Month*, no. 301 (July 1889), 357-371.
2. This "Circolo" was described in a contemporary Catholic journal as consisting of "bands of miscreants bearing the black livery of Satan". As Cortie comments "The facts stated in the text being true, the appellation was a just one". *ibid.*, 358.
3. Nineteenth Century tastes were, of course, stricter than our own, but even a modern historian refers to El Candelario as "pornography". JOHN BOSSY, *Giordano Bruno and the Embassy Affair*, Newhaven and London, 1991, 159.
4. To be exact, Bruno was a Hermeticist, a follower of the mythical Egyptian sage Hermes Trismegistus, whose supposed writings (the *Hermetica*) influenced other renaissance scholars, notably Pico della Mirandola, with their enticing mixture of pantheism and magical religion.
5. BOSSY, *op.cit.*, 148.
6. "Si quis dederit tibi alapam; tribue illi et alteram". Quoted in BOSSY, *op. cit.*, 183.

# “Glorious hopes and designs”: The Pugins in Rome<sup>1</sup>

That the Gothic style of architecture stood for the continuity of the established Church of England through the Reformation, the medieval church and back to the apostolic succession was a basic premise of the Oxford Movement. However the appropriateness of the Gothic style relied not on its undeniably impressive possibilities, but on what revival meant.<sup>2</sup> Despite their common heritage as Anglicans who had converted to the Catholic faith, John Henry Newman and Augustus Welby Northmore Pugin responded very differently to the problem of finding an appropriate style of architecture for the building boom that accompanied Catholic emancipation and the restoration of the English Dioceses in the middle of the nineteenth century. For Newman, Gothic became only a style that had in the past been appropriately used by the Church. For Pugin the Gothic style represented a great deal more. In 1848 Newman wrote to Ambrose Lisle Philips that, “We know that the Church, while one and the same in doctrine ever, is ever modifying, adapting, varying her discipline and ritual. According to the times ... [Gothic] was once the perfect expression of the Church’s ritual in those places in which it was in use; it is not the perfect expression now”.<sup>3</sup> But what if an English Catholic church were to be built in Rome at the same time as the very concept of revival was being debated by both the Anglican and Roman churches in England? Should it be in the English or Roman style? This article examines exactly this scenario.

In 1847 A. W. N. Pugin visited Rome for the first and only time in his relatively short life. The reason for his visit remains a mystery though he clearly used it to renew acquaintances and extend contacts. On 24th April the architect dined with Philip Andrew, Prince Doria Pamphili.<sup>4</sup> Only a few weeks before, on 4th April, the prince had married Mary Alatheia Beatrix, elder daughter of the Earl of Shrewsbury who had been Pugin’s main patron since 1836.<sup>5</sup> Two days later Pugin met with John Henry Newman who had been resident at the College of the Sacred Congregation of the Propaganda since 1846.<sup>6</sup> Alexandra Wedgwood suggests that the two may have met to discuss Newman’s plans for an oratory, something that

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Pugin did not seem keen to do.<sup>7</sup> Then, on 1st May, the architect had the privilege of an audience with Pius IX, at which he gave the Pope a specially bound edition of *Contrasts* and was given a gold medal. However, as quickly as possible after the audience, Pugin left the city and returned to England.

Pugin's haste to leave Rome was symptomatic of his uncompromising attitude to architecture. Indeed in architectural terms Pugin was appalled by the Eternal City, "for every hour he was there he felt endangered his faith".<sup>8</sup> If the architecture was bad (or rather, not Gothic) then religious and moral truth was absent.<sup>9</sup> "Why they can't even carry out decently their own miserable style."<sup>10</sup> Pugin's experience of Roman architecture perhaps marks his own naive devotion to the Gothic style as a very English response to a uniquely English set of circumstances. "The modern churches here are frightful", Pugin wrote home from Rome.

St Peter's is far more ugly than I expected, and vilely constructed - a mass of imposition - bad taste of every kind seems to have run riot in this place; one good effect however results from these abortions; I feel grateful for living in a country where the real glories of the Catholic art are being revived and appreciated. In Rome it is hopeless, unless by a miracle.<sup>11</sup>



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What Augustus Welby did not live to see was that, through his son Edward, that miracle of reviving the “real glories of the Catholic art” in Rome almost happened.

Any Englishman visiting Rome must have been affected by the dramatic contrast between the modest churches of Roman Catholics in England and those in Rome. Since the time of Henry VIII the Catholic community in England had been accustomed to making themselves as unobtrusive as possible. Indeed, as Roderick O'Donnell puts it, in England, “Catholics called their churches chapels and built them accordingly”.<sup>12</sup> With the emancipation of the Catholic Church in England it was no longer necessary for those practising the Faith to hide in the background. For the first time in more than 300 years Catholics in England could openly celebrate their faith. However while what they were celebrating was not open to debate, in what style they should celebrate their English Catholicism was far more problematic.

To some, and in particular those who had been attached to the Oxford Movement since Keble's sermon in St Mary's Church on Sunday 14th July, 1833, the Gothic style eloquently demonstrated the continuity of the True Church since the Gothic Middle Ages. John Henry Newman had once told a lecture audience that “I think the Gothic style is endowed with a profound and commanding beauty such as no other style possesses with which we are all acquainted and which probably the church will not see surpassed till it attain to the Celestial City”.<sup>13</sup> Pugin could not have agreed more. Indeed at first both men had a great deal in common. Pugin had converted to the Roman Catholic faith in 1835 and Newman ten years later in 1845. But Pugin did not see, after his death at the age of 40 in 1852, that the Gothic cause within the Church was not quite so straightforward. Although in 1866, in his *Letter to Pusey*, Newman had made clear his preference for “English habits of devotion to foreign”, for him practical and spiritual necessity over-ruled such idealism.<sup>14</sup> Why should Catholic cathedrals be built when there were no bishops for them?<sup>15</sup> Increasingly for Newman the revival of Gothic architecture did not symbolise the Church rising like a phoenix out of the ashes of the Reformation, as it had done for Pugin, but was merely a form of escapism for those involved in it.

Opposition to the rising phoenix of the Roman Church in England was far less subtle beyond her fold. The publication of John Ruskin's *The Stones of Venice* in March 1851 was followed only three days later by the same author's pamphlet *Notes on the Construction of Sheepfolds*. Ruskin was keen to demonstrate that Protestantism in England was itself an active and dynamic force. Pugin had already been attacked for his efforts to identify the English Gothic Revival with the Oxford Movement and Catholic revival in an appendix to *The Stones of Venice*, “Romanist Modern Art”.<sup>16</sup> The sheepfolds of Ruskin's pamphlet can be explained by George Croly, the Orange Irish clergyman, who wrote in 1849 of “England, the Archiepiscopal Province of Rome!”

Does not the blood of every man in England boil at the idea?  
England cut up into quarters like a sheep, for the provision of twelve

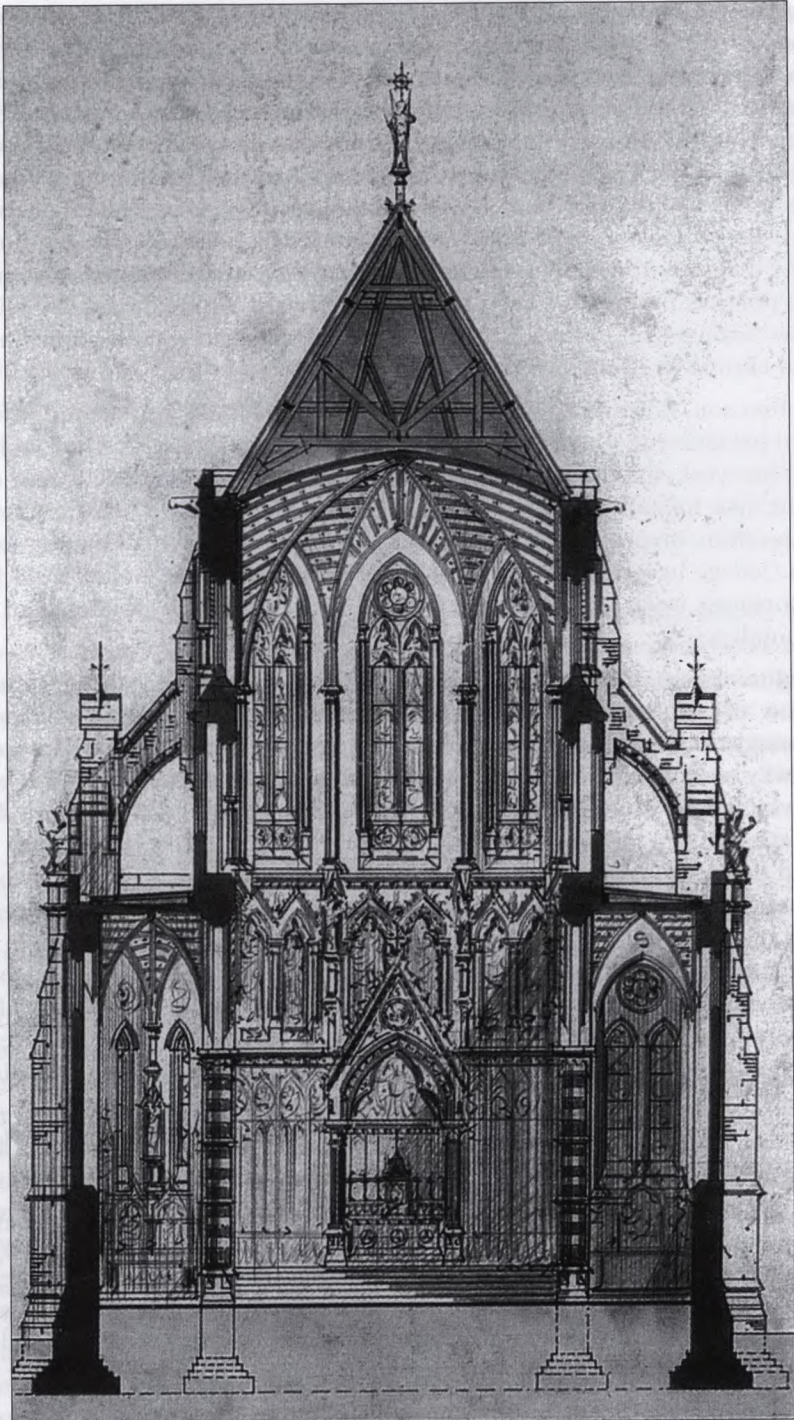


Papists! England mapped out like a wilderness at the Antipodes, for the settlement of the paupers of Rome! England, the farm-yard of the 'lean kine' of Rome!<sup>17</sup>

Obviously the search for an identity to mark the changed fortunes of the newly recognised Catholic Church in England was by no means as simple as the reclamation of the Medieval style from the Church of England established since Henry VIII. Instead an architectural identity had to represent the very different factions to be reconciled in the Church. 'English' or Irish Catholics, 'Old' Catholics, 'New' Catholics, 'verts', Ultramontanes, those from the north or south of the country, – each represented a multitude of experience and expectation of the Roman Church. New Roman churches were required in England and Pugin was clear about what style they should be built in. However his experience on his visit to Rome reveals the very national nature of his experience of the Catholic Church. In Rome itself objections to the emancipation of the English Catholic Church and its apparent usurpation of the Gothic revival were not relevant. If an English church were to be built in Rome, what would the Gothic style represent there? We can examine exactly this scenario in an example which has been overlooked for its significance in the creation of an English Victorian Catholic identity. The whirlpool of interests and loyalties between the local church in England and the centrifugal force of Rome is represented by the contemporary rebuilding of a church for the English hospice and seminary in the city, the Venerable English College.

The missing link in the story of Pugin's visit to Rome, as it is in so much of English history since the fourteenth century, may very well be the Venerable English College. Having converted to the Catholic faith in 1835, Pugin had become part of the significant minority of English Catholics at an unprecedented moment in their turbulent history. The English College at Rome, established as a seminary in 1579 for the training of priests to send back to Protestant England, was part of the cultural landscape of the society he had entered. Since the fourteenth century it had been a hospice for pilgrims from England focused on the church of St Thomas of Canterbury which had been added to the complex at the end of the fifteenth century. Many of the significant figures in the re-establishment of the Roman hierarchy in England in 1850 came through the *Venerabile*. For example, Nicholas Wiseman and Daniel Rock had entered the English College at Rome as students in December 1818.<sup>18</sup> In 1828 Wiseman had become Rector of the College. Wiseman and Pugin had come across one another on several occasions, including the consecration of St Chad's Cathedral, Birmingham.<sup>19</sup> Rock was ordained in 1824 and served as chaplain from 1827-40 to Lord Shrewsbury, Pugin's patron. Indeed the chaplain and the architect met in 1836-7 when Pugin was probably making illustrations for Rock's book *The Church of Our Fathers*.

In this context it is unimaginable that Pugin would not have had some knowledge of or contact with the Venerable while he was in Rome, and would have been aware of the plight the College was suffering at the time. On 27th July 1819 work



*Edward Welby Pugin's 1864 Gothic design for the College church.*

had begun on demolishing the old church of the English College. This was not in preparation for a new building scheme but a desperate response to the predicament of the few years before. In 1798 the College had been emptied of its staff and students when Napoleon Bonaparte's army entered Rome under General Berthier. The French used the College buildings as a barracks and the church to stable their horses. The wood of the College roof and the trees in the garden seem to have been used to repair and heat the buildings during the French occupation. By the time of the Apostolic Visit of 1824 the English College church no longer existed.<sup>20</sup> Even by the time of Pugin's death in 1852 there was no church at the College nor was one planned until, in 1864, Edward Welby Pugin, the elder son who was "brought up in his father's office", was asked to submit plans for a new national church in Rome.<sup>21</sup>

Pugin's first son, Edward Welby, was born in 1834 to Louisa, his second wife. Only 16 when his father died in 1852, he took over his father's practice and completed some of his work, including St Augustine's, Ramsgate. Known mainly as a church architect, like his father, Edward was an uncompromising and incessant worker who was often involved in disputes with his patrons, as his contact with the English College in Rome confirms. In 1875 he died at the age of only 41, after a busy morning's work and an afternoon in a Turkish bath in Buckingham Palace Road, London.<sup>22</sup>

The Pugins' contact with Rome is a significant moment in the creation and definition of an English Roman Catholic identity. The English College was accustomed to the controversy of preparing English priests for English ministry as far away as Rome. The 1770s in Rome had seen the suppression of the Jesuit order which had since Gregory XIII (1572-85) plugged the gap left by the Reformation in the training of priests to send back to Protestant nations. Italian staff had taken over running the English College but were not equipped to do so. The students complained of the illogicality of being prepared to preach in England by being only allowed to use Italian and Latin during their time in Rome, for "the first thing required for a Preacher is the knowledge of the Language he has to preach in ... Who can here look at our preachings, correct them, show us the inaccuracies?"<sup>23</sup> With the restoration of the English hierarchy there was a strong case for the redefinition of the Venerabile's role. Some, including the Jesuits at Stonyhurst, believed that a seminary in Rome was no longer necessary.<sup>24</sup> However, in some quarters at least, the building of an English College church in Rome was a national duty:

...no appeal has, in fact, been ever made to English Catholics which is more strictly national in its character, and which should properly enlist the sympathies of the English people. There is not a Catholic on the face of the earth who does not instinctively turn to Rome as his home - as the centre from which emanate unity, strength, and peace, like the rays from the summer's sun.<sup>25</sup>

The correspondence between the younger Pugin and the English College covers the period from 7th April, 1864, when the architect was about to leave Ramsgate

for Rome, to 2nd March 1874 when settlement was finally reached between the parties. The correspondence between Pugin and the English party in Rome features the chief representatives of English Catholicism there, among them Monsignor George Talbot, confidential adviser to the pope on English affairs, fifth son of Lord Talbot of Malahide, convert to the Catholic faith since 1846 and vehement supporter of *Roman* Catholicism: the rebuilding of the English College church was clearly of significance beyond the confines of the seminary. The negotiation between Rome and the younger Pugin is a unique and impassioned dialogue of principle over compromise. The high values espoused by the Gothic cause had to be balanced with the severe pressures - political and financial - suffered throughout the newly recognised Church. In this respect, the story of the Pugin firm's contact with the Venerable English College is a telling case study of a defining era in English religious and architectural history.

In his first letter to the English College, at the same time as announcing his site visit to Rome, the architect made clear the principles that he hoped would inform his plan. An English church, even one far away in Rome, should be in the English i.e. Gothic style, not the Italian. In this Edward Welby Pugin proved himself to be his father's son:

...the English Church should rather be in the distinctive marks of our own style of Gothic, of course as applied to the requirements of the Country rather than follow the Italian type. I imagine the windows might be fewer in number and smaller in size than in our own northern climate, but even this individuality may be in a great measure met by filling the windows with deep stained glass. The heat being kept out by means of double glazing.<sup>26</sup>

A.W.N.Pugin's thesis that a building should be true to its place and true to local materials obviously informed Edward's initial response to the commission.<sup>27</sup> In the very different Italian context, unaltered English solutions would not be appropriate: less wall space given up to windows would keep the building cooler in the Roman sun and warmer in the winter. Double glazing or darkly coloured stained glass - an obviously Gothic touch - would have the same effect. There was no question that the new church would be in anything but the Gothic style. That the local style of Rome was not Gothic did not seem to worry either father or son. Augustus was disgusted at the architectural style of the city while to Edward an English church, even one in Italy, should be Gothic - truth to local traditions and materials meant truth to *English* traditions and materials.

The plans submitted by Edward to the College are highly worked drawings. They clearly indicate in some detail that this was to be a richly coloured and ornamented edifice, something more typical of Edward's practice than of his father's: "fussiness was, of course, the curse of E.W.Pugin ... yet it is undeniably splendid".<sup>28</sup> The site left vacant was by all accounts the only constraint to the Gothic vision, being strictly limited by College buildings on either side. However this was something that Edward had already encountered at the Church of Saints Peter and Paul, Cork (1859-66).<sup>29</sup> The rounded apse would also have created an

exterior space, abutting the street on one side and closed on the other by the sacristy. (In another plan for the same site this plot is clearly intended as a garden with trees and railings.) Underneath the church was to be a crypt on the same ground plan but with a lower arcade. This would have suited the site, with its deep foundations made necessary by the Roman soil, and the long history of eminent burials at the College.<sup>30</sup> Buttresses along the nave and around the apse are emphasised at every opportunity by pinnacles of angels, the largest rising above the apse itself. Both inside and out sculpted figures - presumably prophets and saints - decorate the wall spaces, standing on brackets in spandrels. Throughout, the building was obviously to be richly decorated with every available material: stone, wood and ironwork.

The west end of the church is marked by a tower and bellcote, incorporating the main access into the space. However missing on the plans is the solution to the problem of the west end which would have abutted the College buildings and thus remained windowless. This problem would have been solved in part in the interior by the dramatic distraction of the lighting of the east end.

Edward's greatest achievement in architecture - his union of the Gothic Revival with the Counter-Reformation apsed basilica - is clearly shown in the plans.<sup>31</sup> There is no sign of Augustus Welby's square ended east ends which intentionally followed the English regional Gothic style. Instead an ornamented exterior outside and dramatic lighting inside emphasise this focus on the canopied altar and sanctuary, reflecting Tridentine reference to the visibility of the sanctuary and altar. Three tall windows would have contrasted the relatively bright chancel with the rest of the dark building, leading into the choir and on down into the nave. The three layers of aisle, triforium and clerestory are each broken by windows. However the windows on the arcade and triforium levels would presumably have contained stained glass set within heavy traceries. The brightest light would have come from the round windows surmounting each bay which would have lit the vault and sent a diffused light into the nave.

The practical purpose of the church divided the plan into three distinct zones of sanctuary, choir and nave. The choir for the members of the College community, and the nave for the parish of English Catholics in Rome, occupy equal parts of the long, thin church. Steps between the nave and choir emphasise the hierarchical arrangement of the space and, combined with the brighter lighting of the apse, further emphasise the chancel. As well as the high altar, the plans include four side altars, two at the east end of the aisles and two piercing the north wall. These parts of the space are united once more by the eight-bayed arcade and stone cross-vault, suspended from a steep pitched roof.

Edward Pugin's visit to Rome seems to have been a tremendous success for he returned to Ramsgate not only to carry out designs but also to raise money for the commission. On 27 May, almost as soon as the younger Pugin had returned from Rome, the architect wrote to thank Monsignor Talbot for his hospitality on his visit, and to press the continuance of the cause he was obviously enthusiastically supporting in every way. Edward reported that he was making

progress in ensuring subscriptions for the project and pressed the College to publish a list, headed by the Pope, as "on this list will depend the position which the matter will take in the view of the Public... do an immensity of good and crush all opposition".<sup>32</sup> Progress with the plan and financing it was obviously not altogether taken for granted as this last point suggests. Indeed, the next letter from Pugin to the English College makes it clear that not all was well. The plans for the church had had to be reduced: "The Church is now in hand, and I trust will turn out to be, one of the most successful, as well as being one of the cheapest Churches ever built. I hope to forward Dr Neve my reduced plans for St Thomas's towards the end of next week".<sup>33</sup> But the same letter also suggests that the Pugin firm was experiencing some problems in public relations of its own. Talbot, the papal secretary and English agent in Rome, had become arbitrator in a disagreement between Goldie and Pugin concerning the construction of a church in Kensington for the Carmelite community there. The building boom was clearly not without its problems.

The means of raising money for the new church was itself a huge task. Talbot spent long months in England going round the English Catholic community, promoting the scheme and searching for subscribers to it. Talbot's appearance in so much of the business of rebuilding the English College Church accords with contemporary impressions of him as "a well-meaning, fussy man ... of almost childlike simplicity, with a love of managing things and persons, from the Pope downwards".<sup>34</sup> However Talbot found on his travels that the changed fortunes of the Church were not to everyone's liking:

They [the laity] are jealous of the independence of the clergy. Up to this time the clergy have been servants of the laity, now they are coming out and asserting their Independence which they do not like. Nevertheless, I intend to fight them, and the Archbishop is equally well disposed.<sup>35</sup>

As well as Talbot's journeys round the country to promote the cause of the English College, pamphlets and subscription lists were circulated. In 1868 the case was presented and progress reported as follows:

It is now two years since an appeal was made to the Catholics of England, on behalf of our National Church of S Thomas of Canterbury, in Rome.

Since then the works have never been interrupted, although as yet not much is to be seen above ground. Owing to the peculiar character of the Roman soil, which is loose earth accumulated during two thousand years, we have been obliged to spend much time and money on five lines of foundations, nearly fifty feet deep, and on other preliminaries to prepare the site.

Now happily the foundations are completed, and we have begun to put in their site the marble bases, to erect the columns, and to build the walls. Our Architect promises that before next Feast of St

Thomas five columns shall be erected, and the walls raised to the height of twelve feet, so that we hope to have some progress to show to the assembled Bishops at the opening of the Œcumenical Council.

The Holy Father has conferred on the English Nation the great honour of laying the First Stone two years ago, so that the work was commenced under the highest auspices... The sum is not great we require to complete the Church. We therefore fervently pray all the English Catholics who have not yet subscribed to respond to this appeal...<sup>36</sup>

Subscriptions were made, from £150 from Cardinal Wiseman, the aged Archbishop of Westminster, £100 from The Duchess of Hamilton (the Hamiltons being the second Roman Catholic family of Scotland after the Stuarts), to two shillings from "A Poor Man Leicester". Even the French national church in Rome, San Luigi dei Francesi contributed with a donation of £5. However donations came in slowly and not everyone supported the cause with there being so much building work in need of finance in England itself.<sup>37</sup>

By 1867 however, Edward Pugin's part in the rebuilding of the English College church in Rome was over. In October he wrote what was obviously not the first letter asking for a settlement: "I have written such times both to yourself and to Mon Neve respecting a settlement in one form or other of my claim to St Thomas's Church in Rome, as no attention has been paid to my proposition I now have to forward my *a/c* and should be glad to receive then a cheque for the same at your early convenience".<sup>38</sup> Indeed Pugin made it clear that the way he had been treated by the English College was "thoroughly unsatisfactory ... But although I feel deeply aggrieved at the manner in which I was treated, I have no wish to insist upon my legal rights, but I should be glad to have the matter fairly and finally settled without delay".<sup>39</sup> These legal rights entitled him to 3½% of the original commission which he duly reduced to 2½% plus expenses, a total of £350 minus £25 donation to the appeal he had been working for.

Perhaps the only reason that the plans for the Pugin church have survived at all is due to the vision of the architect. In 1868 Talbot wrote to Henry O'Callaghan, recently appointed as the new Rector of the English College after Frederick Neve, of the latest development:

After a considerable deal of consideration I have made an offer to Pugin of £100 now and another £100 within five years. As yet he has not accepted. Nevertheless he is finishing his designs as he wishes them always to remain in the English College. This I have promised him would be the case. They will be beautiful.<sup>40</sup>

By May 1867 another architect, but this time an Italian, Count Vergilio Vespigniani, was well under way with the task of building the church.<sup>41</sup> However even this scheme was not straightforward. It was dogged by financial problems and work halted not least because of the depth of the foundations necessary in that part of the city near the river. Nevertheless, in July 1868, Vespigniani wrote

that the church would be able to open to the public in 1870 “sotto gli occhi dell’Episcopato Cattolico riunito ancora nel Concilio Ecumenico.<sup>42</sup> Pugin was appalled by the plans which had replaced his own:

I have just seen the designs of the architect who succeeded me. I should not hesitate in saying that such a change is a disgrace to everyone concerned. The design is utterly worthless in every respect ... but the work of the signore the professional gentleman in question, not only in your case, but in anything he has touched, shows a wealth of decadence which can only be described as deplorable./ If my work had been replaced by something more worthy of the occasion, I should have had but small right to complain, but when I was for what thanks been set aside, I can no longer repress my indignation, not only on account of myself but on account of the causes./ If the building is like the view, it is not a Church and it does not even pretend to be a collegiate chapel. I now enter my protest against it, nobody will deny many a vigorous line about it./ What single characteristic mark has it to show its origin?/ ...I have been most shamefully treated in this matter, but whatever the treatment has been towards myself personally it has been more towards that of the College and the cause.<sup>43</sup>

But why was Edward Pugin dropped as architect of the new English College Church when at the start all sides had seemed so enthusiastic? Edward spent another five years searching in vain for a clear answer to this question. He clearly felt aggrieved in the way he had been treated. Having lost the commission for the College he had been bought off with the promise of another but this did come to anything:

...you are perfect in your impression that I intend to act generously towards you, but I should certainly expect a quid pro quo in your acting fairly towards me./ I will here remark that Cardinal Wiseman on several occasions promised that I should be the architect of the Westminster Cathedral whenever it was erected, and on the occasion when staying here, His Eminence said, “In return I shall expect you will do your best with Sir John Sutton to obtain me a site”. I performed my part of the bargain, but I now learn that Archbishop Manning has given the intended work to Mr Clutton, This I consider simply unjust, and such I believe is the opinion of almost everyone. This is my statement and I believe you will find it consistent in every particular.<sup>44</sup>

Without a satisfactory explanation Pugin decided that his loss of the contract was due to the personalities involved:

From all I hear I firmly believe that the Archbishop has been in this, as well as in everything else my unrelenting enemy, and probably the principal cause of my not having the work./ I wish you could discover and let me know the cause of this extraordinary persecution.<sup>45</sup>



Edward had been convinced in London that Archbishop Manning deliberately excluded him, probably because of his loyalty to Rome and the Roman style. In 1862 Pugin had had occasion to write to Cardinal Wiseman about the negative influence of "Dr Manning and the Bayswater clique" on his career.<sup>46</sup> Manning, by all accounts, owed his career in the Roman church to his ability to make such associations, something he did with consummate skill in Rome.<sup>47</sup> Indeed it must have been quite a blow for the Gothic cause when Cardinal Wiseman died in February 1865, less than a year after Pugin's first involvement with the cause to rebuild the English College church. However these problems of the association of style with particular ideological camps went back to his father's promotion of the Gothic style. Indeed Edward Pugin's business was clearly identified with that of his father, Augustus. In claiming just compensation for his loss of the English College commission, Talbot had quoted his father's work on the Houses of Parliament back at him: "you [Talbot] state that my father only received £400 for the designs of the Houses of Parliament, but you forget that Barry the ostensible architect pretty well £200,000".<sup>48</sup> Talbot, who was not renowned for his tact, may not have been aware of the animosity between Edward Pugin and Barry: Pugin had published a pamphlet just after Barry's death in which he claimed that it was his father who had been responsible for the success of that particular building.<sup>49</sup>

In the end the younger Pugin seems to have concluded that the problem lay in the nationalities involved. In Rome, Roman, not English precedents and preferences mattered: "I firmly believe that this matter has caused you as much pain as myself and that you have had no other alternative than to comply with the wishes of Cardinal Antonelli and the Roman authorities", Pugin wrote in July 1868.<sup>50</sup> The architect may well have been correct in his detection of interference from Rome. As Papal Secretary of State Cardinal Antonelli was the senior member of the College, and as such had advised Cardinal Wiseman to be wary of auspicious display that would antagonise the English Protestants.<sup>51</sup> In September 1868 Talbot, a passionate Ultramontane and thus on the side of the ecclesiastical authorities in Rome, tried to bring the affair to a close - "the reason why you could not be employed as architect was that I mentioned to you when we met at Hanover Lodge. The Archbishop had nothing to do with the decision. Circumstances obliged us in Rome to come to it, which I alluded to in our conversation".<sup>52</sup> In the mind of the Roman authorities the problem was more financial than personal. But the affair was by no means over and the different personalities involved do not seem to have helped hasten the matter to a satisfactory conclusion. By 1873 Pugin had still not received compensation, Henry O'Callaghan was Rector of the College, William Giles the vice-rector and the church project in the hands of the Italian authorities under Monsignor Vitelleschi.

In July 1873 Giles visited Pugin, "who was very civil", to prove his claim for compensation as promised by Talbot.<sup>53</sup> Only in February 1874 did Pugin finally receive the money promised him despite the financial difficulties the College found itself in.<sup>54</sup> In the end the church of the English College was only completed in 1888, almost twenty years after the Vatican council. Vespigniani's finished

building was judged a compromise between old and new by Cardinal Newman, according to whom “the unsightly shell of a thoroughly modern Church was substituted for the old basilica under the direction of Valadier, a good architect, but one who knew nothing of the feelings which should have guided his mind and pencil in such work”.<sup>55</sup>

The whole scheme seems to have started as a compromise, something that Edward Pugin does not seem to have been ready to accept at any stage. In fact the 1860s saw four plans for four very different churches being drawn up for the site including a “Roman Medieval Church”, complete with coffered ceiling inside and iron railings outside (a most un-Italian detail). Even Vespigniani’s plan was not executed in full with the curved apse being substituted for a flattened east end abutting rather than destroying the neighbouring buildings, as any apse would have necessitated.

Ironically the restoration of the English hierarchy compromised the national character of the Church, as defined by the Pugins, rather than promoting it. As part of an international Catholic community, the way was open for international influences in England over local ones. The maintenance of local identity, such as that available through Pugin’s Gothic vision, required insularity. As it had been for his father Augustus Northmore, so it was for Edward Welby Pugin. Edward had found his contact with Rome distasteful. In his final letter to the English College he bitterly concluded:

For my part I always thought I said that building the Church of St Thomas of Canterbury at Rome was a mistake. What was the use of building the 366th church in Rome? The true thing would have been, to have sold off the property and have founded a College in England.<sup>56</sup>

Religious reform did not lead to the better architecture and better society that the Pugins sought: even religious reform cannot be separated from the social and cultural context. The process of the emancipation of English Catholics incorporated an international social and cultural heritage rooted in Rome. The rebuilding of the church of St Thomas of Canterbury at the Venerable English College in Rome, at so crucial a juncture in the development of English cultural identity, makes this particularly clear.

**Carol M. Richardson**

1. Archives of the Venerable English College, Rome (hereafter VEC), *Scrittura* 81:4 - 2.
2. Michael HALL, “What Do Victorian Churches Mean? Symbolism and Sacramentalism in Anglican Church Architecture, 1850-1870”, *Journal of the Society of Architectural Historians* 59:1 (March 2000), 78-80.
3. Newman to Philips, 15 June 1848, in C.S.DESSAIN, ed., *The Letters and Diaries of John Henry Newman*, VOL 12 (London, 1962), 221, quoted in Hall, *ibid.*, 80.

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4. Alexandra WEDGWOOD, *A W N Pugin and the Pugin Family: Catalogues of Architectural Drawings in the Victoria and Albert Museum* (V&A Museum, London 1985), 82 n.2.
5. Michael TRAPPES-LOMAX, *Pugin: A Mediæval Victorian* (London, 1932), pp.97-119; Margaret BELCHER, *A W N Pugin: An Annotated Critical Bibliography* (London and New York, 1987), 478.
6. Brian MARTIN, *John Henry Newman, His Life and Work* (New York, 1982), 79-84.
7. WEDGWOOD, *Catalogues*, 94 n.9: Newman later recorded that Pugin "implied that he would as soon build a mechanics' institute as an oratory".
8. Benjamin FERREY, *Recollections of A W N Pugin and his Father Augustus Pugin*, first published 1861 (London, 1978 edition with an introduction by Clive WAINWRIGHT), 151.
9. ANDREW SAINT, "The Fate of Pugin's True Principles", *Pugin: A Gothic Passion*, Paul ATTERBURY and Clive WAINWRIGHT ed. (New Haven and London, 1994), 273.
10. FERREY, *Recollections*, 151.
11. WAINWRIGHT, "Pugin and his Influence", *Pugin: A Gothic Passion*, 8: "When Pugin was in Dorsetshire, engaged in rebuilding a chancel and parsonage, a friend started him upon a subject on which he knew that Pugin felt very uneasy just then, viz. the Italian taste that was rife amongst the Roman Catholics in England. To the utter bewilderment of those present he began vehemently to denounce the Romanizers; and, a well-known name in the Anglo-Roman hierarchy being mentioned as one of them, he exclaimed, 'Miserable! My dear sir, miserable!' The clergyman for whom he was building, who at that time was more than half inclined to think everything Roman must be right, was utterly astonished to hear so distinguished a convert giving vent to such heresies; and his friend had to explain that the heresy was on the other side, but that it was only architectural." FERREY, 161, 225-6.
12. Roderick O'DONNELL, "Pugin as a Church Architect", *Pugin: A Gothic Passion*, 63.
13. A. N. WILSON, *Eminent Victorians* (London 1989), 141.
14. MARTIN, *Newman, His Life and Work*, 118.
15. O'DONNELL, "Pugin as a Church Architect", *Pugin: A Gothic Passion*, 63 n.5.
16. Tim HILTON, *Ruskin: The Early Years* (New Haven and London 1985 - 2000 edition), 149.
17. Quoted in Hilton *ibid.*, 149-50.
18. VEC *Liber Ruber* 1818-1919.
19. Phoebe STANTON, *Pugin* (London, 1971), 48-9, 66, 79-80.
20. VEC *Scritture* 61:1: Relazione o sia Foglio di Risposte alle dimande transmesse dalla Sagra Visita Apostolica il 26 Giugno 1824. La Chiesa pubblica col Cemeterio più non esiste, essendo rimasta soppressa sin dall'Anno 1787, perchè minacciava ruina, e dipoi desecrata, e distrutta l'oggetto della sua istituzione nell'Anno 1351 fu' per servire all'Ospedale ed Ospizio dei Pellegrini Inglesi, fintanto che nel 1579 l'Ospedale, ed Ospizio furono dal Papa Gregorio XIII convertiti in un Collegio per l'educazione del Clero d'Inghilterra.  
Nel 1820 sono state riedificate da fondamenti le Mura, ed il tetto per la conservazione di detta Chiesa, che forma corpo con il Fabbricato del Collegio situato in Via di Monserrato Numero 45, a per manianza di fondi non si è potuta completare. Attese le note passate vicende non si è possuto ricuperare di detta Chiesa, che un Quadro rappresentante la Sma Trinità dipinto da Durante Alberti, ed un Deposito di Marmo del fa Cavaliere Dereham Fatto da Pietro della Valle, che si conservano nel Collegio.
21. Roderick O'DONNELL, "The Later Pugins", *Pugin: A Gothic Passion*, 259
22. Roderick O'DONNELL'S study of 19th century church architecture includes the most useful of very few mentions of Edward Pugin. See his essays in *A W N Pugin: Master of Gothic Revival and Pugin: A Gothic Passion*.
23. VEC *Liber* 815, Diary of Rev'd John KIRK, 1773-1779, 128-129.
24. VEC *Scritture* 71:10 "Jesuit Affairs" (Stonyhurst Scheming against VEC 1810-1875).
25. VEC *Scritture* 82:3 Lady HERBERT of Lea's response to the 1868 appeal.
26. VEC *Scritture* 81:4 - 1 Ramsgate 7th April 1864.
27. See STANTON, *Pugin*, 81 for a discussion of these principles.
28. Nikolaus PEVSNER, *Buildings of England: South Lancashire*, 74-5 (quoted in O'DONNELL, "The Later Pugins", *Pugin: A Gothic Passion*, 267).

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29. O'DONNELL, "The Pugins in Ireland", *A W N Pugin*, 155.
30. The burials at the College had been thrown into disarray by two episodes: the collapse of the College church's floor in 1687 and the French occupation in the 1790s (*Scrittura* 81:2-24). Pugin's crypt would have allowed plenty of space for appropriate reorganisation of these relics of the College's past.
31. O'DONNELL, "The Later Pugins", *Pugin: A Gothic Passion*, 265.
32. VEC *Scrittura* 81:4 - 2, Edward Pugin to Talbot.
33. VEC *Scrittura* 81:4 - 3, Edward Pugin to Talbot dated 31st May 1865. Monsignor Frederick Neve was rector of the English College from 1863 to 1868.
34. Dom Cuthbert BUTLER, *Life and Times of Bishop Ullathorne*, (London, 1926) Vol.I, 227.
35. VEC *Scrittura* 81:4 - 8 Talbot to O'Callaghan July 2 1868 Hanover Lodge. In 1867 Talbot had expressed similar views on lay involvement in the administration of the church: "What is the province of the laity? To hunt, to shoot, to entertain? These matters they understand, but to meddle with ecclesiastical matters they have no right at all". Quoted in Edward NORMAN, *The English Catholic Community in the Nineteenth Century* (Oxford, 1984) 24.
36. VEC *Scrittura* 82:3.
37. Cardinal GASQUET, *A History of the Venerable English College, Rome* (London, 1920), 265.
38. VEC *Scrittura* 81:4 - 4, Edward Pugin to Talbot dated 30 October 1867.
39. VEC *Scrittura* 81:4 - 6, Pugin to Talbot Ramsgate 8th April 1868.
40. VEC *Scrittura* 81:5 - 11, Talbot to O'Callaghan dated 18 July 1868.
41. VEC *Scrittura* 81:6, Vespigniani to Talbot dated 10 May 1867.
42. VEC *Scrittura* 81:6, Vespigniani to Talbot dated July 1867.
43. VEC *Scrittura* 81:4 - 9 Pugin to Talbot Ramsgate 21st July 1868.
44. VEC *Scrittura* 81: 4 - 5 Pugin to Talbot Ramsgate 24th October 1867.
45. VEC *Scrittura* 81: 5 - 12 Pugin to Talbot Ramsgate 4th September 1868.
46. Archdiocese of Westminster, Wiseman papers W3/52/55, Pugin to Wiseman, 26 February 1862, quoted in O'DONNELL, "Later Pugins", *Pugin: A Gothic Passion*, 262.
47. NORMAN, *The English Catholic Community in the Nineteenth Century*, 258-9.
48. VEC *Scrittura* 81: 4 - 5 Ramsgate 24th October 1867.
49. Kenneth CLARKE, *Gothic Revival*, 162. Alexandra WEDGWOOD, "The New Palace of Westminster", *Pugin: A Gothic Passion*, 219-236; on Talbot's character in administration see Brian FOTHERGILL, *Nicholas Wiseman*, (London, 1963) 286.
50. VEC *Scrittura* 81: 4 - 9 Ramsgate 21st July 1868.
51. Derek HOLMES, *More Roman than Rome: English Catholicism in the Nineteenth Century*, (London, 1978), 87; NORMAN 118.
52. VEC *Scrittura* 81: 5 - 13 5th September 1868.
53. VEC *Scrittura* 81: 5 - 17 19 July 1873.
54. VEC *Scrittura* 81: 5 - 21 2nd March 1874.
55. Quoted in Joseph CARTMELL, "The Church of St Thomas of the English", *Venerabile*, Vol III No 1 (October 1926) 39.
56. VEC *Scrittura* 81:5 - 20, Pugin to O'Callaghan, dated 2 March 1874.

Latin Slabs  
at Palazzola:  
A Translation

*The two 1739 Portuguese Slabs  
around the Cloister*

IN. HONOREM. DEIPARAE.  
VIRGINIS.

TEMPLVM. VETVSTATE. FATISCENS.  
AC. SITV. SORDENS  
INSTAVRATIS. EXORNATISQVE.  
FORNICE. AC PARTIETIBVS  
EXTRVCTIS. ODEIS. PAVIMENTO.  
STRATO.

MARMOREIS. EXCITATIS. ARIS.  
FRONTE. AC. VESTIBVLO. EXTERIVS.  
RENOVATIS.

IN. SPLENDIDIOREM. FORMAM.  
RESTITVIT.

F. IOSEPH. M. FONSECA. EBOREN.

LUSITAN. ORD. MIN.

IOANNIS. V. LVSTITANIAE. REGIS.

APVD. S. SEDEM. MINISTER. PLENIPOTENTIARIVS.

ET. ELECTVS. EPISCOPVS. PORTVEN.

ANNO. R. S. MDCCXXXIX.

In honour of the Virgin Mother of God, Br. Joseph M[ary] Fonseca, a Portuguese, native of Évora, of the [Franciscan] Order of the Friars Minor, Minister Plenipotentiary on behalf of John V, King of Portugal, to the Holy See and Bishop Elect of Porto, in the year of our redemption 1739, restored this temple which was ruined by age and filthy with dirt. He restored and adorned the arch and walls, built the choir stalls, paved the floor, set up marble altars, renovated the facade and the vestibule from outside.

CHRISTUS HERI HODIE SEMPER

RMO P. JOSEPHO MARIAE  
FONSECAE EBORENSI  
ORD. MIN. OBS. PROV. ROMANAE  
LECT. JUB. EX MIN. GENLI  
PER OMNES HONORUM GRADUS  
AD PRAEFECTURAM TOTIVS  
CISMONTANAE FAMILIAE  
SUI ORDINIS EVECTO  
INSIGNIB. MUNERIB. IN URBE AC  
AULA ROMANA FUNCTO  
SUPREMAE ET UNIVERSALIS S. R.  
INQUISIT. CONSULTORI  
EPISCOPORUM EXAMINATORI  
S. CONGREGAT. CONSISTORIALIS  
VOTANTI  
JOANNIS V. LUSITANIAE  
REGIS  
APUD S. SEDEM MINISTRO  
PLENIPOTENTIARIO  
QUOD  
PALATIO LAE COENOBIIUM  
DORSO MONTIS INCUMBENS AC  
VETUSTATE LABANS  
EXCISA RUPE  
AB SITU ET MADORE PURGATUM  
NOVIS IACTIS FUNDAMENTIS  
SPLENDIDIUS RESTITUIT  
AEDIFICIIS AMPLIavit  
HOSPITUM COMMODO  
ORNATISSIMIS AEDIBUS AUXIT  
PROPINQUOS HORTOS INGENTI MURO  
SEPSIT  
AC DERIVATIS LATICIBUS IRRIGAVIT  
TEMPLUM INSTAURAVIT  
SACRISQUE SUP-ELLECTILIBUS  
DITAVIT  
CIRCUMJACENTES VIAS AGGERE  
MUNIVIT  
EXTRANEIS HOSPITIBUS  
INSTRUCTISSIMAM DOMUM  
CONSTRUXIT  
GUARDIANUS ET FRATRES EIUSDEM  
COENOBII  
GRATI ANIMI ERGO  
COMMUNI DECRETO  
M. P. P. 1739

CHRISTUS HERI HODIE SEMPER

To the Most Reverend Joseph Mary Fonseca, of Évora, of the Roman Province of the [Franciscan] Order of the Friars Minor, [...] raised to the leadership of the whole transalpine family of his Order, incumbent of the most prestigious offices in Rome and in the Roman Curia, Consultor of the Supreme and Universal Holy Roman Inquisition, Examiner of Bishops, Votans of the Sacred Consistorial Congregation, Minister Plenipotentiary on behalf of John V, King of Portugal, to the Holy See, who restored the Palazzola Monastery, huddled to the side of the mountain and eroded by age, to a more splendid state by cutting rock and eliminating dirt and humidity. He extended the building, added ornate quarters for the comfort of the inmates, surrounded the nearby gardens with a huge wall and irrigated the same gardens with channelled waters. He restored the church and endowed it with sacred vessels. He resurfaced the surrounding roads, [and] built a well-equipped house for visiting guests. The Guardian and Friars of the same Monastery by common decree gratefully set up this monument. 1739.

*VEC Slabs around the Cloister*

HANC AEDEM CHRISTI  
CVIVS SPECIEM AETAS RECENTIOR  
ALIQVANTVM DEFORMAVERAT  
GVLIELMVS GODFREY  
RECTOR VEN. COLL. ANGLORVM DE  
VRBE  
ADIVVANTE RICHARDO LAVRENTIO  
SMITH  
VICE-RECTORE  
IN PRISTINAM FORMAM RESTITVIT  
OPERE A.D. MCMXXXIX ABSOLVTO  
MONVMENTVM POSVIT  
IOANNES MACMILLAN  
AVCTORIS SVCCESOR

William Godfrey, Rector of the Venerable College of the English in Rome, with the help of Richard Lawrence Smith, Vice-Rector, restored this temple of Christ, whose appearance recent times had somewhat deformed, to its pristine state.

The work having been completed in the year of Our Lord 1939, John Macmillan, the successor of the person who did the job, set up this remembrance.

CHRISTUS HERI HODIE SEMPER

PAVLVS VI PONT. MAX.

DIE XII AVGVSTI MCMLXIII

RVRE AESTIVO ARCE GANDVLF

EGRESSVS

HOC VICINVM RVS PALAZZIOLENSE

VISITARE

ET PRAESENTIA SVA ILLVSTRARE

DIGNATVS EST

TOTA FAMILIA PATERNO AMPLEXV

RECEPTA

ALVMNOS ALLOQVENS

ANGLIAM ANGLORVMQVE VIRTVTES

ORATIONE VENVSTA LAVDAVIT

GERARDO GVLIELMO TICKLE

RECTORE

On 12 August 1963, while William Tickle was Rector, the Supreme Pontiff Paul VI, coming out of the summer resort of Castel Gandolfo, deigned to visit and illuminate with his presence this nearby resort of Palazzola. Having graced the whole community with a paternal embrace, he addressed the students and praised England and the virtues of the English in an eloquent speech.

### *The Two Monteporzio Slabs in the Refectory*

HONORI

LEONIS. XII. PONT. MAX

OPTIMI. ET. INDULGENTISSIMI.

PRINCIPIS

QUOD. IV. KAL. NOV. AN. MDCCCXXVII.

ALVMNOS. COLLEGII. ANGLORVM

IN. HISCE. AEDIBUS. RUSTICANTES

LIBENS. INVISERIT

IN. CONVIVIVM. ADHIBUERIT

OMNIQUE. COMITATE. COMPLEXUS.

SIT

ROBERTUS. GRADWELL. RECTOR.

COLLEGII

ET. IIDEM. ALUMNI

V. E. PLACIDO. ZURLA. CARD.

PATRONO. SUFFRAGANTE

DEVOTI. GRATIQUE. ANIMI.

MONUMENTVM

DEDICAVERUNT

A PORTIODVNO TRANSLATVM MCMXX



CHRISTUS HERI HODIE SEMPER

To the honour of Leo XII, Supreme Pontiff and most good and kind prince, who on 29 October 1827, willingly visited the students of the English College [who were] having their vacation in this place [at Monteporzio], ate with them and gracefully received them. With the support of the Most Eminent Placido Zurla Cardinal Patron, Robert Gradwell, Rector of the College and the students, devoutly and gratefully dedicated this memorial.

Transferred from Monteporzio in 1920

HONORI

PII. IX. PONT. MAX.

QVOD. NONIS. SEPT. MDCCCLXIV.  
COLLEGIVM. ANGLORVM  
ET. COLLEGIVM. PIVM. AB. IPSO.  
FVNDATVM  
IN. HISCE. AEDIBVS. AMABILITER.  
INVISERIT  
ALVMNOS. AD COLLOQVIVM.  
ADMISERIT  
BENIGNISSIME. SOLATVS. SIT  
FRIDERICVS. NEVE. RECTOR  
ET. IIDEM. ALVMNI  
V. R~M.O. G. TALBOT. PROTECTORE.  
DELEGATO. SVFFRAGANTE  
NE. TANTAE. INDVLGENTIAE.  
MEMORIA. PERIRET  
MONVMENTVM. POSVERE  
A PORTIODVNO TRANSLATVM MCMXX

To the honour of Pius IX, Supreme Pontiff who on 5 September 1864 in these buildings graciously visited the English College and the Collegium Pium which he founded. He talked to the students and kindly encouraged them. The Rector, Frederick Neve and the same students, with the support of the Very Reverend G. Talbot, Protector Delegate, set up this monument in order that the remembrance of such benevolence may not perish.

Transferred from Monteporzio in 1920

## *The Two Hinsley Slabs*

[In the Refectory]

D. O. M.

ARTHURO. HINSLEY

VEN. COLL. ANGLORUM. DE URBE.

RECTORE

RUS. AESTIVUM. TUSCULANUM.

ALBANO. COMMUTATUM

DIE. VI APR. A. D. MCMXX

PRIMAS. HIC. CELEBRARUNT. EPULAS  
AIDANUS. CARD. GASQUET. PATRONUS

GEO. AMBROSIIUS. EP. CLIFTONIEN

JOANNES. PRIOR. SACRAE ROMANAE

ROTAE AUDITOR

HORATIUS. MANN. COLL. BAEDAE.

RECTOR

GULIELMUS. CAN. LEE

JACOBUS. REDMOND. HUIUS VEN.

COLL. VICE. RECTOR

PLAUDENTES. ALUMNI. OMNES

DIE. XXVII. MAII

MOX. INCEPTAE. FERIAE. DIE. XV.

JULII. INSEQUENTIS

AD. RERUM. FAUSTISSIMARUM.

MEMORIAM. POSTERIS. TRADENDAM

TITULUM. POSUIT. GULIELMUS. CAN. LEE

To God the Greatest and the Most Good. While Arthur Hinsley was Rector of the Venerable College of the English in Rome, the summer resort was transferred from Tusculum to Albano. On 6 April 1920 the following had the first festive meal here: the Cardinal Patron Aidan Gasquet, the Bishop of Clifton George Ambrose, John Prior Judge Auditor of the Sacred Roman Rota, the Rector of the Beda College Horace Mann, Canon William Lee, the Vice-Rector of this Venerable College James Redmond. To the applause of all the students, on 27 May [1920], when the holidays were soon to start on the following 15 July, Canon William Lee, set up this memorial in order that the remembrance of such auspicious events be passed on to the future generations.

CHRISTUS HERI HODIE SEMPER

[At the Swimming Pool]

D. O. M.  
BENEDICTO [XV] FELICITER  
REGNANTE  
BALNEVM HOC  
INDEFESSIS ALVMNORUM  
LABORIBVS  
PRIMO EXCAVATVM  
VALETVDINI POSTERVM  
OBLECTATIONIQ CONSVLENS  
E FVNDAMENTIS EREXIT  
ARTVRVS HINSLEY RECTOR  
CVIVS BENEFICII MEMORES IIDEM  
ALVMNI  
MONVMENTVM POS. D.S.  
ID OCT. MCMXX

To God the Greatest and the Most Good. During the reign of Benedict [XV], the Rector Arthur Hinsley set up this swimming pool, initially excavated through the hard work of the students, for the promotion of the health and recreation of the future generations. The same students decided to put up this monument in remembrance of the Rector's kindness. 15 October 1920.

*Mons. Charles J. Scicluna*

The English Pilgrimage  
to Rome:  
A Dwelling for the Soul

by JUDITH CHAMP

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Cardinal Manning's advice to the convert poet Wilfred Blunt, 'Go to Rome, it will do you good', has been followed by generations of English pilgrims and travellers. This procession stretches back into the distant mists of time, where it is often difficult to separate fact from fiction. For example, it was long a tradition that the Roman family of Pudens, Claudia, Praxed and Pudentiana, mentioned in 2 Timothy 4 and represented in the apse mosaic of Santa Pudentiana, were actually British in origin and thus among the first from that far distant island to make Rome 'a dwelling place for the soul'. This love affair has continued down the ages with Saxon kings and bishops, medieval *pellegrini*, Reformation exiles, Grand Tourists, romantic Ultramontanes and the Anthony Coles package tours of Jubilee 2000.

There is already a large literature in existence about the English in Rome, hardly surprising given the centuries and numbers involved – in 1818, for instance, one seventeenth of the total population of Rome was English. However, Judith Champ's long awaited *The English Pilgrimage to Rome* is especially valuable in its rendering of a highly readable and comprehensive single-volume account which will please both specialists and the general reader. Such *longue duree* accounts are notoriously difficult to write, but Champ has succeeded admirably, although at times the reader wishes that she had written more.

In some ways the title doesn't do the book justice. The pilgrim to Rome, whether prince or pauper, is by no means the only subject of the book. We find curial officials, learned humanists, pretender kings, shipwrecked soldiers, royal ambassadors, collectors of art and antiquities, and anti-Catholic spies. We find remarkable individuals such as Mary Ward, a woman of immense courage and determination, or Squire Charles Waterton, a passionate ornithologist and descendant of St Thomas More, who climbed to the lightning conductor on top of St Peter's and left his gloves there, much to the pope's horror. The result is a rich tapestry of Anglo-Roman connections, making the reader realise that England is no poor cousin to her more visibly Catholic neighbours.

A general account such as this gives rise to some interesting general themes and observations. Perhaps the reviewer could be permitted to briefly sketch some of these out. The on-going transformation and adaptation of 'the pilgrimage to Rome' is an important strand in the book. Rome has clearly dominated the English imagination for much of its history, but with different emphases at different times. The medieval pilgrim, for example, was inspired by the Rome which had been the great Christian capital ever since the Constantinian 'Romanisation' of Christianity, with the tombs of the apostles and martyrs and the relics of the passion. The city also held the bones of English kings (e.g. Cædwalla) and saints (e.g. the Becket relics at the Hospice of St Thomas). Champ warns against any idealistic notion of a 'pure pilgrimage' for there were other dimensions at work no matter how pious the medieval pilgrim was. Like a modern package holiday, tourism was a common feature, as can be seen in Chaucer or in the early guide-books such as the oft-published *Mirabilia Urbis Romae* or John Capgrave's *Ye Solace of Pilgrims* (1450). Shopping was another important activity – Saxon visitors tended to purchase books, relics and other artefacts.

The Reformation naturally started a new era for English relations with Rome. Pilgrims were replaced with exiles; the pilgrim badge of the crossed keys or the Veronica now became a badge of defiance; as English history came to be rewritten without Rome, the city shifted from being a focus of unity and faith to being a focus of division and discord. Thus, Rome took on a new significance for both Protestants and Catholics. Indeed, the presence of the English College from 1579 had an important role in all this, being seen as a factory producing the 'seminary priests' who threatened the *status quo* and the purity of the Gospel by the former and as a seedbed of holy martyrs by the latter. A key theme from this time onwards was the growing paradox of love and hate for Rome. On the one hand it was seen as the residence of the papal Anti-Christ and the enemy of truth and liberty. With this sentiment in mind, Lord Burghley gave the warning: 'suffer not your sons to go beyond the Alps'. Despite a government ban, many non-Catholics managed to travel to Tridentine Rome, especially as travel became increasingly seen as beneficial to mind and body. Conversions were occasionally the result of these journeys – Sir Tobie Mathew, for instance, went to Rome as a curious Protestant but was eventually ordained a Catholic priest, presenting the

English College with 11,000 *scudi* as a gift, out of which was bought the farmhouse of La Magliana (sold only in 1917).

This love-hate relationship also existed within the Catholic community. As recusancy stabilised so developed an attitude of Cisalpinism, seen by some as essential for a tolerant compromise with the authorities, which supported a distinctively 'English' brand of Catholicism and tried to minimalise papal interventions. But such an inward-looking 'stay-away-from-Rome' approach did not stop the many Catholics who made the trip to the Eternal City. Many of these post-Reformation pilgrims are 'invisible' to the historian because they came under different guises – for example, as supporters of the exiled Jacobite court, many of whom were 'touched' for scrofula by the Stuart Pretenders, or as those making their Grand Tour, flocking to the 'antique shop of Europe'.

The French Revolution not only put an end to the *ancien regime* but opened up a new age of pilgrimage. The nineteenth century saw a 'rediscovery' of Rome as a cultural and religious centre by High Anglicans and Ultramontane Catholics. At the heart of the religious 'rediscovery' was the theme of martyrdom. Much work was done on the Roman Catacombs by the likes of Nicholas Wiseman and James Spencer Northcote which asserted the historic continuity of Catholicism and encouraged the devotion to the early Roman martyrs. Meanwhile the newly-established Catholic Hierarchy pushed the causes of the English Martyrs, resulting in the beatification of 54 in 1886, partially resting on the frescoes at the English College. Moreover, the figure of the Roman Pontiff became increasingly central, a result of the Ultramontane stress on his personal authority and on his 'heroism' in fighting the forces of liberalism, nationalism and progress. The Pope had, in other words, become a symbol of martyrdom himself. By the late nineteenth century the pope was 'the prisoner of the Vatican', but at the same time the phenomenon of papal audiences arose – as Champ notes, 'kneeling at the feet of the present Vicar of Christ came to be as important as kneeling at the tomb of St Peter'.

Unsurprisingly, the Via di Monserrato has a central place in the book. Champ stresses the continuities between the medieval Hospice and the Tridentine seminary by looking at the *Pilgrim Book's* of the College Archive (*Libri* 282, 283 and 292) – fascinating documents which have rarely made it into print. It is interesting to see the vast range of guests and visitors who have passed through our doors: from Robert Dormer, Earl of Carnarvon (1634) to Catherine Stapleton, 'a strange, strolling old woman' (1737), from John Milton (1638-9) and John Evelyn (1644) to Mary Bedford, a Pennsylvanian convert from Quakerism (1738 and 1747). However, the history of the little piece of England on the Via di Monserrato is comparatively well-known when compared to many of the 'English' sites dotted around Rome which Champ gazettes. Here are three tasters:

1. Wolsey built a *palazzo* on the Via delle Pozzo delle Cornacchie, named after a well, long since destroyed, which bore the cardinal's coat of arms (two crows on either side of a rose).

## CHRISTUS HERI HODIE SEMPER

2. George Conn, who originally hailed from Aberdeen, was buried at San Lorenzo in Damaso in 1639. He was a servant of Cardinal Barberini and for a time a close friend of Charles I, whom he tried to convert. At one stage he even eclipsed Laud as the key religious figure at Whitehall.
3. James II's Ambassador to Rome, Roger Palmer, the Earl of Castlemaine (husband of one of Charles II's favourite mistresses), lived in a *palazzo* belonging to the Doria Pamphili family on the Piazza Navona. Over the gate he erected two shields, 22 feet in diameter, which included images of Hercules and Britannia trampling the likes of Cromwell and St George spearing Titus Oates! However, his mission in Rome ended in disaster and he returned home in the summer of 1687,

All-in-all *The English Pilgrimage to Rome* is a must-have for all those interested in the history of pilgrimage, Jubilees and the relations between Rome and England. It adds a much-needed dose of *Romanitas* to the literature of English Catholic history, which often tends to be inward looking, and also acts as a guidebook to English sites in Rome, many of which are off the beaten track. I enthusiastically commend it to the reader. Buy it!

***Nicholas Schofield***

PART II

CHRISTUS HERI  
HODIE SEMPER  
JUBILEE



## Staying On

It hadn't been done since 1991. What would it be like? Would it be worth missing the festivities spent in the company of family and friends back in England? Would Fr. Philip Whitmore (then a fresh-faced seminarian, now back in Rome as a fresh-faced member of the Congregation for Bishops) give a repeat performance of his legendary "Nina from Argentina" danced on the Salone table?

The English College first came into existence, as a hostel, in response to the demand from English pilgrims to the first Holy Years celebrated by the Church back in the fourteenth century. At the end of the twentieth century Pope John Paul II had led the Church in three years of preparation for the Great Jubilee of the Year 2000 to celebrate the beginning of the third millennium of the Incarnation of Our Saviour. It seemed appropriate, therefore, that some of us studying here in Rome should take the opportunity of being present as the Pope opened the Holy Door at St. Peter's to begin that celebration.

Initial preparations were a little slow as people had to decide where they wished, or were expected, to be over the Christmas period. With the new Rector's enthusiasm for staying on, however, we soon had the nucleus of a group to organise the logistics of the period. The preparations began in earnest when Joe Coughlan led a forward party into the Ghetto for a tasting to select the wine for Christmas Day. The results were stunningly good!

We decided to make the Common Room our focus of activity within the College. Its rapid transformation from Pantomime set and auditorium was effected by the design house of Tomlinson & Gnosill whose inimitable style can be summarised in just the one word: excess. It was wonderful to behold: a roaring log fire, Christmas tree, two (?) cribs, sundry cherubs and a long dining table down the centre covered with linen and candlesticks. Kenneth Clark, our exchange student from Westcott, produced an amazingly detailed creation, a three foot-high tree made only with paper, scissors and sticky-back plastic. Who says that they learn nothing at Anglican theological college?

As the last Angelicum students left there were mixed feelings in the House: the final realisation that we would not be seeing our parents; a departing Adrian Tomlinson realising that he was going to be missing one of the best parties in Rome.

Though few in number, we were high in spirits. Our life assumed a new pattern. For the two or three days before Christmas, we would gather for Mass at midday, one of the Vatican monsignori would put on drinks and then we would sit down for lunch prepared by ourselves. (The deprivations of BIBOS rapidly became just a distant memory.) At the same time preparations for Christmas Day went ahead

## CHRISTUS HERI **HODIE** SEMPER

with great industry. Regular telephone calls were made to Minevia: Exactly how do you stuff a turkey ? What was the recipe for home-made stuffing?

Christmas Eve came. We discovered that Providence had smiled upon us; unlike many others, we did have all the tickets we had requested for the Basilica for the Opening of the Holy Door and Midnight Mass. Leaving the College, we encountered huge crowds, all heading in the same direction. Simply getting into the Piazza was a protracted procedure. For once, Vatican security was a force to be reckoned with and we were subjected to several checks before we finally found ourselves seated in the transept of St. Peter's. The rite began outside the Basilica at 11 pm as the Holy Father processed to the threshold of the Holy Door from where the Gospel was proclaimed (Luke 4:14-21, "He has sent me... to proclaim a year of favour from the Lord"). As a sign of the universality of the Church, members of the faithful from Asia and Oceania decorated the Holy Door with flowers from their native lands. As the Pope had written in his Bull *Incarnationis Mysterium* the Holy Door "evokes the passage from sin to grace which every Christian is called to accomplish. Jesus said: 'I am the door' (John 10:7), in order to make it clear that no one can come to the Father except through Him." To the sound of African horns, Pope John Paul II opened the Holy Door and crossed the threshold; he had led the Church into the Third Christian Millennium. From this point on we no longer had to rely on the screens to see the celebrations; we had a clear view across to the altar for the remainder of Midnight Mass. It was a wonderful night, and a long one. By the time the "Ite missa est," was sung it was after 2 am. The only person not visibly flagging was the Holy Father himself.

After the Mass of Christmas Day, some of us were back in the Piazza at midday for the Holy Father's *Urbi et Orbi*. Meanwhile, Messrs. Cole and Stringfellow were slaving over a hot stove back in the College – and with what results! We sat down sixteen to lunch, the tables groaning under two roast turkeys, not a trimming missing. The faces of the guests who had joined us for the day told their own story; so did the fact that we did not rise from the table until four hours later.

The festivities did not stop there. Concerned that we might not have had sufficient to eat, Joe and Marjorie Coughlan laid on a Boxing Day barbecue, replete with a whole suckling pig. The survivors then made their own arrangements for the remainder of the holidays, heading off either back to the UK or to Venice and Salzburg.

The Feast had been kept. It had most definitely been worthwhile to stay – even if we must wait still longer to hear Fr. Philip sing once again "Nina from Argentina."

**Mark Vickers**

# Year of Grace - Time of Joy

## This Jubilee Year from a Biblical Perspective

In June of this year the Holy Father celebrated yet another Jubilee event with the faithful present in Rome. This, however, was no ordinary event of the Jubilee year. The Pope was hosting an informal lunch for two hundred poor people all of no fixed address. Some of these people were immigrants. Some were Christian and others Muslim. They represented every continent. The Pope himself described this event as '*uno dei piu sentiti e significativi*'. The newspapers portrayed the occasion as extremely moving for all. Each guest was given not only lunch and a chance to meet the Holy Father but also a set of rosary beads and a 100,000 Lire note as a gift!

A luncheon date with the poor, who are cared for by the *San Egidio* community and *Caritas*, captures well the spirit of this Jubilee year. After all, the Jubilee year is meant to provide a periodic reminder of God's love for all people - especially those who are most in need. It is a year of special favour and joy.

I suspect that such an occasion is not what usually comes to mind with mention of the word 'Jubilee'. For most people the word Jubilee suggests 'joyful celebrations' or 'general rejoicing'. For instance, it has rightly become associated with the joy experienced by couples who celebrate the anniversary of any round number of years of marriage. It is also associated with individuals who have spent an equally long period of time in ministry or work. Even institutions which have had a suitable period of fruitful existence celebrate Jubilee years. These occasions provide joyful opportunities to be grateful for many years of meaningful living.

The original sense of the Jubilee proclamation was, however, somewhat different. The term as we use it today comes from a Latin verb from *jubilus* which referred originally to the 'joyous shouting' of farmers at the completion of each year's harvest. This has no connection etymologically with the Hebrew term for Jubilee.<sup>1</sup> This derives from the word *yobel* (thought to mean 'ram' - since it was the ram's horn which was blown like a trumpet to announce the year of Jubilee). The Scriptural references for the Jubilee provide some interesting insights. The classic Old Testament passage proclaiming the year of Jubilee is found in Leviticus 25: 8-55 which referred to the desire to re-establish ever greater justice within the community of the people of God.<sup>2</sup>

## CHRISTUS HERI HODIE SEMPER

...on the Day of Expiation you will sound the trumpet throughout the land. You will declare this fiftieth year to be sacred and proclaim the liberation of all the country's inhabitants. You will keep this as a jubilee...(Lev.25:9b-10a)

Every 49 or 50 years (the exact timing is hotly debated) the nation of Israel was required to free Israelite slaves (sometimes created as a means of repaying debts) and to restore ancestral lands that had been lost because of the need to pay debts. The Jubilee year itself would begin on the day of atonement linking it with the need to seek forgiveness. This indicated that the renewal which a Jubilee year inaugurated extended also to forgiveness of enemies or 'moral debtors'. Phrases like 'liberty and return' and 'freedom and restoration' can be easily identified with the biblical notion of Jubilee and the procedure for cancellation of debts. The declaration of a general amnesty perhaps fittingly describes the aspirations associated with a Jubilee year.

Naturally, these themes of 'freeing slaves' and 'restoring lands' were important in the history of the people of Israel. Their own escape from slavery in Egypt by the hand of God reminded them of the need not to create their own class of slaves but to periodically ensure that slaves were set free. After all, the Israelites were 'freed slaves' themselves. Their journey towards the 'promised land' also ensured that they remembered that the land was principally God's gift to them. Therefore, when unfairly divided, the land could be periodically reallocated or re-purchased at a just price to ensure once more an equitable distribution. Both of these actions, enshrined in Scripture, ensured that debts among the people of Israel were cancelled.

Recent research has acknowledged that the Scriptural reference to Jubilee in Leviticus, whilst calling upon much older traditions, was probably formulated in the post-exilic period in response to the need to redistribute the land to the families returning after exile.<sup>3</sup> In this sense authors who refer to Jubilee as a 'homecoming' are drawing upon an accepted tradition. This homecoming would consist of 'release from debt' and 'repossession of land' lost by forced sale. Nevertheless, the plea to seek ever greater justice for the poor is still present. Indeed, who could be thought of as being poorer than those returning from exile who had been dispossessed of everything?

One concern of many commentators has been whether the Jubilee was a real law intended to be followed or whether it was a pious homily expressing a utopian eschatological dream.<sup>4</sup> Indeed of interest here are the facts that Jeremiah apparently blamed the fall of Judah on the failure of the people to keep 'Jubilee' (Cf. Jer.34:8-23). Nehemiah also seems to have gone ahead and proclaimed a Jubilee as a celebration of the return from exile (Cf. Neh.5:10-13). What matters most of all for us is that these principles, or 'humanitarian ideals' if you prefer, were certainly part of Old Testament revelation. However, even John Paul II sympathises with those who wonder if such a Jubilee ever actually occurred:

The prescriptions for the Jubilee year largely remained ideals - more a hope than an actual fact. They thus became a *propheta futuri*

## CHRISTUS HERI HODIE SEMPER

insofar as they foretold the freedom which would be won by the coming Messiah.<sup>5</sup>

What is clear is that the Jubilee laws reminded the people of their clear responsibility towards the poor in their midst.

Of course the use of Isaiah 61:1-2 quoted by Jesus in the synagogue at Nazareth in Luke's account (Cf. Lk.4:18-19) portrays Jesus as at least alluding to a Jubilee proclamation at the beginning of his preaching. This was an implicit part of his message. The Holy Father himself speaks of the culmination of the Jubilee tradition in the person of Christ who came not just to declare one year of 'the Lord's favour' but a whole *new era*:

The words and deeds of Jesus thus represent the fulfilment of the whole tradition of Jubilees in the Old Testament.<sup>6</sup>

Many of the Fathers of the Church, such as Origen, John Chrysostom and Eusebius considered the biblical notion of Jubilee to be historically real. It was even understood as a plea to people to give up as much as half their property to the poor.<sup>7</sup>

So what might this biblical perspective on the Jubilee year be saying to us now that we are in the year 2000? The theology of Jubilee focuses on the presence within our Tradition of 'mercy to debt victims'. This 'debt' can be interpreted today in the widest possible sense, both temporal and spiritual. Indeed ever since

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## CHRISTUS HERI HODIE SEMPER

Boniface VIII in 1300 declared the first Holy Year the Popes have taken the initiative in proclaiming a remission of debts viewing such Holy Years as 'years of grace and times of joy'.

Many articles have already been written describing the Jubilee year call for a *periodical restructuring of society* and a *cancelling of debts*. In the poor countries of today the appeal of this message of Jubilee is obvious - especially given the debt crisis in which so many poor countries find themselves. The plea of the Jubilee is surely a plea for *global unity* in working to relieve economic imbalance. From its origin the Jubilee was meant to avoid precisely the agonising situation we have arrived at today - where too few have too much whilst millions have scarcely anything. As a 'year of celebration of release' for the poorer countries in our world in need of 'release from their debt and repossession of their land' the challenge is obvious. Inherent within the idea of Jubilee is an emphasis on care for the whole human family and the use of material goods for the benefit of all. A key hope associated with this is to provide people with the means they need to be able to help themselves.

The Tradition of Jubilee also contains within it the notion of a 'sabbatical year' as a time to 'replenish your spirit, rejoice in your accomplishments and re-imagine your work'.<sup>8</sup> A Jubilee year encourages us to experience something new and allow our creative powers to be exercised. How much this is needed in a society where although many people are unemployed, at least three times this number are suffering from the symptoms of stress and over work.

Perhaps the central value of a Jubilee year - understood in this biblical context - is that it encourages us to recognise with joy the *duty* we have to offer effective help to those who are afflicted and the means which we have available to do just this. When referring to the many different gifts and great variety of virtues with which God blesses each person, St. Catherine of Siena has something important to say. She recalls how God explains to her the implications of this part of divine providence:

I have distributed them all in such a way that no one has all of them. Thus have I given you reason - necessity, in fact - to practice mutual charity. For *I could well have supplied each of you with all your needs, both spiritual and material. But I wanted to make you dependent on one another* so that each of you would be my minister, dispensing the graces and gifts you have received from me. So whether you will it or not, *you cannot escape the exercise of charity!*<sup>9</sup>

The Jubilee year invites us to live up to these immense responsibilities. In recognising the duty it entails we cannot lose sight of the incredible means which are at our disposal to do something practical. The exercise of charity remains central if this Jubilee year is to truly be a year of grace and a time of joy for all people.

**Fr. Martin Stempczyk**

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1. Cf. NORTH, R., *The Biblical Jubilee...after fifty years*, Editrice Pontificio Istituto Biblico, Roma, 2000, 9.
2. According to scripture scholars the key verses from Leviticus 25:12-26 form part of the 'Holiness code', a sub-division of the Priestly ('P') source. Some suggest this passage of scripture is a collection of sayings drawing upon between 5 and 8 sources.
3. North states: '...it is now widely or universally agreed that the aim of the late-exilic compiler was to afford a basis for demanding restoration to returning exiles of lands which their families had had to leave behind in Judah', 100.
4. North seems to believe that the Jubilee was intended as a practical law which was probably practised the first time but after that it proved unworkable yet it was retained as an ideal. Although composed in its final form near the end of the exilic period (~516BC), the Leviticus text possibly retrieves a similar proposal from as early as the Joshua-settlement era (~1220 BC).
5. Cf. *Tertio Millennio Adveniente*, #13.
6. *Ibid.*, #12.
7. Cf. Marco ZAPPELLA, ed., *Le Origini degli Anni Giubilari. Dalle Tavole in Cuneiforme dei Sumeri ai Manoscritti Arabi del Mille dopo Cristo*, Casale Monferrato, Piemonte, 1998.
8. This definition of a sabbatical is taken from an advert for a U.S. Theological school in the *Tablet*, October 30, 1999, p.1408.
9. Cf. Catherine of Siena, *The Dialogue*, chapter 7.



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# The College's Covenant with the Poor

**I**n Rome in 1999, you couldn't fail to notice that the Jubilee was coming. The churches were covered in scaffolding, the road system was being torn apart and rebuilt, and millions of extra visitors were expected in the year 2000. The mounting excitement even reached the cloistered seclusion of the Venerable English College, and members of the community started to ask, "What are we going to do for the Jubilee?"

A possible response appeared early in 1999, when Julian Filochowski, director of CAFOD, took time out from one of his flying visits to Rome to give a Friday evening spiritual conference. This was the first time that we heard of the CAFOD Covenant with the Poor. The Covenant is a central part of CAFOD's Millennium Jubilee Programme; an invitation to the Catholic community to make a commitment to the poorest members of God's family, expressed through prayer and worship, sharing of wealth and campaigning for justice. The Covenant had already been adopted by dioceses, parishes, schools and Catholic organisations. It was the Vice-Rector, Fr. John Marsland, who suggested that a seminary could adopt it too. A commitment to justice seemed the right way to mark the Millennium.

The idea took shape gradually. The Covenant could not be a success unless it had the support of the whole community. A "steering group" was formed – it was neither elected nor appointed, but open to anyone who wanted to take part. The staff were supportive, but the initiative came from the students. The material provided by CAFOD showed that fund-raising was important, but so also was campaigning on the causes of injustice, and educating ourselves about the issues. The emphasis had to be on limited, concrete commitments that we could actually keep.

After several meetings and lots of chewing of pencils, a draft document was ready, and was presented to the house at a consultation meeting during the summer term. This showed broad support, and in October the final form of the Covenant was put to a vote of the whole community, and was adopted overwhelmingly. At Mass on the first Sunday of Advent, the Covenant was formally signed by the Vice-Rector and the Senior Student.

The College Covenant is in two parts; the first consists of commitments made by the community as a whole, the second of suggestions for individual action. The community commitments come under three headings:



**Getting informed and campaigning:** by, for example, supporting the campaigning work of CAFOD and Amnesty International, inviting speakers and obtaining library materials on the issues of poverty and fair trade.

**Sharing time, skills and other resources:** through collections for charities working with the poor in Rome and elsewhere, pastoral experiences involving direct contact with the poor in the city, participation in CAFOD fast days.

**Prayer and Liturgy:** bidding prayers and Mass intentions, saying the CAFOD Millennium prayer together each week.

Individual pledges can include a decision to give a fixed amount each month to charity, taking on pastoral work with the poor in Rome, reading about issues of poverty and justice, taking time to talk to someone from another country. Again, the emphasis is on limited and concrete commitments, with a balance of prayer, education and sharing of resources.

So far, a collection box by the College's front door has raised more than 1 million lire for charities working with the poor in Rome; while the Sunday Mass congregation has contributed generously to collections which have produced around 4 million lire to support groups such as the Missionaries of Charity and the St Egidio community. Fr. Mark Raper of the Jesuit Refugee Service has given a spiritual conference on the service's work, and more speakers have been invited. This summer, a student will be sponsored by the staff on a visit to Kenya, and will report back to the whole house on what he learns there.

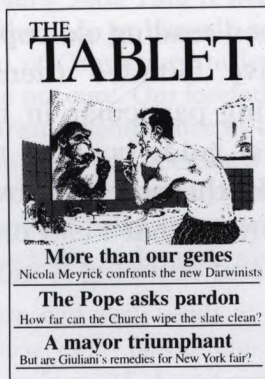
The Covenant with the Poor will be reviewed at the end of 2000, and a decision will be taken as to whether there should be a further, continuing commitment. It has already succeeded in getting the whole community involved, and in helping us to a greater awareness and practical concern for issues of justice and peace, here in Rome and further afield. Through the Covenant, the college has tried to respond to the words of Pope John Paul II:

"It has to be said that a commitment to justice and peace in a world like ours, marked by so many conflicts and intolerable social and economic inequalities, is a necessary condition for the preparation and celebration of the Jubilee" (*Tertio Millennio Adveniente* 51).

*Andrew Downie*

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## Holy Year, Holy Door

I have been reading old copies of the *Venerabile* in Palazzola Library, and have found them absolutely absorbing. I started with something particular in mind. I was quarrying information for a historical guide-book to the Villa. I found a great deal that was useful. In the process, however, I found myself plunged backwards in time into what I can only call the English College culture of the 1920's, and enjoying it more than I can say.

The men in those days had ways of expressing themselves which seem to us a little stiff and formal. They seem to have been more easily amused than us, less liable to get bored. Their pleasure at being in Italy, and having access to papal Rome, is palpable. The description of the election of Pius XI is very moving. They had an overt respect for title and dignity, and the Diary of those days is full of delight that titular archbishops had seen fit to come to lunch and make speeches. They had a strong sense of tradition and history. Many of the Old Romans who paid visits to the College in 1922, or whose obituaries appear in the magazine, had been ordained before the turn of the century, and some of them even before Victor Emmanuel II invaded the Papal States in 1870. Odd remarks of theirs are quoted, on the lines of 'Every Old Roman's heart beats a little faster when you mention Monte Porzio, but on further inspection this new place of Hinsley's, what's it called, Palazzola, obviously has a lot going for it'. Articles in the magazine show a delight, too, in scholarship and learning – we would say, a naive joy in showing off, but that would be a little unfair. There is less of the *double-entendre* humour which is so much part of us, less flippancy and quickness, more prosiness; but then, the students who wrote the articles and kept the Diary would be, were they alive today, about a hundred years old. They were evidently men of physical stamina, going for enormous walks across the Latin Vale and the Campagna, sniffing out remains of classical (Horace) and mediaeval Italy (the Colonna family) and commenting on them in impeccable Latin, which of course had been meat and drink to them since the age of eight. Their mental formation was not the same as ours. Their tolerance of discomfort (heating, ablutions) was higher. All of this you would expect in a post-First-War generation of students. Yet beneath the surface of these incidental differences, you find familiar figures and types, a sense of fraternity, and an atmosphere which is attractive.

Which is all beside the point. What got me into this? Oh yes, it was the thought that in eighty years time people will be looking through the bound copies of the *Venerabile* for the year 2000, and wanting to know what the Great Jubilee was like, and what were the symbolic events which our generation saw as important. So I thought of writing a few words about the Holy Door.

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It is typical, I suppose of our turn-of-millennium mindset that we have lost the faculty to ascribe power to symbols, or see the strength of analogies. Scientific materialism has wrought havoc with our sensitivity to these things. The other day I heard it remarked that, on 18 January at St Paul's, John Paul II had been so weak and infirm that he found he couldn't open the door by himself, and had to ask the Orthodox Patriarch and the Archbishop of Canterbury to lend him a hand. Was this actually said on U.K. television? I'm not sure. Our forefathers, who had no television, would not have missed the spiritual significance of the event, would not have put this utilitarian spin on it. The Pope was opening a door to a new future, a future in which Christians would not be absurdly divided and trapped by their history, and he was inviting his brother-believers to step through this door with him. He was expressing, prophetically, a hunger which is in all of us.

Doors lead to a new place, and because they need to be opened first, it is an unseen place. The twenty-first century is a blank for us. We want to cross its threshold with the grace and the blessing of God, with prayer and with trust. It is certain that the Catholic Church in England and Wales will acquire a different shape as this millennium begins, with fewer priests and religious to 'front' it, and communities being more muscular and self-directed. What will this kind of Church feel like? It could feel very good. It could be a kind of rebirth for Catholicism in our country, releasing in countless laypeople a potential for ministry which up to now they have been shy to disclose. Please God it will be so. The doors at St Peter's, St Mary Major's and the Lateran, as well as St Paul's, give us the chance to enter this new world with confidence, and not just to collapse into it in a semi-distracted way, or to start the century with foreboding. 'Be not afraid,' said the present Pope at his installation, 'Open wide the doors for Christ. To his saving power open the boundaries of states, economic and political systems ... Be not afraid. Christ knows what is in man. He alone knows it.'

There are many thresholds to cross. The classic one is from sin to repentance, a clear, clean, humble moment of metanoia. What a grace this is. How awesome it is to witness. Any priest who has heard confessions in any quantity will tell you that from time to time he has the sense of standing on holy ground, of witnessing something so beautiful that words will not encompass it. It is the soul coming home to God, it is the Prodigal Son in dialogue with his Father. May this experience become more frequent as the 21st century unfolds. It will be not our doing, but God's.

Then there is the threshold between a contented, bourgeois 'what I have, I hold', and a spirit of generous sharing with the poor. Sharing, not just money, but resources and space. The drama of our time is the drama of the refugee whom nobody wants. The developed world has a big threshold to cross in this regard, the threshold which leads from a heart of stone to a heart of flesh. The drama of our time is the individual who sends good-hearted cheques to CAFOD, but at the same time supports a government or group of governments which don't rise to the occasion, and extract debt-repayment with huge interest. This is the threshold

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which leads from 'You are my nightmare' to 'You are my brother'. Dear God, may we at last step over it.

Doors are not only for pilgrims, but also for the Lord himself. My business is to leave the door of my soul wide open, so that God may come in, and do what needs to be done. 'Lo, I stand at the door and knock' (Apoc. 3,20). Move the furniture? Change the furniture? Cause me to think the unthinkable, attempt the impossible? As the Holy Year winds on, Lord, teach me to push this door wide open, not grudgingly leave it slightly ajar, and say 'yes' to the unexpected. I haven't got the business of religion all sewn up. I cannot afford to be complacent. I am aware that there are no-go areas within me, and some good substantial road-blocks. Teach me to dismantle these, so that you have right of way and free passage. Show me where I am resisting you, what it is I cannot let go, show me where I dodge and weave rather than face your reality. John Paul II said that this would be a year of 'manifold conversions' (*Tertio Millennio Adveniente*). May mine be among the first. I realise that if I let the Lord in through the door, the result may be that he takes me out with him, out through the same door. 'For those who want to save their life will lose it, and those who lose their life for my sake will find it.' (Mt. 16,25). Maybe what I need to do is forget myself in the unselfconscious service of others, something I have not yet managed to achieve. May 2000 be the watershed between one way of life and another, from a hole in which I was stuck fast to a new place.

Open doors cause draughts. We ask not just for a draught but for a powerful wind to blow into the Church, a wind that will blow away pointless bickering and resentment, smugness and intolerance, a wind that will sweep us all into the work of evangelising our poor continent. We ask for the Spirit, that we may have the spiritual energy, certainty and courage of Paul, Patrick, Columbanus, Boniface, Augustine of Canterbury, Cyril and Methodius, Francis Xavier. These are our people. The Spirit which made them powerful and effective preachers of the Gospel will do the same for us, if we don't slam the door shut. It seems to me that the biggest threshold our continent has to cross is that from non-belief to faith. As we look into a bright new economic future with the 16 states of the E.U. becoming an 18 or even a 21, with boundaries and distinctions between them becoming more porous, we see a simultaneous wave of materialism which is enormously strong, and which seems to be the hallmark of the new Europe. Ancestrally Catholic countries like Spain and Belgium, Ireland and Italy are falling over one another in their scramble to create heaven on earth, and forget about heaven in heaven. Our traditional index for measuring religious belief is 'How many people go to Mass?' It is not a very good index, but for what it's worth, it presents us with a bleak picture. It is as though millions of people have at length decided to vote with their feet. What Our Lord said about it being impossible to serve God and Mammon is coming true before our eyes, and Mammon is winning.

The Holy Father talks with urgency of the 'new evangelisation'. It was not until the year of the Jubilee that I grasped what he really meant: the re-evangelisation

of countries which have lost their faith, and their way. We read the histories of the great missionaries, and we have the impression that God made their work easy, and productive. Francis Xavier wrote home to Europe from India pleading for help, for the number of people needing catechesis and baptism was more than he could manage. Augustine of Canterbury, despite his initial misgivings, found the people of Kent receptive and open to the Gospel. Patrick writes in his *Confession*, with astonishment and gratitude, 'Who am I, Lord, and what is my calling, that you should cooperate with me with such divine power?' It was divine power, not human power, which brought Christ to so many people. As the new millennium dawns, and we walk through the doors of the great basilicas, we must think every time of the doorway from unbelief to belief, and beg God to open it to millions of faithless people in our continent. Never before has it been so apparent that faith is a gift of God, and that no priest, no bishop, no pope, can cause people to believe. God, however, can do it, and he can do it easily.

Six or seven years studying philosophy and theology at a university – what a privilege! At the same time, however, these years can turn us into technicians rather than preachers. Historical-critical exegesis and the comparing of conflicting theologians can make us aware of the need always to balance one statement with another, to finesse. There is, however, a more imperative need to which we must pay attention. It is for us to compose our own bold synthesis of the Gospel, which we can present to people with verve and confidence and without qualification. When we speak we must speak with conviction, and with joy. The Gospel is good news, not a carefully-constructed filigree of interlocking theological formulas. Good news strikes home where the pain and confusion is greatest in people's hearts. The Greg and the Angelicum do not necessarily equip us for this. It is dawning on me that what I am discussing here is the quality of my own faith. All very well for me to have compassion on the unbelieving multitude ... where is the fire in my own belly, the impatience to come into contact with those spiritually needy people ('Potius hodie quam cras'), what those Old Romans would have called 'the zeal for souls'? Lord, save me from being tentative in the hold I have on your word, and in the way I spread it. I too have a holy door to go through, and a threshold to cross.

*Mons. Anthony Philpot*

## Palazzola in the Changing 70s

**T**wo recent events have led me to revisit the events of a quarter of a century ago. I am referring to the setting up of 'Palazzola holidays'.

The first of these events was the opportunity I had to spend two glorious weeks at the Irish Augustinian summer residence at Genazzano (August 99). The holidays there are organised annually by Thelma Mitchell and have developed over the years from the concept of Palazzola holidays i.e. a community holiday where there are no paid staff and each person helps in all the daily tasks to create the holiday for each other. I was accompanied by Clare, my wife, and our children, Rhiannon (17), Alice (15), Daniel (14), and Bryn (9). I went to Genazzano with some trepidation – can the experience of Palazzola really be created anywhere else? The result for us was the greatest family holiday we have ever had! But why? There are many reasons, including the beauty of Italy and in particular this part of Italy, unspoilt by being that bit further from the ever increasing city of Rome, and beyond the normal reach of the average tourist. San Pio, the name of the Augustinian house, is just so beautiful with large tiled courtyards, so much space and a swimming pool nestled between vineyards. But the main beauty of the holiday was the people and the way individuals opened to each other through the simple tasks of everyday living, whether it would be Brian being the first up to heat the water for tea in the morning, those who did 'extra' turns at washing up, Thelma for organising and co-ordinating the whole thing ... My job was to get the fresh bread in the morning from the village – the best casarecci bread I have ever eaten! For Clare and I the most wonderful thing about the holiday was that our kids disappeared! Within an hour of arriving Clare and I finished the unpacking and went to find them. We were told they'd gone to the village to get an ice-cream! In the previous few years as the children have been growing up we had found it increasingly difficult to be 'good-enough' holiday providers and we seemed to end up quite exhausted from our efforts. At Genazzano, the children were in a safe environment, and we were there when they needed us, and gratefully this wasn't all the time! So Clare and I had some valuable and much needed space together.

The second event was a kind invitation by Anthony Coles (Co-ordinator to Palazzola Holidays) to attend the 25th anniversary celebrations of Palazzola holidays in Leeds in October 99.

These two events have caused me to look through my personal archives and reflect over the events of the changes which occurred in the use of Palazzola in the 1970's. In this short article I want to reflect on two things: firstly, how the

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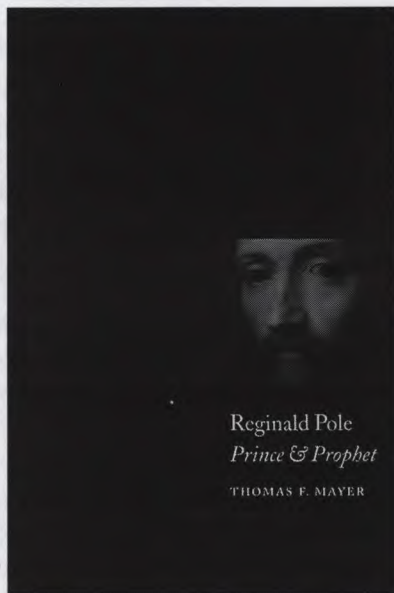
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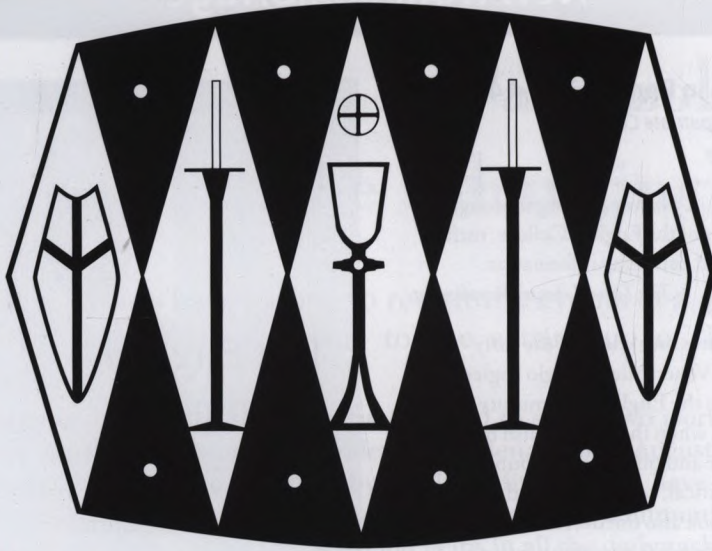


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'holidays' came about and the transition from sole use of Palazzola by College to multi-use, and secondly, to reflect on how close the College and hierarchy were to selling the place lock, stock and barrel!

At this point I need to add a personal note. I studied at the College from 1963-70 and was ordained for the Diocese of Southwark. I left the priesthood in 1981 and subsequently married Clare. I live with my wife and children in Wimbledon. I work for the Social Services Department of the London Borough of Wandsworth.

When I left England for Rome in 1963 not yet 18 years old, the expectation was that I would live in Rome for 7 years only returning to England once. The lifestyle of the College was basically monastic with set times for prayer, work, and recreation. It had changed little since its inception some 400 years ago. National Colleges all had their summer 'villas'. The English College was no exception, and it boasted the most beautiful of them all. At the end of June each year the College packed up and continued, with a relaxed, but equally monastic regime, at Palazzola. We stayed there until the beginning of October. There were sufficient rooms to accommodate about 60 students (i.e. 5 out of the 7 years – the top year had already left for Britain, and one year was there on holiday). I have such memories of those hot summer days at Palazzola, but I won't bore you today with all those details. Just let me say: the smell of the bay trees, the taste of the water and the wine, singing Compline in the chapel with the bats racing above our heads, the fire flies, skinny dipping in the pool late at night and the fabulous view of the galaxy of stars unspoilt by today's light pollution, and most of all, the time spent quietly sitting on the wall after morning mass letting the exquisite beauty of nature at this spot speak to my spirit.

When I arrived in Rome in October 1963 I remember having a cassock thrown over me and being taken down to supper, where to my amazement we were joined by the English and Welsh bishops – they were staying at the College while they attended the Second Vatican Council. The wind of change had begun to blow, both in the wider world and in the church. For us in the English College the coming years were ones of painful change. We realised that the monastic training had left us at a distance from the world we were called to serve in a non-monastic setting. With the cost of travel reducing with the advent of cheap air travel, the opportunity to return to the country in which we were to serve seemed all too impelling.

The consequence was that Palazzola became used by the students for a shorter period each year. By the time I left the College in 1970, all students had the opportunity to return to Britain each summer, and the villeggiatura lasted for about 4 weeks until the end of July. The students themselves were split over their attachment to Palazzola. Some of us, myself included, loved all the time we spent there, happy to get away from the heat and the dust of the city. Others, however, saw it as an imprisonment, and hated being taken away from the life of the city which in the newer regime they'd had the opportunity to explore more fully. I remember one student listed on the wall of his room the number of days at

Palazzola and each day would cross one out to leave the number remaining. He hated it!

In 1970 I returned to England and served as a curate in Roehampton in 1970, and then in St Mary Cray, Kent in 1971. To put it mildly it was a short sharp shock for us returning to Britain to parish life. Remember, we'd been products of student life in the swinging 60's and we were ready to impart all that we'd learned with enthusiasm. I think we'd expected that the wind of change would have had some effect on the church at home – we soon discovered this not to be the case. The vernacular mass had been introduced, but there seemed very little evidence of any understanding of the reason for that change or indeed for what the Vatican Council was all about. For us, the Vatican Council was about the church as 'community' as opposed to the previous rather exclusive individualistic relationship between an individual and their God. We set out to be 'community' builders. In the autumn of 1971, Tony Battle, contemporary of mine in Rome (and still a great mate – currently parish priest in Sunderland), and I were walking together in the beauty of the Surrey countryside – in the context of a visit to one of the first charismatic prayer groups to be set up in England – when we started reminiscing about the time spent at Palazzola. As young priests we recognised the potential of Palazzola as somewhere we could bring parish groups in order to help build up the community which seemed so much lacking. Rome and particularly Palazzola had been so much part of our lives and I for one was back there as often as possible! I discussed with the Rector of the College the possibility of taking a group of people to Palazzola for a holiday when the College left it in early August. We argued that by allowing us to do this the College would be fulfilling its ancient tradition as a 'hospice'. He discussed the matter with his colleagues. Initially they felt that the toilet facilities were inadequate for women! (Thomas Atthill has since reminded me that he helped 'break the ice' by taking a group of students to camp on the sforza in the summers of 1971 and 1972 – unfortunately the sforza's potential as a campsite was short-lived because of its vulnerability to robbers.) But in the winter of 1972-3 they relented and told us to give it a try. Tony Battle and I led the first Palazzola holiday on Sunday 12th August 1973 (so really the holidays are now 26 years old!). We were accompanied by other colleagues from the College, Mike Healy, Vin Brennan, and Dave Forrester, and so in effect we ended up with 5 'parish' groups totalling about 60 people. I think I can best give a flavour of the success of the holiday by quoting from my report:

The Spirit of God was with us from the moment we arrived. There's no other way to describe the joy of living that was so much shared in those two short weeks. The enthusiasm, the initiative, the care for one another was something I had never witnessed like this before. People we were afraid to invite on the holiday somehow became the key people; of course there were upsets, and at times one or two said they felt left out – but the love generated at Palazzola in this fortnight was something which made many of us unafraid of being sad if that was how we felt; there was just so much understanding there.

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You will be amused to learn that the cost for adults in those days for the fortnight was £54 (air fare £24, £20 for food, insurance, airport tax, coach trips, £10 as 'rent' to the College). We were pleased to be able to offer a refund of £2.30 per person from monies remaining!

Palazzola holidays were born. In its heyday we had 4 holidays of a fortnight each with as many as 110 people a time! We did our own cooking and catering with great help from the Piacentini family to whom we were always so indebted. At the end of each season I would send the College a cheque for the rent. The spirit of sharing and community, and praying together continued.

But there was another conflicting agenda going on at this time. The College and hierarchy were concerned at the cost of running the College in Rome and needed money for refurbishing and to pay off debts. Most other national Colleges had sold their villas and this seemed an attractive financial option. Basically, the upkeep and the running of Palazzola had become a drain on the College funds and it could not continue. At Eastertime in 1974, Tony Battle and I learned that the bishops were to discuss the future of Palazzola at their Low Week conference. The success of the first Palazzola holiday encouraged us to write to say that if Palazzola were to be developed as a Pastoral Centre, maybe it could earn its own keep and at the same time provide a resource for the church – in this way it would become financially independent of the College in Rome.

The replies from the Bishops were not encouraging. Archbishop Dwyer of Birmingham wrote to me:

I am afraid the facts of life are grim. The College is at present running at a deficit of £20,000 per annum. The Bishops have already this year paid a debt of £55,000 for re-construction work... The rent from Palazzola from the scheme you suggested would certainly not produce anything like enough for the College needs.

Bishop Brewer, auxiliary in Shrewsbury and previous College Vice Rector, wrote:

I assure you that the Bishops have given great thought to the future of Palazzola and that Palazzola will not be sold if alternative means of enabling the English College to survive can be found. Unfortunately there seem to be no alternatives at the moment but no final decision has been reached yet.

For the following 12 months, Tony and I continued our campaign to 'save' Palazzola for the British Church. The future of Palazzola always seemed in the balance. Bishop Worlock of Portsmouth wrote in reply to one of my letters:

What is needed is some sizable capital investment which will give a good annual income to the College. One of the ways of achieving such would of course be the sale of Palazzola...

As an indication of the serious intent to sell Palazzola, it is worth noting that the Rector at the time, Cormac Murphy-O'Connor, visited a number of likely properties to act as a smaller alternative to Palazzola to meet the College's reduced needs.

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In January 1975 we produced 'An Open Letter on the Future of Palazzola' which we distributed widely and in particular to the hierarchy. While accepting the College's financial problems, we argued that Palazzola was just too good a thing to lose and that alternative options must be found. We gave three reasons. Firstly, the experience of by now two successful summers of holidays at Palazzola, and the specialness of the experience for so many of our parishioners. Secondly, on economic grounds, with inflation as it was, we questioned the sense of selling an asset to provide an annual income – we all remembered the financial fiasco of the sale of the 'Top Villa'. And thirdly, we invited people to consider the mission of the English College in the context of its establishment as a hospice some centuries before it became a seminary.

Two unconnected factors gave us breathing space just when we needed it. Firstly, the economic situation in Italy was such that property prices had fallen and it was not a good time to sell! Secondly, the Vatican had got wind that Palazzola may go on the market, and had, we understand, expressed some concerns about its future use – the Pope may feel differently looking across the lake to 'Palazzola Hilton' or similar! Tony and I decided to offer to administer Palazzola for an initial period (given our Bishops' permission). To show how this was financially viable we had produced a 5 year business plan, which was well received, although to be fair, left many unanswered questions. Cardinal Heenan wrote to Tony in October 1975:

The question is whether the college will be able to afford to keep the villa. Inflation has put the college in serious difficulties. It would not be worth while piling up a debt for the short time the college spends there.

Archbishop Dwyer was more explicit:

Palazzola...is a considerable potential financial asset – of which the College is in dire need. If the time and market were propitious it should be sold at once and the funds invested.

I hope you will find the above as interesting to read as I have done in re-reading these letters. It is clear that the sale of Palazzola was on the cards. How much did the holidays of 1973 and 1974 give at least the possibility in people's minds of an alternative? How much did our campaign at that time contribute towards an alternative to sale? I would like to think that these factors played a part in the final decision.

In February 1981, the then Vice Rector of the College, Phil Holroyd, wrote to me outlining initial plans for a College Appeal which would provide for the refurbishment of Palazzola so that it could become an 'English Pilgrim and Retreat Centre' and therefore financially independent of the College for its survival. This was great news for all of us who had campaigned for so long. Our concern at the time was that we were not confident that those making the decisions had understood the special quality of the way in which we'd run the summer groups, and we asked that consideration should be given to the

possibility of continuing the same style of holiday in the summer months. As we know, the new regime began in 1985. Palazzola has continued in the care of the College, and many people have continued to visit it and enjoy its beauty. We were fortunate enough to go there as a then much younger family in 1990. This article is principally about the events of the 70's. Suffice it for me to say that I believe there have been gains and losses with the new regime. Gains in that the place is so well cared for and available all year round. Losses because however warm the welcome, a hotel with paid staff is quite different from the experience of creating the holiday ourselves. And linked to this it is not a holiday which can be afforded as easily by families with the higher costs as a consequence of paid staff. I was privileged to visit Palazzola this summer whilst staying at Genazzano. The sense of celebration among the people there was as great as ever!

When I returned to England to a parish in the 70's, there was a move to make the celebration of liturgy more relevant. My memory of Palazzola is that the liturgy came alive as a result of the growing sense of community rather than being conditional on whether the celebrant was 'trendy' or 'traditional'. There were two special memories I have of Palazzola liturgy. The first was the Beatles' song 'Let it be'. It seemed to be the call to us all to let go of ourselves and enter into what being at Palazzola would bring for us. The other special memory was the annual celebration of the mass of the Transfiguration. For me a holiday with friends at Palazzola was something of a transfiguration of what life should be. Just as the apostles had to climb down from the mountain, so the acid test of the value of Palazzola for any of us was our belief in what we experienced and its relevance for our day to day lives. And that brings me back to 1999 and our holiday in Genazzano. Why did I fear that this special quality is exclusive for Palazzola, especially when I had been preaching the truth of the Transfiguration?

But for all that, Palazzola is a place where the option to believe is offered to many of us in such a particularly wonderful way. Long may Palazzola continue to spread a spiritual sense of sharing and life and special beauty!

*Christopher Larkman*

## PART III

# CHRISTUS HERI HODIE SEMPER FILM

## Film and the Gospel

Three years ago, a Catholic agency (O.S.I.C., the International Organisation for Cinema) gave a special award to the film *The Full Monty*. O.S.I.C. declared it to be "a feel good film in a feel bad situation".<sup>1</sup> This about a film which featured a group of men who cope with their redundancy by becoming an unlikely band of male strippers. The media in this country responded with surprise. I can recall, in particular, listening to a Catholic spokesman defending the award on the Today programme. The example is an apposite one because it highlights a simple fact: there are things the Catholic church is expected to say about film, and there are things it is not. To have condemned *The Full Monty* as a film which promotes pornography would have been to miss the point. Rather it was a film which depicted, albeit in a comical way, a real human experience of unemployment and poverty, and the triumph of spirit over this situation.

A similar change of emphasis can be detected in Rome. This year the Gregorian University hosted a conference on film in which two Vatican dicasteries took part: the Pontifical Councils for Social Communications and Culture. The relative involvement of these two councils is significant. Traditionally film has fallen into the remit of Social Communications. Such a classification is to see film as a medium, as simply another form of communication, and the Vatican's role is thus one of regulation and sanction, attempting to encourage film-makers not to portray graphic scenes of sex and violence. While this task is an important one, it is an extremely functional view of film. The Council for Culture's increasing involvement recognises film to be more than a mere medium. Rather, film is recognised as a cultural barometer and as an art form. To use the analogy of Bp. Rowan Williams, film, as art, allows the human spirit to spring from the trap of its own self.

In Italy at large the use of film at a parish level is very much on the increase. Last September I spent a month in a parish in Milan where the Parish Priest regularly showed films to parish groups. More recently the College football team played against the Camboni Missionaries on a pitch which belonged to a very ordinary, sixties-built parish in the *periferia*. Making our way through the presbytery we trooped past the Parish Hall in which a young woman was addressing a room full of parishioners, behind her a large screen, and in front of her a video-projection-unit. A programme gave details of a series of films being screened over several months. The *Cineforum* – the name given to this form of parish group – is increasingly popular in Italian parishes. It is facilitated with the advent of the



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video-projection-unit by which videos can be projected onto a cinema style screen. The formula is a simple one: an introductory talk, the screening of the film, and finally a discussion.

These three examples all tell a similar story, but operating at different levels within the Church. The Gregorian University has been very much part of this development. Not only does it have its own weekly *Cineforum* meeting, but also offers courses on Film and Theology as part of the Theology Baccalaureate. At the forefront of these ventures is Fr. Lloyd Baugh, a Canadian Jesuit who has taught at the Greg. for almost ten years. Fr. Baugh's great strength is to teach his students an alertness both to the symbolic language of film and to the filmmaker's techniques. However, his real aims are to encourage the *Cineforum* as a Parish initiative, and to ensure that film is recognised as a source of theological, spiritual, and catechetical reflection.<sup>2</sup> In film we find a new means through which the gospel message can be, and is being, expressed – another language.

Fr. Baugh's course entitled "The Jesus-Film and Christological Figures in the Cinema," provides a good example of this language in operation. As the title suggests the course falls into two parts. The first part, the Jesus-Film, charts the history of films depicting the life of Jesus, including *King of Kings*, *The Greatest Story ever Told*, *Jesus Christ Superstar*, and *The Last Temptation of Christ*. Over the years Hollywood has thrown everything it has got at these Jesus bio-pics, including some of its most famous actors. Even films which are not Hollywood productions fall prey to the Hollywood formula. Hollywood has finely honed its capacity to evoke particular responses in its audience. All too often the Jesus-Film falls into the category that we might think of as a "weepy". For Christians, this formula applied to the life of Jesus creates an overall effect which is uncomfortably cheapening. The saccharine sentimentality of *The Greatest Story ever Told*, just to choose one example, leaves us dissatisfied. Often the Jesus-Film not only cheapens, but it also distorts. The stunning visuals, lavish sets and dramatic music, all conspire to present a Jesus who is removed from our lives, and thus the gospel message is robbed of its power. Breaking this mould, and widely acknowledged as the greatest Jesus-Film, is Passolini's *Gospel according to Matthew*. Passolini did not use actors, but ordinary people. Historical costume, and settings fade into the background. Instead our attention is held by Passolini's study of their faces. The joy of those who have been healed, the devotion of those being baptised by John, the wonder or incomprehension of those listening to Jesus' preaching: all these human emotions Passolini conveys in a manner which brings the gospel close to us.

The second part of the course deals with the Christological Film. Christological figures can come in a variety of forms. Two classic female examples are provided by the films, *Babette's Feast* and *Bagdad Café*. One can easily think of a whole clutch of further examples of this genre: *On the Waterfront*, *Shawshank Redemption*, *One Flew over the Cuckoo's Nest*, *Cool Hand Luke*, *Central Station*, and *Secrets and Lies*. Whilst not all of these films are equally as powerful or convincing, it is possible to identify within them moments of incarnation,

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kenosis, death and resurrection. Put simply, Christological figures bring redemption through sacrificial love. Despite being fictional, Christological films give us something we can point to and say, "this is how grace can work in our lives, this is the way in which sin, despair and isolation are overcome in the world, and this is how the redemption Christ won for us is brought close." These films speak to us of the power of the gospel to act in our lives now. This, surely, is the task of Theology. Dom. Sebastian Moore has written,

Thus theology is far more than finding new words for old. It is the making-contemporary of the drama of Jesus as the transformer of my story, and being able to speak coherently about this transformation. For the great story is essentially a smaller-story transformer. That is how it is great. And so it is only told today as the transforming of the story of the teller.<sup>3</sup>

In watching a film we, as Christians, do that which the famous opening words of *Gaudium et Spes* envisaged: we share the common human experience of "this generation". More particularly, when we watch a redemption film – "a feel good film in a feel bad situation" – we share in a hope for something more powerful than kitsch sentimentality. In this context the gospel message has real power in the modern world. Instead of seeing Film as speaking to the Church of modern society, and eliciting from us a lament, we are learning to see that Film speaks to modern society about Christianity.

**Anthony Currer**

1. I am grateful to Jim MacDonald of the Catholic Media Office for this information.
2. With regard theological reflection, it is interesting to note the recent example of Alberto MOREIRA's article, "The Dangerous Memory of Jesus Christ in Post-Traditional Society" *Concilium*, 1999, vol.4. Moreira begins with an example drawn from Ridley Scott's *Blade Runner*.
3. "Four Steps to making Sense of Theology," by Dom Sebastian MOORE, *Dorsetside Review*, 383, 1993, p88.

## Going to the cinema for a bit of peace?

Films are a very reliable barometer of a culture's current preoccupations. In a talk given in connection with the almost-unnoticed Jubilee for Women, Father David O'Connell, president of the Catholic University of America in Washington D.C., made the point that literature, film and the media "often reflect the prevailing sentiments within our culture and society. They paint a picture of what people believe or want to believe; of what people value or want to value". He is convinced they are "frighteningly accurate" in this assessment, and that for young people they are "formative of their opinions and instrumental in the development of their cultural attitudes".<sup>1</sup> He was using the example of the film *The Cider House Rules* to illustrate the way in which values are bolstered or challenged in this remarkably powerful medium. More recently, critics of scientology have said that John Travolta's film *Battlefield Earth*, which is based on a best-selling novel by L. Ron Hubbard, the founder of scientology, is really just "a vehicle to promote the church's teachings".<sup>2</sup> Whatever the truth of the latter case, these two films indicate how influential films are and are reckoned to be, both by people in the industry and by observers and critics.

Films are also high on the list of priorities in two departments of the Roman Curia. The BBC was very surprised to learn that it was Pope John XXIII who founded the Vatican's film archive (*Filmoteca Vaticana*) on 16 November 1959. Its purpose is "to collect and keep films and recordings of television broadcasts which are relevant to the life of the Church"<sup>3</sup>, and it is housed in the premises of the Pontifical Council for Social Communications, the dicastery (department) responsible for it. This council also produced a list of 50 worthy "religious" films some years ago.

Over the last three years, the Pontifical Council for Culture has also been involved, with the Pontifical Council for Social Communications and an Italian organisation called the *Ente dello Spettacolo*, in an extended seminar on spirituality in films. The original formula, the common one in Roman circles of wall-to-wall lectures and little else, has developed into a more mixed menu of talks, debates and either extracts from or full showings of films, usually with producers and even actors present to allow the audience to question them about their views.

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The most recent seminar was held at the Gregorian University in the first days of December 1999, and it was entitled *Film: Images for a Dialogue between Peoples and a Culture of Peace in the Third Millennium*. The ambitious title was reflected in a rich and complex programme, the significance of which was sadly missed by the bulk of the university community, although it had much to say which would have been of interest to students and teachers in several disciplines (philosophy, moral theology, spiritual and biblical theology spring to mind). Perhaps the key is what was said by Andrea Piersanti, of the *Ente dello Spettacolo*: "Contemporary film critics, because they are determined to limit themselves to an analysis of the aesthetic language of film, have been found wanting when it comes to a critical appreciation of the ethical content of films". This seminar, and the festival of which it was the centrepiece, was meant to bridge this gap, in part by giving greater prominence to the film genre which does face ethical issues squarely, but films like this are normally relegated to showings scheduled very late at night, especially on television networks. The Pope himself, in his address to those who had taken part in the seminar, stressed how important it is for those involved in the world of film-making to keep the human person as their principal focus, rather than allowing reductive images of humanity to drag films down to a level well below that on which they should function culturally.

An Algerian director, Rachid Benhadj, stressed with great humour that religious films are not clerical! Nor are they merely illustrations of the Bible or the Qur'an. The aim is to illustrate how God is present in the lives of men and women, and in the important, often uncomfortable, questions they face. He showed us extracts from his own film *Mirka*, the story of a young boy whose mother had become pregnant with him after being raped in an ethnic conflict in an unnamed country – but one which was obviously meant to bring to mind the crazy wars in the Balkans. The boy was like the truth, which comes back to haunt us at the most unexpected moments, long after we have decided to bury it. *Mirka* was the only one not to have been murdered along with all the other "bastards" in a local abandoned fortress, having been spared by his grandmother, played by Vanessa Redgrave. The film began with Benhadj asking himself how an act of love could be transformed into a weapon of war, and the statistics he produced prove that the question needs to be asked over and over again. The film does this without mentioning statistics, and points tentatively to the capacity which is there in all human relationships for overcoming hate – a story not often told. We were told several weeks later that this film is to be used in Italian schools to help youngsters face the issues involved in the growing presence of people from other ethnic backgrounds in this country. Another film shown during the seminar was Eyal Sivan's *A Specialist – Portrait of a Modern Criminal*, which deals with a mediocre man, a zealous bureaucrat whose life is a perfect illustration of what Hannah Arendt called "the banality of evil". It is based on documentary material used at the trial of Adolf Eichmann, for his part in the extermination of countless Jews.

Another question dealt with in the seminar was interracial dialogue, illustrated

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by Bernardo Bertolucci's film *L'Assedio*, which was universally praised. Cardinal Paul Poupard, the president of the Pontifical Council for Culture, was singularly impressed by the film's economy of expression, a simplicity which touchingly homed in on the power of self-sacrifice, but in a style which was in no sense affected. Father Michael Paul Gallagher s.j. accused some film makers of cowardice, since they did not do exactly what this film did; so often films simply bolster up the structures of the dominant culture, rather than helping to broaden people's scope and awareness by challenging cultural assumptions. What is wrong with contemporary films is not so much their banal content or the violence or eroticism which is all too present, but the lack of ambition, the absence of an aesthetic experience which might broaden the viewer's horizons.

Many issues and values were discussed, but perhaps the most important thing about the series of seminars, and some other aspects of the work of the two Pontifical Councils involved, is the way people can now perceive the Vatican's engagement with the film world. As Cardinal Poupard pointed out, many have accused the Church of having no interest at all in the "whirling, fascinating but difficult world which turns around everything to do with contemporary films".<sup>4</sup> But recent joint ventures like this festival and seminar, now in its third year, have built up a different sort of relationship. During the seminar, Bernardo Bertolucci surprised participants by speaking very openly to the cardinal about his experience of the Catholic faith when he was a boy, and his feelings towards faith, God and the Church at different stages of his life. In an event linked to the festival, Liliana Cavani (remember *The Night Porter*?) had a similar exchange, and her letter of gratitude afterwards was quite moving. The Italian minister of culture, Giovanna Melandri, also guaranteed state support (though it was not clear at what level) for the sorts of films being discussed; she was being creatively nostalgic about the old parish film theatres, which could not be reborn as they used to be, but certainly need a modern equivalent. The Cardinal's very public absence from the showing of a film shown at the Venice film festival in the summer of 1999 brought a wave of compliments and encouragement from the most unexpected corners of the globe, and not only from like-minded Christians or even believers. Perhaps the most surprising response was a visit from the minister of culture and Islamic guidance of the Islamic Republic of Iran, Ata'ollah Mohajerani, who indicated that there is great scope for co-operation with the Holy See in the field of films involving a discussion of moral values. All in all, there are many signs that films, and culture in general, are something which not only can, but should, interest the Church, and can even become helpful tools for evangelisation.

**Fr. Peter Fleetwood**

1. Fr. David O'CONNELL c.m., "Building a Culture of Life", in *Origins* Vol. 29: No. 45 (April 27, 2000), pp. 738-740.
2. BBC web site (entertainment section) 13 May 2000.
3. Cf. *Annuario Pontificio 2000*, "Note Storiche" on p. 1959.
4. Cf. the article in the Pontifical Council for Culture's review *Cultures and Faith*, June 2000, pp. 146ff.

# Cinema, Truth and the Apocalypse

## *In the Beginning*

I was four. Very young. We were living in Manchester and I was months away from Infant School. Rightly or wrongly Mum decided I was 'ready'. I knew what a television was, so she explained that we were just going to watch a huge television set – 'as big as a house'. As well as ourselves there would be other people there. At the beginning, it would get very dark, but this was to help us see better. In we went...

A gentle initiation into the world of cinema? Not at all! The only thing I can remember of Disney's *Fantasia*, my first film, was terror: Mickey Mouse, the Sorcerer's Apprentice, playing with spells when he should have known better; the enchanted broomsticks carrying the waters of chaos to his fragile world; the sense of guilt, regret, panic, dissolution; and that spooky, spooky music. There must have been some sweetness and light (the dancing elephants?), and surely I felt some release when Mickey was saved – but the abiding memory was of the awesome power of cinema.

What use is this power put to? Is it merely to entertain or should it also educate? Where is the line between fact and fiction? Are we observers of the world or consumers of fantasy? And behind all these questions lies a further one: What kind of truth, if any, is represented and experienced in the cinema? There are fascinating debates about 'realism'; and then about the personal response of the cinema-goer. I want to go into these. But I will conclude that the visionary power of cinema is neither real nor personal: it has more in common with the shattering revelations of apocalyptic literature which lift us beyond reality, beyond ourselves, into a completely different sphere.

## *Realism*

It's easy to talk about how 'realistic' a film is. We love to spot mistakes which destroy continuity and illusion: the wristwatch or car that pops up in a Roman epic; voices out of synch with lip-movements; history that is just plain wrong; tacky special effects. The problem comes when a film appears to represent reality very well. Steven Spielberg was applauded for his twenty-five minute depiction of the Omaha Beach D-Day landings at the beginning of *Saving Private Ryan*. These soldiers, like the real ones, pray and vomit and lose limbs. The sights and sounds of war have never been reproduced so accurately, so 'realistically'. 'Working with hand-held cameras, using desaturated colour, and having blood splash on to the lens, the film makes us feel that we are there, or are watching a film made by a

combat camera team'.<sup>1</sup> The battle scenes certainly fulfilled most viewers (and reviewers) expectations of 'realism' – but do they really show us what is real? Does any representation, however good, bring us closer to the truth of what is meant to be represented?

Spielberg had already provoked this question with *Schindler's List*. In many ways a restrained film, it nevertheless confronts us with stories and images of the Holocaust. The style is so realistic that we are tempted to think we have glimpsed the real thing – as if Spielberg is *showing us something* rather than telling a story *about* something; as if we have an experience of reality rather than an insight into someone else's experience. In books, theatres, museums, we are always at one stage removed from the subject matter however involved our imagination makes us feel. We are aware of the medium and the distance between ourselves and the reality. In cinema the experience can seem direct, and we feel we have gained a kind of wisdom.

So what? Well, there are real dangers: 'It all has a terrible beauty, the cinematographer's seductive lure'.<sup>2</sup> We become consumers of these images. We are there because we want to be, and that turns us into voyeurs, even if our motivation is high-minded. We have the illusion without the involvement or responsibility, without the impossibility of escaping, without the agony – and this means the illusion becomes a terrible lie. If we even half-imagine that we have tasted something of the Holocaust then we betray something fundamental. We choose to be there (in the cinema); they did not choose to be there (in the camps). There is absolutely no continuity of experience at all.

### *Distance*

Does this mean that the outsider has nothing to learn, as if every world is sealed from scrutiny? Simon Louvish points to another film about the Holocaust, Lanzmann's *Shoah*. Here a number of witnesses speak to the camera. The director does not pretend to give us an experience of the Holocaust; he wants us to share, as much as possible, the experiences of those who have been through it. Our knowledge derives from theirs. If *we* speak it is with great trepidation – we are aware of the cost, and of the unavoidable truth that we have *not* been within a million miles of this. At one point in the interviews Lanzmann shows a man walking *away* from the cameras *unable* to talk. 'He wants us to feel the difficulties of memory, the gap between reality and recollection. And then the witness speaks, and we are forced to listen, forced to seek the images in our own minds'.<sup>3</sup>

This is not an argument against fictional drama in favour of documentary. Krzysztof Kieślowski abandoned making *documentaries* because of his anxieties about reaching and portraying the truth. 'Not everything can be described. That's the documentary's great problem. It catches itself as if in its own trap. The closer it wants to get to somebody, the more that person shuts him or herself off from it...That's probably why I changed to features'.<sup>4</sup> In an age obsessed with personal confession and public exposure, listen to Kieślowski's humility: 'I managed to

photograph some real tears several times...I'm frightened of those real tears. In fact, I don't know whether I've got the right to photograph them. At such times I feel like somebody who's found himself in a realm which is, in fact, out of bounds'.<sup>5</sup>

Put simply: 'realistic' cinema - fictional or documentary - tricks us into thinking we have experienced something 'real', and this undermines the difficult search to connect with reality. Like students who cheat and copy the correct answers without working them out for themselves, we gain a 'knowledge' without understanding, without those stages of appropriation and testing which make knowledge personal, useful and verifiable. This 'vicarious' living becomes habitual - we become used to receiving images and information which have nothing to do with the world in which our lives are embedded. We trade opinions like worthless banknotes.

Neil Postman is highly critical of all forms of 'context-free information': 'How often does it occur that information provided to you on morning radio or television, or in the morning newspaper, causes you to alter your plans for the day, or to take some action you would not otherwise have taken, or provides insight into some problem you are required to solve?...most of our daily news is inert, consisting of information that gives us something to talk about but cannot lead to any meaningful action'.<sup>6</sup> These comments make me think of Cardinal Joseph Cardijn and his Young Christian Worker movement. These groups commit themselves to a process of reflection based on the principles of 'SEE-JUDGE-ACT': any 'seeing' (any experience or opinion) that cannot be verified, made personal, analysed, weighed up, and acted upon, is considered irrelevant.<sup>7</sup> Cardijn was trying to counteract the inertia of bored and dissolute working people - his programme could be applied to us cinema-goers.

### *Personal Truth and the Montage*

What if we stop treating cinema as a means to engage with the world and instead treat cinema as *cinema*. There is no need to pretend we are on the battle-fields of France when most of us just want to sink without moral qualms into the passion and popcorn offered by the local multiplex. This is no cop-out. Some of the greatest theorists advocate cinema as a medium which is meant to create experiences *in us* rather than lead us to experience a real world 'out there'. Take 'Montage' and 'The MacGuffin' and you have a cinema which reveals intensely personal truths.

Cinema, according to the theory of Montage, is not a record of what real people really did. The camera is not a window on the world, a spectator who follows around - on our behalf - the actors and the action. Instead, cinema is about 'a succession of images juxtaposed so that the contrast between these images moves the story forward in the mind of the audience'.<sup>8</sup> Take a simple example from a recent film, the beginning of *Gladiator*:

**First Shot:** Head and shoulders of a man, Russell Crowe, looking down to his right.



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**Second Shot:** A robin on a twig, sits for two seconds and then flies up, away, and off camera.

**Third Shot:** Same head and shoulders of same man, still looking down to his right for a split second, who then turns his head upwards to the right.

What happened? Our hero saw a robin fly off. We know he saw this even though we didn't see him seeing the robin! We know that the real Russell Crowe could have been looking at his pay-cheque; we know that the shot of the robin could have been taken on a different set by a different director in a different year. But in the cinema we have an understanding *in our minds* of 'man sees bird fly away'. At the same time we have an understanding *in our minds* of more abstract concepts such as 'perception', 'alertness', 'things changing'. These concepts are true even though they are not based on 'reality'. The film (out there) communicates to us a personal truth (inside us) in a way that is objective (it flows from the connection between the images themselves and not from any additional connections we might happen to make – if we were to assume, for example, that Russell Crowe loved birds.)

Different shots make a scene; different scenes make a film. All the time we are making connections. We are not voyeurs: the drama is inside us, caused by the succession of images. This is the 'ah...' factor, the giddy excitement, the glorious relief, the groan, when things fall into place as we had hoped or fall out of place when we least expected it but in a way that, with hindsight, makes sense. It's true of every famous final twist (*Psycho*, *Planet of the Apes*, *The Sixth Sense*...) – we love to go back over the film and re-interpret our previous perceptions. It's also true of all the smaller twists and turns that make us think about what has gone before. This is more than a game: it reveals profound truths about ourselves. Cinema is like memory. We are not meant to interact with the reality (which has passed; or in cinema has never existed); we interact with our perceptions and ideas; and as a result our next approach to reality is transformed.

Only recently have I discovered the joy of *not knowing the plot* before I see the film. It has become an obsession. I daren't look at the reviews, or even the posters; I refuse to talk about films when others have seen them; and when the trailers come up in the cinema I sink down into the seat, close my eyes, put my fingers in my ears, and hum, yes *hum*, because it's the only way to drown out the thundering narrative voice-over. And all of this so I can make the connections for myself without the burden of already knowing the plot, so I can live through the drama as it unfolds. My brother has started humming too...

### *The MacGuffin*

There is another kind of personal truth that does not require 'realism'. This truth is revealed when something *in the drama* comes to represent something *in our own lives*. Our dramatic engagement with this 'cinematic reality' becomes, consciously or unconsciously, an engagement with something personal. In the films of Hitchcock this device takes centre stage, and for this reason he invented

the phrase 'the MacGuffin'. As David Mamet explains, 'A MacGuffin is *that thing which the hero is chasing*. The secret documents...the great seal of the republic of blah-blah-blah...the delivery of the secret message...We, the audience, never really know what it is. You are never told more specifically that "it's the secret documents". Why should you be? We'll fill in for ourselves, unconsciously, those secret documents which are important to us'.<sup>9</sup> It becomes personal because 'the MacGuffin is *that thing which is important to us* – that most essential thing. The audience will supply it, each member for himself'.<sup>10</sup>

In its purest form the MacGuffin is an object which can be hidden, stolen, forged, lost, found...But you can see how the same effect gives life, for example, to the romantic comedy. When Hugh Grant finds Julia Roberts at the end of *Notting Hill* the dramatic fulfilment is experienced not just by those who happen to have a romantic desire for this film star. *Anyone* in that cinema who has *any* desire or longing for *anything* has projected that desire onto this relationship; and the consummation (a chaste embrace on a park bench) becomes – for that moment – a foretaste of personal consummation, a promise of future fulfilment. The drama is not real, but the personal truth glimpsed is very real indeed. As Steve Martin said at the end of *LA Story*, 'A kiss may not be the truth, but it's what we wish the truth were'.<sup>11</sup> This is the point where fantasy touches reality.

### *Close to the Edge*

Montage and the MacGuffin show how cinema can mediate a truth which is personal without being dependent on an unreachable reality. There is a still richer sense in which cinema can mediate truth – and I call this *apocalyptic*. In apocalyptic literature the whole of life is thrown into relief by visions of another world. These visions, mediated by a heavenly being, reveal cosmic secrets, which provide an interpretation of present circumstances and a promise of future transformation and judgement.<sup>12</sup> Everything is in crisis; everything is extreme.

There is certainly a thirst for extremes in modern culture and media. A character in one of DeLillo's novels says, 'We're suffering from brain fade. We need an occasional catastrophe to break up the incessant bombardment of information ... The flow is constant ... words, pictures, numbers, facts, graphics, statistics, specks, waves, particles, notes. Only a catastrophe gets our attention. We want them, we need them, we depend on them. As long as they happen somewhere else'.<sup>13</sup> This was written 16 years ago: today the shocks we demand are both cruder and more sophisticated.

More than just giving us a shake, extremes make us *think*. And there is an ambiguous merit in this. Anthony Daniels, reviewing a journalist's eye-witness accounts of war in Africa, made this reflection: 'A kind of addiction to extreme situations develops all too readily: for they confront a man with the basic questions of existence without the distractions and complications of a more normal, peaceful and civilised life. A man who has passed through the valley of the shadow of death is inclined to believe that he must thereby have achieved wisdom'.<sup>14</sup> War films; love stories (where love is a life or death issue); disaster

movies; supernatural chillers; alien invasions – all of these have an apocalyptic *content* which throws light on the mysteries of life.

### *The Apocalypse*

But I would go further and suggest that *every* time we enter a cinema we face death and the apocalypse – *whatever* the film. Just think of the environment: the labyrinthine corridors of the cinema complex are like tunnels into pharaoh's crypt. We enter our own tomb. The doors are sealed; the lights are extinguished. In that split second of darkness before the start of the film we cross a psychological and ritual threshold. Our human history is suspended, our identity left behind. We lose ourselves and become completely absorbed. In this sense every film brings us close to death and puts our life in the balance.

Then we have a glimpse, ninety minutes, maybe two hours, of what lies beyond the tomb – terrible truths, full of significance, not because they deal with grand themes (although some do), but simply because they are up there on the screen as a judgement on our whole life. We experience this film as if it were everything, as if it contained all meaning, as if it were the end. This is the truest sense of *escapism*: it's very close to worship. Each film – because for a brief time it commands our whole life – brings cosmic significance and judgement. There is a truth far beyond education or entertainment. Then, when the lights come on, a sense of disorientation and rupture mark our re-birth into the world. The cinema becomes a womb. We have faced the apocalypse and returned.

Michael D O'Brien is a novelist who has tried to revivify the genre of apocalyptic in his writings. His introduction to *Father Elijah* could be applied to cinema: 'Man is a stranger and sojourner. His existence is inexpressibly beautiful – and dangerous. It is fraught with mysteries that beg to be deciphered. The Greek word *apokalypsis* means an uncovering, or revealing. Through such revelations man gazes into the panorama of human history in search of the key to his identity, in search of permanence and completion'.<sup>15</sup>

Even if we don't talk in such bold language, the cinematic experience is clearly apocalyptic. Through our choice, whatever is on that screen becomes invested with ultimate meaning – a meaning which can be assimilated or ignored when we leave. I am saying nothing here about the technical, aesthetic or moral quality of what we watch: the fundamental nature of the experience is the same. It is enough to realize that once we are there, rightly or wrongly, that film becomes a vision of the End by which we are being judged. As O'Brien puts it: the protagonist in an apocalypse 'finds himself within the events that are unfolding, and thus he is faced with the problem of perception: how to see the hidden structure of his chaotic times, how to step outside it and to view it objectively while remaining within it as a participant, as an agent for the good'.<sup>16</sup> I have been worrying about this ever since Mickey lost control of the broomsticks.

*Fr. Stephen Wang*

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1. Philip FRENCH, review for *The Observer*, Sunday September 13, 1998, displayed at [www.filmunlimited.co.uk](http://www.filmunlimited.co.uk) (my italics).
2. Simon LOUVISH reviewing *Schindler's List* in SIGHT AND SOUND, March 1994, p.15.
3. *Ibid.* p.15.
4. Ed. Danusia STOK, *Kieślowski on Kieślowski*, Faber and Faber, London 1993, p.86.
5. *Ibid.*, p.86.
6. Neil Postman, *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*, Methuen, London 1987, p.69.
7. See, for example, the addresses in: Monsignor Joseph CARDLJN, *Challenge to Action*, New Life Publications, London 1955.
8. David MAMET, *On Directing Film*, Faber and Faber, London 1991, p.2, summarising Eisenstein's theory of montage.
9. *Ibid.*, p.38, italics in original.
10. *Ibid.*, p.39, italics in original.
11. I am quoting from memory.
12. See the definitions of Judeo-Christian 'apocalyptic' in, for example, Ed. Elizabeth A. LIVINGSTONE, *The Concise Oxford Dictionary of the Christian Church*, OUP, Oxford 1977, p.27; Raymond E. BROWN, *An Introduction to the New Testament*, Doubleday, New York 1997, p.775; and Adela Yarbro COLLINS, 'The Apocalypse (Revelation)', in Eds. Raymond E. BROWN etc., *The New Jerome Biblical Commentary*, Geoffrey Chapman, London 1991, p. 996-997.
13. The character Alfonso in Don DELILLO, *White Noise*, Picador/Macmillan, London 1999, p.66
14. Anthony DANIELS reviewing *Me Against my Brother: At War in Somalia, Sudan, and Rwanda* by Scott PETERSON in The Sunday Telegraph, April 30 2000 REVIEW section p.13
15. Michael D O'BRIEN, *Father Elijah: An Apocalypse*, Ignatius Press, San Francisco 1996, p.11
16. *Ibid.*, p.13, italics in original

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# Jesus of Montreal: a Comment

I have no hesitation in saying that *Jesus of Montreal* is the best Gospel film I know, and, I suspect, the best that there is; and this notwithstanding that its stance is short of orthodoxy. It is probably impossible to have a Gospel film that is both orthodox and communicates as film. Rowan Williams has said that the distinction between saying “the resurrection created faith” and saying “faith created the resurrection” is the most difficult distinction to explain – and the most necessary. It’s not a distinction that a film director can be expected to respect. Most theologians today are either woolly in this area or boring.

What Arcand does do, superbly, is show Jesus as a contagion that possesses the young man. And after all, who shall say how a contemporary Jesus would show up in our culture – beyond the fact that he would show up our culture.

Who will ever forget the young man busting up the T.V. studio, or that wonderful reply to the psychiatrist, “I’m a mild sort of person. It’s just that contempt for someone upsets me.” This makes an impact on the person today that the actual clearing of the temple cannot, the cultural setting is so different. It is the tables of the money-changers that have to be contemporary. I would say that Jesus in focus today is *more* himself than Jesus on the Gospel page. Especially does the temptation of Jesus need to be contemporary, and that this is one of the best moments in the film, indicates the film’s success in communicating the perennial Gospel.

**Dom Sebastian Moore O.S.B.**

# Reflections on the Virtue of Faith

## **Introduction**

*God of our ancestors, Lord of mercy,  
who by your word have made the universe,  
and in your wisdom have fitted human beings  
to rule the creatures that you have made,  
to govern the world in holiness and saving justice  
and in honesty of soul to dispense fair judgement,  
grant me Wisdom, consort of your throne,  
and do not reject me from the number of your children.<sup>1</sup>*

This passage from the book of Wisdom forms the beginning of the prayer of Solomon for divine wisdom in his role as king. The passage shows that Solomon knew that God had created everything in the world, that humanity had been given a specific role in this creation, to be the ruler on the behalf of God of the creatures that he had made (this coming from the fact that mankind is made in the image and likeness of God), to do this task he had “fitted” us with the tools for the job, namely wisdom to rule and effect justice. Solomon has a faith in God, manifested through the fact that he prays to the God of his ancestors, the God who created all things, and knowing the importance of his role as king, he petitions God for an abundance of wisdom to rule justly and fairly.

This presentation will concentrate on four things:

- the creation of the world as the primary revelation of God and the starting point for the dialogue of faith.
- God’s providence and his continuing guidance of his created order.
- Faith in God or Faith in the resurrection of Jesus.
- the role of the Church in the gift of faith.

By looking at these four topics, a synthesis of faith as a virtue will be presented.

## ***The Creation as the Primary Revelation of God***

The *Catechism of the Catholic Church* states that “God is infinitely perfect and blessed in himself”.<sup>2</sup> This statement shows that all God does is good, all is done in purity of act and all is done in true love. Nothing forces God to do anything, and he needs nothing to fulfil himself – God simply is. So why create anything? If God was fulfilled and happy in himself why was there a need to create anything? The *Catechism* again brings us the answer:

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God created the world for the sake of communion with his divine life, a communion brought about by his convocation with men in Christ, and this convocation is the Church.<sup>3</sup>

In this statement from the *Catechism*, the Church is seen as integral to the plan of creation – this theme will be returned to later. However, the first consequence of this is the fundamental importance of faith in creation – for creation is the first language that God speaks. Without creation the Word of God remains a foreign tongue. The truth about creation and the creator is the basis of all the other truths of faith. Without it, the discussions of the Covenant with Abraham, the Exodus, the history of Israel culminating in the Incarnation and Christ-event seem empty. The first step to conversion is faith in the one God, the creator of heaven and earth.

During Eastertide, the Acts of the Apostles is read, and there is a specific passage which points to this faith in God as creator as the starting point for faith. St Paul and St Barnabas arrive in the Asia Minor town of Lystra, and here they are proclaimed as gods by the people there when Paul heals a crippled man. Paul rebukes the people with the following discourse:

Men, why are you doing this? We are only men of like nature with you, and bring you good news, that you should turn from these vain things to a living God who made the heavens and the earth and the sea and all that is in them. In past generations, he allowed all the nations to walk in their own ways; yet he did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness.<sup>4</sup>

Note that there is nowhere in this passage a mention of the name Jesus; nowhere the preaching of the resurrection. Paul and Barnabas are addressing the people in terms which they could understand – any talk of resurrection would have been futile since the people did not have the sufficient background knowledge of the actions of Jesus. As Christoph Cardinal Schönborn says “where there is a lack of belief in the one true God, Christ cannot be preached, and the Church cannot be planted”.<sup>5</sup>

Paul also notes that there must be a conversion – to turn around from current ways. The acknowledgement of God as the Creator means that there must be a corresponding acceptance of our creatureliness, for man is not God. This also means that there must be a turning away from the gods that the individual worships: things that one divinises like wealth, power, lust, even himself. To cut the chains that bind us to these things can be painful, but the merit in doing so is an ability to seek and find truth and building again the right relationships which define our human existence – man with God, creation, the other and himself. Then, and only then, can man express his belief and faith in his creator and experience the abundance of the goodness that his hand gives. In return humanity expresses gratitude and joy, two pointers to the living God who gives all things lovingly from his hand. As the psalmist says “the eyes of all creatures look to you and you give them their food in due time. You open wide your hand, and grant the desires of all who live”.<sup>6</sup>

God's creation of the world was an act of pure love, an act which began his dialogue with his created order. God continues to watch over his creation through his divine providence.

### ***God's Providence for his Creation***

In accepting that there is a God who is the creator of all things, then it is also possible to accept that such a loving action as creation would not be left in its singularity – God would not lovingly create and then leave the world to get on with it. Providence is described as the continual presence of God as the protector and governor of his creation. Scripture tells of God's intimate concern for creation and especially for mankind who was his "crowning glory" of creation. The apex of this providence is the fact that man can transcend himself and enter into a personal relationship with God himself – this relationship finding its supreme manifestation in Jesus, God becoming man.<sup>7</sup>

Providence is a *continua creatio* – a continued creation because his providence yields a security through his presence in the created order. Scripture has attested to this fact in multiplicitous examples.<sup>8</sup> This providence began at the first moment of creation and will continue until the whole of the universe is consummated into the person of Jesus "he will bring all things together under Christ as head, everything in heaven and everything on earth".<sup>9</sup> This consummation is the fullness of the Kingdom of God, and therefore the consummation of divine providence is an eschatological theme. This is why it may seem from day to day that evil begins to get the upper hand in the fortunes of men (indeed, this was the experience of the writers of the wisdom literature, especially in the Book of Job), but in the eschatological view of divine providence, this is merely a ripple wave on the surface of the deep sea of God's plan. Nothing will thwart his design for nature and for man – both intimately connected and both moving towards that final fulfilment. God's hands play their part in all of man's actions, and the very concept of divine providence challenges man to build the world and its social and economic structures in a just and true way.

Vatican I discussed providence in *Dei Filius*, which quoted man as the *terminus ad quem*<sup>10</sup> of this providence because man was capable of knowing, recognising and receiving it. Man is therefore made aware of this providence through his faith in God his creator, and man then gives thanks and praises God for his goodness and prays that his work will be brought to fulfilment both in the individual person and in the created world. Vatican II in *Gaudium et Spes*<sup>11</sup> speaks about the loving guiding hand of the Father in the world and his concern for every living person. This was also echoed in *Lumen Gentium*<sup>12</sup> right at the beginning of the document when the Fathers spoke of God's plan from the beginning when he "did not leave men to themselves but ceaselessly offered helps to salvation..."<sup>13</sup> Thus providence has been active since the beginning of time, bringing the whole of God's creation to its ultimate fulfilment, as St Paul says in his letter to the Romans "the whole of creation until this time, has been groaning in labour pains".<sup>14</sup> The Christ event is the culmination of this revelation of God through creation and in the person of



Jesus, God is revealed in the most perfect way, and a greater understanding of God's providence is given to man.

### ***Faith in God, Faith in Jesus Christ***

One of the major developments between the teachings of Vatican I and Vatican II on faith is the way that *Dei Verbum*<sup>15</sup> elaborated at length on the divine self-communication in history and only then reaffirmed the teaching of Vatican I on the revelation mediated through the created order. In this way, the Council was shifting the emphasis from the experience of God in nature to an experience of God in historical acts. Thus the Council calls for a more scriptural approach. A base text for this could be the *Little Creed* found in Deuteronomy:

My Father was a wondering Aramean; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord, the God of our Fathers, and the Lord heard our voice, and saw our affliction and toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and outstretched arm, and with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey.<sup>16</sup>

Israel's collective experience of God was expressed in these formulations of core credal statements, especially about their salvation from the hand of the Egyptians, and their lament of their sinfulness during the time of the exiles. The whole message of the prophets was one of conversion and realisation of the great acts that God had done. So revelation came through creation, then through the faith of the patriarchs and their response in love to the call of God coupled with God's loving actions of salvation, and then, when Israel had turned away from the Lord, through the prophets. The writer to the Hebrews sums up this:

In many moments in the past and by many ways, God spoke to our ancestors through the prophets; but in our time, the final days, he has spoken to us in the person of his Son, whom he appointed heir of all things and through whom he made the ages.<sup>17</sup>

God's self revelation through the ages reaches its culmination in the Incarnation and the person of Jesus Christ. Here there is a fundamental change, for what was previously declared as the content of faith, that is the belief in God our creator, is now the subject of our faith – God become man in Christ. It is now God himself who has entered into time and history that speaks directly to man. Jesus reveals in its entirety the love that God has for man, and the response that man makes to this love is faith: faith in God the creator and sustainer manifested in a single action – that of all embracing love.

In Christ, the revelation of God through the ages is given its full significance. The actions of God in the history of salvation are explained in their fullness through the person of Jesus. It is he who in his ministry uses words and action to make

present the salvific reality of God for his people. He proclaims "the Kingdom of God is at hand!"<sup>18</sup> and calls people to a conversion of heart, a conversion in faith to the living God. The ultimate sign of God's love for mankind is the Passion and Death of Jesus on the cross – a death which openly looked like a disaster, but in its action was the redemption of the world (again, an example of divine providence) and the greatest sign of Trinitarian love.<sup>19</sup>

God raised Jesus from the dead in the Holy Spirit and shattered the bars of death. The gift of the Holy Spirit to those who believe is the final gift of the Father. The Holy Spirit is the Spirit of Love, the Spirit of Truth and the Spirit of Hope: by these man is drawn more deeply into the Trinitarian mystery. The revealed God, Father, Son and Holy Spirit cannot be understood by mere humans, but faith in God the Creator yields faith in the Son and the Spirit, *ubi Deus, ibi Trinitas*. The Holy Spirit is the vivifier of the believer; it is he who gives the grace to live the *sequela Christi*. This is the necessary response to the call of the Father and through this, faith becomes the integrating factor of earthly lives with the fellowship of the Trinity through all-embracing love with the other.

The act of faith is therefore built on the revelation of God through his creation and actions, and through the Holy Spirit the believer is enabled to assent to the reality of God's love for him in a personal and individual way. As St Paul says, "if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved".<sup>20</sup> This assent must not be a simple declaration, but contains within it the whole of the moral and spiritual implications of the *sequela Christi*.<sup>21</sup> Faith is a commitment and participation in the covenant offered to man in Jesus Christ. In this, man also accepts that he must be open to the growing of the Kingdom of God on earth – he must decrease so that God may increase in his life, and through him proclaim the presence and coming of that Kingdom. Without all-embracing love and true hope in the coming of the Kingdom, faith is dead. Faith must be lived daily, and by doing so, man experiences a greater sense of freedom and solidarity with his other believers, who by baptism, are co-heirs with him to the Kingdom of heaven.

### ***The Role of the Church in the Gift of Faith***

Faith presupposes revelation and can be broadly defined as a self surrender to God as he reveals himself. Faith is therefore a free response to this revelation of the love God has for his creation, especially the *terminus ad quem*, man himself. Each individual makes an assent to faith in God and in his salvific action through his Son, yet this alone is insufficient – the plenitude of faith manifested here on earth (as it is still transient towards its fulfilment in the Kingdom) is through the corporate worship of Christians, in the context of Church. The word "corporate" is used particularly, since all Christians form the "body of Christ"<sup>22</sup> and it is within this body that the fullness of faith is expressed. Through corporate worship, the "faithful" people of God gives praise and thanks to the Father as the body of Christ on earth, vivified by the Holy Spirit. Each act of worship is Trinitarian, each act is directed towards the Father who created and sustains the world.

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The Church provides the socio-cultural environment in which the individual's faith can be expressed, and as a body of believers, act as a sign of the love of God in the world. The Church has to have a missionary activity, an evangelisation of all the peoples according to the mandate of Christ himself:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you to the close of the age.<sup>23</sup>

Yet Christians are only the earthen vessels that bear the treasure of the Good News. No man can be forced to believe, and belief and faith come as a gift from God. Grace is the means of this inner conversion to God. The Holy Spirit inwardly enlightens the hearts of the believer with a new knowledge of the filial love of God. It is only at the Spirit's prompting that man can accept the mystery of Christ. God himself creates the interior disposition of man which is necessary to render him accessible to a relationship in faith. This function of the Holy Spirit was discussed at Vatican II in *Lumen Gentium* and in *Dei Verbum*.<sup>24</sup> *Dei Verbum* §5 is of particular worth:

...To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone assenting to the truth and believing in it." To bring about an even deeper understanding of revelation, the same Holy Spirit constantly brings faith to its completion by his gifts.

Faith is nourished by word and by sacrament, and it is again within the context of the Church that the believer gains the fortitude to live out the *sequela Christi*. The Church is the community of faith, hope and charity.<sup>25</sup> By living out these theological virtues, she moves toward her end in God, yet the Church was prefigured before creation – then Church is what God intended for creation, its real goal, which will only be reached when all the just from Adam onward, from Abel to the last of the elect, will be gathered together in the presence of the Father in the Universal Church.<sup>26</sup> The Church is the *end* and yet also the *means* by which the Father achieves his plan; she is a sign and instrument of this plan which demonstrates the intimate union between God and the unity of the human race. Here the end of man and the Church becomes one – that is beatitude. For the Church, the holder of the faith which has been faithfully transmitted throughout the ages to her faithful, exists in a tension, the tension of the way and destination, and she is both these things in Christ himself, whose Body and Bride she is, Christ himself who is "the Way, the Truth and the Life".<sup>27</sup>

So the Church exists to bear witness to the evangelical mission of Christ himself, to hold dear and true to what her Lord has taught and to transmit it faithfully to all who believe. The theological virtues of faith, hope and charity are the life of the Church. Without any one of these three, the Church is rendered useless. Without any one of these three, the individual is separated from God. Faith is the

seed by which a surety of hope and purity of love can grow. Faith gives man God, and enables man to know him, and through this knowing, grow in the virtues. Through faith man is united with God and experiences the Beatific Vision, albeit in an imperfect way. Faith is also *certain*, for it is founded on God who cannot bear falsehood – and the Church too, despite her imperfect ministers is certain too. The faith of the Church is more certain than all human knowledge.<sup>28</sup>

## Conclusion

“No one can believe alone, just as no one can live alone. You have not given yourself faith, just as you have not given yourself life.... I cannot believe without being carried by the belief of others, and by my faith I support others in their faith”.<sup>29</sup> God’s creative act began the dialogue between the Creator and the created. His creation was a pure kenosis of love, a self-giving. From the beginnings of time, he has guided his creation in love to fulfil his plan, and despite man falling from his grace, he sent his Son as a man, the most perfect example of a communion between God and man to call all people to himself. The Christ event and a belief in the resurrection prescind itself from a belief in the one God, creator and sustainer of all things. And the faith that comes as a gift from God, fashioned in man by the Holy Spirit is protected and transmitted through all ages by the Church, the Body of Christ and the structure in which the faith of the individual finds its plenitude of expression. The history of mankind and the history of creation are intimately linked, forming a cloak of single seam pointing towards the eschatological Jerusalem when all things will be held in Christ.<sup>30</sup> For this reason, the Church on earth must always make manifest true justice in its dealings, speaking out strongly and firmly on all issues which go against the direction of the divine plan.

Faith in Jesus Christ is a gift of God that brings all people to life, it is that which allows people to achieve their nature, that which they were created for – sharing in the divine life. Part of the obligation of faith is an assent to the moral norms laid down by Jesus in his teaching; this *sequela Christi* is the living out of the virtue of faith in love with a hope that is sure on the coming of the Kingdom of God.

*Christopher Thomas*

1. Wisdom 9:1-4.
2. *The Catechism of the Catholic Church*, English Edition, London, Geoffrey Chapman, 1994, §1 (hereafter quoted as CCC).
3. CCC §760.
4. Acts 14:8-18
5. SCHÖNBORN, Christoph Cardinal, *Amare la Chiesa*, Milano, San Paolo, 1997, p 20.
6. Psalm 145:15
7. SCHMAUS, M. sj, *Dogma – Volume Two: God and Creation*, London, Sheed and Ward, 1995, p 101.
8. See Wisdom 14:3, Job 10:12 and Matthew 10:29 for three examples.

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9. Ephesians 1:10
10. First Vatican Ecumenical Council, *Dogmatic Constitution Dei Filius on the Catholic Faith*, in NEUNER, J. sj and DUPUIS, J., sj, *The Christian Faith*, Bangalore, TPI, 1996, §413.
11. Second Vatican Ecumenical Council, *Pastoral Constitution on the Church in the Modern World – Gaudium et Spes*, in FLANNERY, A. op, *Vatican II*, Dublin, Dominican Publications, 1992, p 903. (hereafter quoted as GS).
12. Second Vatican Ecumenical Council, *Dogmatic Constitution on the Church – Lumen Gentium*, in FLANNERY, A. op, *Vatican II*, Dublin, Dominican Publications, 1992, p 350. (hereafter quoted as LG)
13. LG §2.
14. Romans 8:22
15. Second Vatican Ecumenical Council, *Constitution on Divine Revelation – Dei Verbum*, in FLANNERY, A. op, *Vatican II*, Dublin, Dominican Publications, 1992, p 750. (hereafter quoted as DV).
16. Deuteronomy 26:5-9
17. Hebrews 1:1-2
18. Mark 1:15
19. Fisichella, R., *Credibility*, in LATOURELLE, R and FISICHELLA, R. (eds), *Dictionary of Fundamental Theology*, New York, Crossroad, 1994 p 193.
20. Romans 10:9
21. SCHNACKENBURG, R., *The Moral Teaching of the New Testament*, London, Burns and Oates, 1975, p 42.
22. The writings of St Paul are littered with references to the body – see especially the *Great Benediction* in Ephesians 1:3-14, and the *Christological Hymn* in Colossians 1:9-23.
23. Matthew 28:18-20
24. LG§12, DV§5.
25. LG§8.
26. LG§2.
27. John 14:6
28. DULLES, A. sj, *The Assurance of Things Hoped For*, Oxford, OUP, 1994, p 280.
29. CCC§166.
30. Ephesians 1:10,23.

## Two Ideas and a Poem

**S**alvation through the blood of Christ (love's vivisection of doubt) exposes the dark roots of violence in us to the sunshine of perfect love.

Theology is the mind making a fool of itself for the love of God.

The man we love we call the Lamb.  
His end its slaughter, pleasing God  
Who is the ultimate I AM  
And no one finds this bloody odd:

Murder and holy sacrifice  
In tantalizing counterpoint  
Whose only role is to entice  
The mind that love holds out of joint.

The interplay between these two  
A dance of God within the heart,  
The dancer is in love with you  
You mustn't hold the two apart.

The dance is yours, it takes you out  
Into new uplands of the mind,  
Love's vivisection of doubt  
Where even death is left behind.

The counterpointing is the point  
For it is inexhaustible  
Releasing Spirit to anoint  
The mind as priestly king and fool.

We see this now, whose eyes are skinned  
To look at murder as our source  
And yet the bible said we sinned  
Where pagans lived without remorse.

Our murder driven underground  
Left only myth to mark the place  
Of Abel, till the Word would sound  
And join the two in blood and grace.

CHRISTUS HERI HODIE SEMPER

Murder with sacrifice its myth  
Keeps history with bated breath  
And there's no thing to end this with  
Except that awful holy death.

Things come together for the mind:  
Surprisingly, we find we knew  
Already, and the past refined  
Makes us cry out, 'My God, that's true!'

Indeed the thing is obvious:  
The man we love, the slaughtered beast  
Together stay outrageous  
And send us inward to the feast.

But still we fear where God has fused  
Profane with sacred in one deed,  
This counterpoint has us bemused  
Who will not hear that we are freed.

*Dom Sebastian Moore O.S.B.*

THE  
COLLEGE

## PART IV

# THE COLLEGE



# College Diary 1999-2000

*Monday 24 May* – Ordinary Time hits us with a thud at Morning Prayer. Shortly after, the bread man almost cops a thud from the Rector, but settles for a ear-bashing instead: he was ten minutes late with the goods today. At least it was better than his twenty minutes last Monday: it only gave us a few short minutes to have our breakfast before heading off to the Greg...

*Tuesday 25 May* – Our German-in-residence, Jorg Mosig, says that he went to the Greg and found it thoroughly unfriendly and frightening; he then went to the Angelicum, and found it a beautiful, peaceful experience. I suppose that it's a bit like comparing a large comp to a nursery school. The whole thing reminds me of Chris Thomas' comment when Adrian 'Chuffer' Tomlinson, at the beginning of his time at the said nursery, told him that there were orange trees growing in the cortile of the Ange: 'The only thing growing in the cortile at the Greg is dissent.'

What is going on? Paul Moores returns to Britain for the summer; he hopes to be back in September. Blaise Bradley announces that he will be leaving College on Monday; we all wish him well for his future. They both leave for home with our thoughts and prayers.

*Wednesday 26 May – Feast of St Philip Neri* – We all troop across to the Chiesa Nuova for Mass in honour of our former spiritual director, presided over by Cardinal Pio Laghi, Prefect of the Congregation for Catholic Education. Solemnity meets celebration in the usual mix of divine worship, Italian chaos and British precision. Quoting from Pope John Paul II, His Eminence reminds us that we are not just here to study in Rome, but to study Rome. (Try saying *that* to a prof during the exams!!) He also tells us that, although St Philip did not speak English very well, he did speak the language of love, and, therefore, is a good role model for us. *Bravo!*

*Friday 28 May* – The Rector heads off to Blighty this morning, for the A.G.M. of the Roman Association. He doesn't head off before letting us know that the staff have decided that going to the Ange rather than Mother Greg will be an option (sort of, at least) for all students. And so 400 years of history are consigned to the dustbin of opinion...

*Sunday 30 May – Solemnity of the Most Holy Trinity* – The doors of the Church are flung wide open to let the people in! A new liturgical prank to symbolise God's embrace of all humanity? No – the People of God are allowed freely to wander in every Trinity Sunday. Quite what they make of it all is anyone's guess, but it's marvellous that they are enabled to do so, and the *schola* comes up trumps with an absolutely beautiful rendition of *I bind unto myself today*. 'Bouncer' is Sr Amadeus' description of Guestmaster, Andrew Cole.

*Monday 31 May* – Paul Simmons tells us over lunch that, according to a report in yesterday's *Observer*, you are 'obese' if your waistline is more than 35". Certain people don't take a second bowl of pasta...

*Tuesday 1 June* – The second semester draws to a close, and certain students amble along to clap profs whom they have never seen before but would quite like to recognise come Friday morning. *Tanto per cambiare...*

*Sunday 6 June – Solemnity of the Most Holy Body and Blood of Christ* – It's the second House Function of the Summer 1999 season: we're off to the Little Sisters of the Poor. After a beautiful Mass, we process with the Blessed Sacrament in the bright sunshine around the roadworks in Piazza San Pietro in Vincoli to the Maronite Church. As usual, the sisters and residents create some beautiful floral arrangements in honour of *Corpus Christi*; they all very much appreciate our visit, and, as usual, make us very welcome. This year, we even get ice cream!

*Tuesday 8 June* – Most of the Ange students seem to have finished their exams. While the children of St Ignatius slog out their cruel and unusual punishment in the heat, the sons of St Dominic go on holiday. Paddy Hough reverts to his Jesuit roots, going on an eight-day retreat; Adrian Tomlinson leaves the heat of Rome for that of New York – leaving the College strangely quiet without him!

*Wednesday 9 June* – 'Our' sisters from Palazzola accompany various Sisters of Mercy who are celebrating various jubilees to lunch in College.

*Thursday 10 June* – Rome is sweltering! Someone in Britain said that the weather people there were reporting temperatures here of 120°. Mind you, I would sooner face Fr Becker all over again than have to cross the suntrap of Piazza Collegio Romano even once more, although I think that Almighty God would have difficulty in passing grace at the Greg...

Jacek Skrobisz successfully defends his doctorate – *bravo!* Meanwhile, Fr Jos Janssens, of 'Art in the Dark' fame, is winning the award for the Most Bizarre Exam: he gets his students to look at pictures of the Basilicas of the Holy Sepulchre and St Peter, and to tell him all about them. It (allegedly) helps if they look at the *dispense* before the exams...

*Monday 14 June* – Our Philosophy-cum-Theology Tutor-to-be, Paul Rowan from Liverpool, arrives. We hope that O'Connors has his regular corner reserved for him.

*Tuesday 15 June* – Andrew Robinson seems to be particularly upset that Prince Edward and his bride will be having a mere buffet, as opposed to a full royal banquet, following their wedding on Saturday. The things that concern people during the exams is remarkable; I'm sure that more rooms are cleaned, more letters written, more TV watched and more websites surfed at this time of year than at any other...

*Wednesday 16 June* – Paddy Hough announces that he is leaving; having not found joy and peace here, he will be going to the Casa Balthasar, in another part of Rome, to discern whether the religious life is for him.

*Thursday 17 June* – We are saddened to learn of the death in hospital of Cardinal George Basil Hume, O.S.B., O.M. *Requiem in æternam dona eis, O Domine!*

Friday 25 June – On the day of his Funeral in Westminster Cathedral, we all go to the Church of San Silvestro in Capite, Cardinal Hume's titular church and the British national church in Rome, for Requiem Mass. Fr Andrew Faley, Vice-Rector of the Beda presides, and there is an excellent turn out from ex-patriots who have all gathered to thank God for the gift of the Cardinal's life and to pray for the repose of his soul. These included Bishop Michael Fitzgerald, the Secretary of the Pontifical Council for Inter-Religious dialogue and the senior British clergyman in Rome. Andrew Robinson comes up trumps as choirmaster and organist. H. M. Ambassador to the Holy See is present, along with the French Ambassador to the Holy See – who had been at the Funeral in London in the morning – and the Irish Ambassador to the Italian Republic. Also present are twenty Irish bishops, in Rome for their visit *ad limina Apostolorum*, and representatives of other Ecclesial Communities in Rome. The Rector represented the College at the Cardinal's Requiem Mass in London, and the Westminster students were able to travel home for it.

While we are mourning the late Cardinal, Terry Martin is ordained priest by Bishop Cormac Murphy-O'Connor, in Weybridge. Terry has been with us for twelve months. An accomplished musician, he always used his talents *ad maioram Dei gloriam* in the College, and we hope and pray that he will continue to do so for the people of Arundel and Brighton.

Tuesday 29 June – Solemnity of Ss Peter and Paul, Patrons of Rome – It's nice to be in the Diocese of Rome, and not that of Albano, for the city's patronal feast; after all, St Paul (at least) was 'late of this parish'! Dominic Allain is ordained by Cardinal Francis Stafford, President of the Pontifical Council for the Laity, this evening. It's good to see that so many of Dominic's family and friends have joined him – including a few familiar faces!! Afterwards, we have a *fiesta* to mark the happy occasion, and Dominic gives a very moving speech, thanking everyone for their love and support.

Wednesday 30 June – We all adjourn to Palazzola for the *Villeggiatura* 1999, that annual fixture of College life which is welcomed by most, but viewed by others as being akin to a prison-of-war camp without the benefits of the Geneva Convention! In the shortest *Villeggiatura* in recent years, there is hardly a day without something or other to do, and Paul 'Hello, Campers!' Keane, the Villa Man, is determined that everyone should have 'fun, fun, fun in the sun, sun, sun'.

This evening, Dominic Allain presides at his Mass of Thanksgiving, with an excellent homily delivered by Abbot Mark Hargreaves, O.S.B., from Prinknash Abbey. Having spent so much time in Palazzola, it was fitting that Dominic should finish his time in the College there. He has been appointed to assist Stephen Langridge at Balham – the 'Gateway to the South'!

Meanwhile, Philip Caldwell heads home. They say that 'accidents come in threes' – having studied at Oscott and then the VEC, he is off to teach theology at Ushaw, where we are sure that he will do very well.

Thursday 1 July – Adrian Tomlinson makes waves at the poolside, berthing in a Stars and Stripes T-shirt, carrying a Stars and Stripes beach towel and sporting the vastest Stars and Stripes shorts this side of the Pond. One student comments that he has become the fifty-first state!

After lunch, the volleyball, tennis and five-a-side competitions begin in earnest, and the calendar for academic year 1999-2000 is revealed.

Mons. Christopher Budd, Bishop of Plymouth, arrives in Rome, 'to work for Adrian Toffolo', according to his diocesan newspaper. I suppose that's one way of putting it...

In the evening, there is a rectorial 'farewell' barbeque in the College garden for the *personale* and their families and for others who have worked with and for the College (except the students, of course!) during the Rector's time in Rome. He returns to Palazzola laden with an Ordinary and many presents, and a good time was had by all!

*Friday 2 July* – Jonathan Jones surprises everyone by *not* clearing off to Rome for the day!

*Saturday 3 July* – Amidst the various STBs and licences awarded at this time of year, Joe Coughlan receives his MBA. Congratulations!

*Sunday 4 July* – Bishop Budd institutes twelve new Readers: Joseph Gee, Christopher Ginns, David Gnosill, Simon Hall, Shaun Harper, David Parmiter, Ivor Parrish, Graham Platt, Nicholas Schofield, Paul Simmons, Peter Vellacott and Mark Vickers.

*Wednesday 7 July* – Bishop Budd institutes five new Acolytes. Congratulations and best wishes to Andrew Cole, Patrick Mileham, Andrew Stringfellow, Chris Thomas and Richard Whinder.

*Thursday 8 July* – Fr Pat Kilgarriff arrives at Palazzola for a few days – including some Rectors-to-be pastoral classes!

*Friday 9 July* – It's the Rector's moment of glory tonight, as he celebrates a 'farewell' Mass and we hold a *fiesta* in his honour. It is presents all round: the students give him some garden furniture, the staff give him some desk equipment (including some *very* beautiful holy pictures!), the Sisters give him a new alb, and the Admin team gives him a return ticket to Kenya. In return, he very kindly gives the College a new white chasuble and dalmatic set for weekday Masses, and a stereo system for the Common Room; these are in addition to the sofas he very kindly gave us earlier in the year. Thank you very much, Father!

Richard Walker gives a most entertaining speech. In his seminary career, he has had four Rectors; his present Rector demonstrates the characteristics of the other three – often in the space of half an hour!

*Sunday 10 July* – Archbishop John Foley, President of the Pontifical Council for Social Communications gives the Church new Candidates for Holy Orders: Kevin Colfer, Anthony Currer, Christian Daw, Andrew Downie, Dominic Howarth, Jonathan Jones, Paul Keane, Joseph Silver, Gerard Skinner and Adrian Tomlinson.

*Tuesday 12 July* – Holy Mother Church requests that Mons. Maurice Couve de Murville, Archbishop Emeritus of Birmingham, ordain Gerard Flynn, Thomas Saunders, Stephen Wright and Richard Walker deacons. This he gladly does. Congratulations and best wishes to them all.

*Sunday 26 September* – The Summer holiday is over, and the motley crew returns to Rome. There are lots of new faces to get used to and names to learn. The new men include the Rector, Fr Patrick Kilgarriff; well, he is sort of new, anyway. We also welcome back Fr Paul Rowan, our new philosophy tutor. Most of the *nuovi studenti* are all quite young, and the atmosphere in the House reflects that. They arrived in Italy on 29 August, and have been in various parts of the country learning Italian, until coming to the College for the first time yesterday. We bid farewell to Roberto Cintio, who is going to be a missionary in Africa. So, just about everyone who was meant to come back has, and only those with legitimate excuses have stayed away.

We extend our congratulations to the following, all of whom were ordained priests during the Summer:

Christopher Bergin	Diocese of Arundel and Brighton	17 July 1999
David Potter	Archdiocese of Liverpool	22 July 1999
Steven Billington	Diocese of Leeds	24 July 1999
Christopher Higgins	Diocese of Hallam	24 July 1999
Philip Miller	Archdiocese of Westminster	4 September 1999

We hope and pray that the Lord will bless them with a long, happy and blessed priestly ministry. *Ad multos annos!*

*Monday 27 September* – Within hours of our return, pastoral courses start in the College, proving the old adage that there is no rest for the wicked! The *nuovi* begin the *Italiaidea* experience; the College really is good preparation for priestly ministry – if you can survive your first year in this Venerable College, you can survive anything...

*Tuesday 28 September* – At a Middlesbrough night out, Sr Amadeus asks those with her not to order the first and second courses at the same time, ‘otherwise they’ll think we’re tourists!’

*Thursday 30 September* – We have a day off from pastoral courses for ‘university inscriptions’ – even though they all had to be done by yesterday! The lie-in is welcome, however...

We are said to learn of the death of Mons. Thomas Holland, Bishop Emeritus of Salford. *Requiescat in pace.*

*Sunday 3 October* – The old men leave the new men to it, and plunge into the void-like silence of an individually directed retreat in the cool of the Alban Hills. The Villa’s garden is almost finished; the *Belli Arti* have done a grand job, even if no one can quite work out why the path alongside the wall is still gravel. See you on Friday...

*Friday 7 October* – We emerge from the retreat like rabbits in front of car headlights, and are joined by the *nuovi* for Mass and lunch. We are later transported by Tat Tours (a.k.a Messrs Thomas and Tomlinson) back to the College. According to the Rector, our behaviour during the retreat was ‘positively angelic’. I will do nothing to dissuade him of this viewpoint, although it was noted that the directors went out for *una piccola festa* on the last night...

The students of the Pontifical Gregorian University cannot gather for the annual Mass of the Holy Spirit in *Sant'Ignazio* as it is full of scaffolding, so they are hosted by the Franciscans of *Dodici Apostoli* – the church where Clement XIV, who suppressed the Jesuits in 1773, is buried. The liturgical shenanigans exceed their usual standards, with the dodgy microphone system providing extra hilarity. Some of the first years are in trauma; the rest of us just forget how bad it is from year to year.

*Sunday 9 October* – Fr Rector sets a new trend at the traditional start of year House meeting, which we fervently hope will continue: he talks for two minutes, says that he has nothing more to say for the time being and sits down!! The old lags burst into applause, which confuses the new men a little; I'll leave you to look in previous Diaries to see why we did this!

*Monday 10 October* – Greg Delegate Jonathan Jones – who has done a heroic job dealing with the *Segretaria* – conducts a guided tour of both the Greg route and the great University itself. It is a complete myth and fabrication that the majority of people who joined it were in First Licence.

*Tuesday 11 October* – It's like a Spiritual Directors' reunion at lunch, with the present (John Rafferty), immediate past (Arthur Roche) and increasingly dim and distant past (Pat Kilgarriff) all ensconced at the centre table. They are joined by Mons. Jack Kennedy, here on a flying visit; he, of course, appointed our new Rector as SD. This is all terribly confusing; I suppose that, like Sir Humphrey Appleby once said, 'It's a question of hats.' No doubt a meaningful time was had by all!

Paul Moores has flown back to Rome for a belated leaving party at Lou's; we wish him well for the future. Gerard Skinner, a Candidate for Holy Orders, proves that old habits die hard by purchasing a rose for an elegant young lady on an adjoining table. Good on you, Gezza!

*Wednesday 12 October* – Tom Leverage, a self-confessed non-morning person, becomes the first Morning Prayer casualty of the new season.

In the evening, various members of the House attend a performance of William Shakespeare's *Hamlet*. Andrew Downie's notice said that it would be in English, but the audience was not altogether pleasantly surprised to find that it was being performed by the Haifa Dramatic Society and was, therefore, in the language of the Old Testament...

*Thursday 14 October* – We learn of the sad death of Mons. Geoffrey Burke, Auxiliary Bishop Emeritus of Salford, who began to decline on the day his former Ordinary, Bishop Holland, died. May he rest in peace.

*Friday 15 October* – The College Prayer Book, which is placed at the back of the Church and in which members of the College and their guests can write their intentions, is becoming more like the Court Circular each day, with most entries being placed by Ivor 'Fahquharson-Smythe' Parrish. Can one person know so many people with double-barrelled names?

Tom Leverage wins the 'funny T-shirt of the year award' for a cheeky little number with a risqué Austin Powers slogan splashed across the front.

*Sunday 16 October* – The College's catechetical programme gets into full swing after Community Mass this morning. In the evening, College arsonist Joe Silver lights the Common Room fire for the first time this year; the Common Room is now a very sociable place, and bar evenings are great fun.

*Tuesday 19 October* – Fr Victor Ghio successfully defends his doctorate, on the invalidity of Anglican orders, at the Angelicum. Well done!

Simon Winn announces that the tobacco that he smokes is 'much cheaper here than in Britain'. Old St Joe's, a gentile part of the College, is smelling more and more peculiar by the day...

*Friday 22 October* – It's official: the choirmasters have abolished music! This morning's 'sung' Community Mass sees the introduction of the *Missa Silentia*, and at choir practice we are exhorted to have a choirmaster present at each liturgy planning meeting – so that he can veto anything at all that might involve singing!

At breakfast, just to make matters even worse and to make sure that our Friday is suitably penitential, the bread has been transformed into something ultimately indescribable, but which is alleged to be called 'toast'.

*Saturday 23 October* – Tom Leverage is heard rehearsing tomorrow's psalm response at about 2.30 a.m.!

*Sunday 24 October* – At an inter-college football tournament held at the Scots College this afternoon, our intrepid team does the College proud. The Scots' Rector nominates Marcus Holden – who once played football for Britain's premier county, Pembrokeshire – as 'Man of the Tournament'. Well done to all involved!

*Tuesday 26 October* – The Rector surprises us all at the consultation meeting, which this time around is about faith reflection groups and the daily timetable, by declaring it to be a 'real' consultation; certain members of staff have apoplexy. Adrian Tomlinson says that his group would have no problem with compulsory prayer groups – provided they could be on a teleconferencing system!

*Wednesday 27 October* – It's First Year Party night, and the *nuovi* employ all their talents and tongues to entertain us. They succeed *summa cum laude*. They take as their motto for the year Gloria Gaynor's *I Will Survive*, a cheerful little number that reflects their character. In part two, Andrew Stringfellow gives a spiritual conference under the guise of Sister Cassandra, and Tom Creagh-Fuller ensures that we will never listen to Handel's *Messiah* in a serious way ever again: in his version, the trumpet shall sound and the dead shall be raised to *Nellie the Elephant*. And all in the twinkling of an eye! In addition, he reveals his *modus operandi* over at Mother Greg: he wanders around and waits for the bell to go before sitting in the nearest aula!

*Friday 29 October* – Simon Winn treats us to a medical account of dropsy at Mass this morning. It's enough to put you off your cheese and yoghurt.

*Friday 5 November* – Guy Fawke's Night is celebrated by a fire drill. Thanks to a certain list going around the College, we are all sitting in our rooms at 5.00 p.m. waiting for it to happen.

*Sunday 7 November* – Tom C-F treats us to the more serious version of the great man's great oratorio during the preparation of the gifts.

*Monday 8 November* – The Feast of All Saints of Wales is rightfully restored to the College calendar. In honour of this, an unnamed Welsh student is unfairly and completely unjustly fined the princely sum of 100,000 lire for not having convalidated his ticket correctly on the tram...

The first years are absent with leave – it's their turn to go on retreat to Palazzola. The College is strangely quiet and empty without them, and Morning Prayer takes on a quasi-optional character.

*Tuesday 9 November* – Tish Nicholl takes the first years for voice production at Palazzola. Impressed by Paul Moss' diction, etc., she asks if anyone has any criticisms. Alex Redman: 'His hairstyle.'

*Thursday 18 November* – Bishops Brewer, Mullins and Nichols arrive for the annual visitation. The fact that the heating has just come on is, I am sure, a totally unpremeditated coincidence.

*Saturday 20 November* – The hot water breaking down is most certainly not a coincidence!!

*Sunday 21 November – Solemnity of Our Lord Jesus Christ, Universal King* – It's the young people's turn at Mass this morning. During Mass, some twenty children are enrolled for the First Holy Communion and Confirmation programmes. Joe Silver masterfully conducts a choir formed from some of the youngsters who regularly worship here, and Tim Moir-Ford and one of the Galea clan reveal hidden musical talents.

At the end of Mass, John Marsland and Richard Walker sign the Covenant with the Poor on our behalf. This Covenant is for the Great Jubilee of the Year 2000, and follows Pope John Paul's appeal for us to think especially of the poor during the Holy Year.

Tonight we find out that this year's panto is... *Scrooge*. Adrian Tomlinson avoids being typecast: this year, he is a pink fairy. Your humble Diarist is 'promoted' from being a Flower to Mrs Cratchett, and Paul Keane is not disappointed to discover that he is playing the lead role and appears in every scene.

○ Meanwhile, in the Church of Christ the King in Reading, Gerard Flynn – of blessed memory – is ordained priest by the Bishop of Portsmouth, Mons. Crispian Hollis. Sr Amadeus, who represented us, described the Mass as a beautiful affair – 'pure Gerard'. Gerard is a real asset to the Diocese of Portsmouth, and he is greatly missed here in Rome. *Ad multos annos!*

*Saturday 26 November* – Paul Murray, OP, rushes over from the Angelicum to lead our Advent recollection. His talks are of his usual high standard.

*Tuesday 30 November* – A notice goes up asking if any student would like to share a subscription to such weighty tomes as *The Economist* and *New Scientist*. Shortly after, Ivor Parrish puts up a notice asking if we would like to partake of *Fowler's Fancy*...



*Wednesday 1 December – Solemnity of St Ralph Sherwin and his Companions, Martyrs of this Venerable English College* – It's that time of year again, when we honour all our predecessors who, in the Rector's words at the start of Mass, were 'butchered for the Catholic faith'. Their names will live on for all generations – but only if we keep alive their glorious memory.

*Tuesday 7 December* – At Morning Prayer, choirmaster Joe Silver's Russian leanings get the better of him – the pitch of the Benedictus is sinking faster than the Euro!

*Saturday 11 December* – It's the first full rehearsal of the pantomime – and Paul Keane's costume makes him look closer to the 1990s than his usual attire!

*Sunday 12 December* – In a beautiful celebration, Samuel Isaac Jenner, the seven-month old son of two of our Sunday Mass congregation, is baptised during Sunday Mass.

After Mass, the Rector comments to one of his students that one of the good things about Baptisms is the large number of disaffected young people who come along. When politely reminded that there aren't any disaffected youth in the College Church, he says: 'What do you mean? I have to live with 46 of them!'

During the dress rehearsal for the imminent panto, we discover that this year's 'Bit-in-the-Middle' takes place in the Ref, and involves copious amounts of horrible green gunge and the staff parading around to the tune of 'Ghostbusters'. Honestly, anyone would think we're all bonkers. Meanwhile, on stage Marcus Holden becomes the first person in living memory to shut up Paul Keane, by soaking him in beer...

*Monday 13 December* – The said Paul Keane, who is resting his voice in anticipation of his imminent stardom, wanders around the College not speaking to anyone; he is even not speaking to Almighty God, as illustrated by his absence from Morning Prayer. Honestly, these luvvies...

*Wednesday 15 December* – The first night goes exceptionally well, even if numbers are a bit down on last year due to new fire restrictions. If the YMCA act doesn't get us shut down, nothing will; how John Flynn gets into those PVC trousers is nobody's business...

*Friday 17 December* – It's the last night of the panto, and everyone (I hope!!) puts their costumes away for another year. It has been a great success, and all credit is due to everyone involved, from director to set design and construction (done almost single-handedly by Tom Leverage – congratulations!) to cast to stage crew.

Afterwards, the Rector, in his little talk, comments on the range of abilities in the House: 'Look at the first years. They start off in wigs and a bit of lipstick – and end up in yards of pink chiffon!' Referring to the Two Rons (who, during the show, had kidnapped the Rector in an appeal for money), he says: 'Their minds are focussed on aggression and money... They will make great parish priests!'

*Saturday 18 December* – During a beautiful Community Mass this evening, Archbishop John Foley, President of the Pontifical Council for Social Communications, institutes Joe Silver to the Ministry of Acolyte.

Congratulations, Joe! The Archbishop then joins us for supper and post-cenal drinks around the fire in the Common Room, and a good time is had by all. Having been present (and gunged!) at last night's panto, His Grace comments: 'If you don't tell the Congregation for Bishops, I won't tell the Congregation for Education!'

*Sunday 19 December* – Those who are blessed enough to be students at the Pontifical Gregorian University head for the airport, home and the Christmas holiday. It's been a long three months...

*Wednesday 22 December* – It's the Ange students' turn to head for good old Blighty, leaving behind the Rector, Monsignor Chestle and those who have opted to spend Christmas in Rome this year.

Meanwhile the Sindaco, Francesco Rutelli pays a lunchtime visit to the College to unveil a plaque in memory of Beatrice Cenci, who was executed for murdering her father in 1599, having been held in the Corte Savella prison (roughly beneath where the salone is now). The plaque calls her an 'exemplary victim of an unjust justice'. The Rector shares a little platform with our sash-bedecked mayor, who, amongst other things, says that this is the last plaque to be unveiled in Rome this millennium. Some people still haven't got it into their heads that the third Christian millennium doesn't start for another year.

*Friday 24 December* – While the North American College prepares for Christmas by a silent retreat, those who are in residence in Via di Monserrato 45 are eating and drinking as if it is going out of fashion!

This evening, we all trundle over to St Peter's Basilica for the Opening of the Holy Door and Midnight Mass, presided over by the Holy Father. It is a spectacular ceremony, and we are fortunate enough to be part of the 8,000 inside rather than the 55,000 in the Square. The Pope wears a most unusual cope for the Introductory Rites. It is a great privilege to be with the Pope as he inaugurates the Great Jubilee of the Year 2000.

*Saturday 25 December – Solemnity of the Nativity of the Lord* – It is the first College Christmas for a fair few years, and a good time is had by all. Andrews Cole and Stringfellow cook Christmas dinner for 16 people.

*Thursday 6 January 2000 – Solemnity of the Epiphany of the Lord* – The wanderers return. Nothing has changed. At all.

*Sunday 9 January – Feast of the Baptism of the Lord* – We enjoy a festal lunch in the Ref, and a party in the salone after supper. If only every day were like this...

Gerard Skinner reveals that if he were to get into the Charismatic Renewal, he 'would be wild'. Chris Thomas: 'You're suppressing it well.'

*Tuesday 11 January* – An old boy back in town asks Ivor Parrish whether the students still blame the Vice-Rector when the hot water goes down. Ivor stoically replies: 'Oh yes – I always think of the Vice-Rector when I have a cold shower!'

*Friday 14 January* – The deacons-to-be adjourn to Palazzola, for a retreat so silent that the Carthusians would have been proud of them...

*Monday 17 January* – Kevan O'Brien reveals during Mass that, according to the 2000 edition of the *Catholic Directory for England and Wales*, he is 'retired'!

Emanuela Piacentini starts work in the Administration offices; she is looking after the College's accounts. *Benvenuta!*

*Tuesday 18 January* – Pope John Paul II opens the last of the four holy doors, that of the Basilica of St Paul outside the Walls, the interior of which has been restored beautifully and the external *ambiente* of which has been improved dramatically. In a beautiful ecumenical celebration, he is joined on the threshold of the holy door by a representative of the Ecumenical Patriarch and Dr George Carey, Archbishop of Canterbury. The Rector attends, along with those students who have no lectures this morning.

*Wednesday 19 January* – We all have to fill in guest application forms for Palazzola. How can we be guests in our own home, I wonder?

*Monday 24 January* – The Rector puts the examtime timetable on the notice board. He concludes: 'Any queries to the SS and DSSs. Don't ask me: I'm new here.'

*Tuesday 25 January* – The exam season starts. Everyone is looking better for getting eight hours' sleep.

Today's 'quote-of-the-day' comes from the dashing Delia Gallagher: 'The two most important things in life are to pray and to moisturise'.

*Sunday 6 February* – In what can best be described as a 'controversial' homily, Simon Winn manages to unite the whole congregation in a way previously unknown.

*Monday 7 February* – John Flynn is witnessed in the Third Library laughing at Aristotelian metaphysics. Apparently, he finds it highly amusing – either that, or six months in this place has finally got to him...

*Thursday 10 February* – Unlike Tintin, Poirot and a particularly gorgeous variety of chocolate, Fr Paul Gilbert, Professor of Metaphysics at Dear Old Mother, is not one of Belgium's greatest exports, as he reveals his true colours to another generation of unsuspecting students from all over the world – with particular 'kindness' shown to those from the United Kingdom of Great Britain and Northern Ireland.

As examtime draws to a close, the big getaway begins. This year's popular destinations include Venice, Bologna, various points in between, and, so rumour has it, Surrey...

*Saturday 12 February* – The Rector, staff, students and personale of the Royal College of St Alban in Valladolid have come *en masse* to their Venerable counterpart *de Urbe*; they are making a Jubilee pilgrimage to Rome, and it is lovely to have them all with us. In the kitchen, a multilingual conversation takes place between our non-English and non-Spanish speaking personale and their non-English and non-Italian speaking personale. You can just imagine...

*Monday 14 February* – *Feast of St Cyril and St Methodius, Patrons of Europe* – The Angelic ones go back to school, the children of Ignatius just turn over and go back to sleep...

*Tuesday 15 February* – At last! The waiting is over! We all join in congratulating Bishop Cormac Murphy-O'Connor (a Rector Emeritus, of course!) upon his appointment as Archbishop of Westminster and Bishop Vincent Nichols upon his appointment as Archbishop of Birmingham. *Ad multos annos!* Your Graces! Now, for the first time, all four Archbishops of England are Old Romans. Meanwhile, the rumourmongers have to find something else to talk about, like the identity of the new Vice-Rector, perhaps...

*Wednesday 16 February* – ...who is going to be Fr Nicholas Hudson, from the Archdiocese of Southwark. According to the Rector's notice, he is coming 'in *lace* of John Marsland'!! How very Freudian.

*Saturday 19 February* – Richard Whinder is elected the new Senior Student. Good luck!

*Sunday 20 February* – The 'honour' of being Deputy Senior Student goes to your humble Diarist.

*Monday 21 February* – We are joined by Nicholas Levisieur, an Anglican ordinand, who will be with us until Easter. He states that his remit is to convince us all that we should get married. These could be an interesting few weeks...

*Tuesday 22 February* – Today, the Feast of the Chair of St Peter, is the Jubilee for the Roman Curia, and there is a Mass in St Peter's for the Pope's co-workers. Bryan Chestle celebrates his twenty-fifth anniversary of going into St Peter's Basilica by avoiding it. Quite right too.

*Wednesday 23 February* – The Rector dishes out the new House jobs. One innovation this year is that people have to go to see him. How times have changed – it isn't the same without the clipboard and slippers clippity-clopping down the corridor towards you.

Upon finding out the identity of the new Library team, under its capo Dominic Howarth, Tony Curren comments: 'That's not a team – it's a counselling service!'

*Thursday 24 February* – John Marsland returns from northern Italy; he has been recuperating after a skiing accident in which he broke his collarbone.

*Friday 25 February* – The lower three years, with their confreres from the Scots College, depart to Palazzola for a weekend workshop on sexuality and celibate chastity. 'Sexfest II' began with the lurvebus leaving at 5.00. The original version was held three years' ago, and was of immense benefit to all who went; we either do not have to go again because we've got it sorted – or because they've given up on us!

*Sunday 27 February* – The House jobs change this evening, and the VEC's own Laurel and Hardy team of Messrs Whinder and Cole take the reins of power from the Revs. Walker, Wright and Saunders, who head into well-earned retirement. The new SS says 'thank you' to everyone, and invites people to go to see him: 'I'm not scary – I wear cardigans!' Meanwhile, the DSS limits himself to announcing that 'name and shame' for those who miss meals will begin tonight, and that 'further measures will be laid before you'. He comments that he must be doing something right if people are calling for his resignation within five minutes of his taking office! This all sounds very ominous...

Meanwhile, the Sexfesters return, having learnt of a trendy new addition to the English language. Apparently, we're supposed to 'care-front' instead of 'confront'.

*Monday 28 February* – The new DSS gets into the swing of things by 'naming and shaming' at supper.

*Wednesday 1 March – Feast of St David, Patron of Wales* – Tonight is CUCU night, and, largely thanks to a raffle, which has involved the Sunday Mass congregation, 5 million lire is raised for charity.

Meanwhile, it is announced that in future the Admission of Candidates for Holy Orders will be celebrated in the College Church just before Christmas instead of during the *villeggiatura*. Thus, there will be an eighteen-month gap between Lectorate and Candidacy, rather than the present twelve months.

*Friday 3 March* – New Choirmaster Jonathan Jones relives a one-time incarnation as a junior choirmaster. He gets into the swing of things at choir practice, by teaching us something new. That in itself is a novelty these days...

*Saturday 11 March* – The Vice-Rector has his new appointment. The Cardinal Secretary of State nominates him Ecclesiastical Assistant to the Young Christian Workers. He avoids the Mancunian weather for a little longer – his new base will be on the other side of the Campo de'Fiori!

*Monday 13 March* – Father Rector has a new favourite colour – purple; we congratulate Monsignor Kilgarriff upon his nomination as Prelate of Honour.

*Tuesday 14 March* – Faith Reflection Groups begin. They will be held in place of prayer groups on four of the Tuesdays of Lent.

*Wednesday 22 March* – Father Rector represents the College at the installation of Mons. Cormac Murphy-O'Connor as tenth Archbishop of Westminster.

*Friday 24 March* – Whilst the Holy Father is on his longed-for Apostolic Pilgrimage to the Holy Land, the Jubilee for Seminarians is held in the Basilica of St Paul Outside the Walls. In what can most charitably be described as a 'marathon', the ceremony consists of a lengthy procession through the Holy Door, the Stations of the Cross and a Vigil in honour of the Blessed Virgin Mary. The homily by Archbishop Pittau, one-time Rector of the Greg and Secretary of the Congregation for Catholic Education, is mercifully short.

*Wednesday 29 March* – The Vice-Rector represents us at the installation of the Archbishop of Birmingham, Mons. Vincent Nichols.

*Thursday 30 March* – The College's football team flies to Britain to take part in an inter-seminary competition being held at Ushaw College in County Durham. They do us proud – they get to the semi-final where they are beaten by the eventual winners, Maynooth.

We bid a fond farewell to Tom Leverage, who stays in England after the tournament.

*Friday 31 March* – The annual Forty Hours Devotion is held in the Martyrs' Chapel.

*Monday 3 April* – In a well-received decision, we are allowed to attend the English language Station Masses during the Fourth Week of Lent, as it is during

that week that our parish church, San Lorenzo in Damaso, is one of the Stations. The Masses are held at 7.00 a.m., and are organised by the North American College; they are very beautiful, and attract a good cross-section of the English Catholic community in Rome.

*Wednesday 12 April* – We are joined by Tish Nicoll, our voice therapist, who will help us all to breathe properly over the Easter ceremonies.

*Saturday 15 April* – We depart for Palazzola, for our annual Lenten reflection, which this year is given by Mons. Tony Philpot.

*Palm Sunday, 16 April* – Holy Week begins with a wonderful celebration of the Palm Sunday Mass. This year, we begin on the volleyball court, and symbolically walk through the gates of Jerusalem, and up the garden into the Church.

*Wednesday 19 April* – This is one of the nicest times of the year, as students' families and friends descend on the College for Easter.

*Maundy Thursday, 20 April* – A large crowd gathers to celebrate the Mass of the Lord's Supper.

*Good Friday, 21 April* – The Lord's Passion is celebrated with dignity and solemnity. This year, the Reproaches are sung in English, and their power really hits home.

*Holy Saturday, 22 April* – It always amazes me that Holy Mother Church exhorts us to spend time at the tomb, and yet the day goes by with preparation for the ensuing Vigil, which is celebrated beautifully.

At the Easter Vigil party, two of our Sunday Mass congregation, Grattan Brown (a former NACer) and Julie Desnyder announce their engagement.

*Easter Sunday, 23 April* – In an entertaining speech, Father Rector gives a special welcome to Gregers Maerk-Kristensen's sisters, exhorting us to imagine them in a longboat sailing up the Tiber!

An unusually late Easter sees people depart for their well-earned break, with the HCPT pilgrimage to Lourdes, Great Britain, Sardinia and Sicily being favourite destinations. See you next week...

*Monday 1 May* – ... as the wanderers return. Meanwhile, Labour Day is celebrated by a complete lack of labour, and we are now Vice-Rector-less, John Marsland having gone home on Friday morning.

*Tuesday 2 May* – Daily Exposition of the Blessed Sacrament is introduced, as a student initiative; it will be held for forty-five minutes after lunch from Monday to Saturday.

*Wednesday 3 May* – We host the Bishop of Middlesbrough, Mons. John Crowley, the Anglican Archbishop of York, Dr David Hope and the President of the Methodist Conference, Dr Stuart Burgess. They are in Rome to see the Holy Father.

*Friday 5 May – Feast of St George, Patron of England* – We celebrate the English national patron with spumante, dolce and a selection of music from the Last Night of the Proms!

*Sunday 7 May* – Founders' Day is celebrated in honour of Pope Gregory XIII and Cardinal William Allen. The guest of honour is Fr Anthony Wilcox, Parish Priest of Henley-on-Thames and Hon. Treasurer of the Roman Association; this is our opportunity to thank him for his efforts in raising £1 million for the College.

A novelty at Vespers: the candidates for Holy Orders will be giving reflections after the Scripture Reading until the end of the academic year.

*Sunday 14 May* – First Holy Communions are celebrated. Gerardo Fabrizio paints a marvellous picture of a synchronised swimming contest. Maybe he should organise a squad here; that would give people something to do during the exams.

*Tuesday 16 May* – The saga of the wine v. water running battle continues: a vote on whether to return to having wine with lunch ties! What happens next?

*Thursday 18 May* – This year's College *Gita* is to Gaeta; Mass, which is celebrated in the Santuario della Montagna Spaccata, is followed by lunch and relaxation on a nearby beach. The weather is so perfect that even Maria Grazia finds herself in the water! The number who go on the *gita* is declining; one reason for this is that more people attend universities which close on Saturday. Nevertheless, those who go enjoy themselves immensely, (or is it that those who enjoy themselves immensely, go), and it is always a good way of saying 'thank you' to those who work with and for us.

*Friday 19 May* – Varghese successfully defends his doctorate. Congratulations!

*Sunday 21 May* – Archbishop Pittau comes to the College for our own version of the Cannes film Festival, a.k.a. the celebration of Confirmation. He seals fourteen people, who have been catechised here or at San Silvestro in Capite, with the Gift of the Holy Spirit. The drama of the general but benign chaos of the occasion is heightened by one of the candidates fainting during the Eucharistic Prayer. The children show their Marian piety at the end of Mass; amazingly, they chose *Daily daily, sing to Mary* as the recessional hymn. The Archbishop evidently enjoys himself, and stays behind after Mass to chat to the confirmati before remaining for lunch.

Meanwhile, someone steals money from various parts of the building...

*Monday 22 May* – The Rector disappears to Britain for a couple of days, to attend a meeting of the Trust and to meet some of Their Graces and Lordships. He also meets Bishop Brewer, whom he reported to be in good form. Bravo!

*Wednesday 24 May* – The moment of truth is here: after four years, Tom Creagh-Fuller reveals his true vocation as a seaside comic, during the homily at tonight's Mass.

*Friday 26 May* – We all troop dutifully to the Chiesa Nuova for our annual celebration in honour of our one-time confessor. This year's 'Life and Times of Pippo Buono' is given by Archbishop Martins, Pro-Prefect of the Congregation for the Causes of Saints.

*Tuesday 30 May* – To the delight of some, the consternation of others and the probable relief of some of our visitors, the Rector resolves the Great Wine Dispute and decides that it will return forthwith.

*Wednesday 31 May* – The second semester is over and exams are upon us. We are still full of paschal joy as the Easter Season continues.

*Friday 2 June* – Tom Creagh-Fuller and Ivor Parrish could have given Kenneth Williams and Hattie Jacques a run for their money, as they star in our very own summer season hit, *Carry On Vespers*, running for one week only at a seminary near you.

Meanwhile, *Corriere della Sera* reports that Italy will suffer the longest and hottest summer in memory, with no rain predicted until the end of September and temperatures staying above 30 degrees in Rome.

*Sunday 4 June – Solemnity of the Ascension of the Lord* – Everything is rising: Our Lord, the temperature, the workload... Everything that is except attendance at Sunday Mass, which is lower than it has been for ages; I am sure that this fact has absolutely nothing at all or even whatsoever to do with the fact that the First Communion and Confirmation classes have finished.

Meanwhile, poor Steve Wright mentions that he has had his new car damaged in an accident before he has even set eyes on it!!!

*Monday 5 June* – A large number of boxes start arriving in the College. It's that time of year when all the leavers have to juggle final exams with packing and canonical retreats. Let us hope and pray that there will be some people arriving in September to replace them.

Exciting things to do to avoid revision, no. 1: on the basis of kilowatt hours and that sort of thing, Tom Saunders and Chris Thomas work out that it costs 0.83p for the lift to go from the ground floor to the third floor.

*Wednesday 7 June* – The choice of music over the last few weeks means that Morning and Evening Prayer are mutating into Matins and Evensong. Maybe someone will hold 'Catholic Week' before too long.

*Friday 9 June* – Today is the saddest of days. Falling vocations and the likelihood of our not getting many students next year means that the hatchet falls on the Common Room Corridor, which is going to be closed and turned into a part of Sherwin House. The Residents' Committee does not take this lying down, and the 'Keep the Common Room British' campaign goes into full swing. Their motto is Deuteronomy 27:17 – "Accursed be anyone who displaces a neighbour's boundary mark." And the people must all say, Amen.' Jolly good show, old chaps – gung ho! More seriously, please God more people will listen to the Lord's call, and offer themselves for service of him and his Church in the priesthood and religious life.

This evening, another residents' committee, that of the area around the Campo de' Fiori, holds a demo in the Campo to protest against the number of disaffected youth hanging around the piazza, bars opening too late, etc. Since the Campo was done up last year, it has certainly got more popular with young people – especially from the Anglo-Saxon world – and it is actually quite a pleasant place to sit and have a drink. Rumour has it that Sr Amadeus was seen leaving the College with a whistle to blow at the said demo; if she were to look carefully, she would probably have seen some of her students sitting in the said bars feeling disaffected about exams...



*Saturday 10 June* – We are sorry to learn of the sad death this morning of Mons. John Brewer, Bishop of Lancaster. His involvement with the College lasted throughout much of his life, as a student, as vice-rector, and latterly as chairman of the committee of bishops which oversees the College's life and the Venerable English College Trust. He will be sorely missed; may he rest in peace.

In the evening, one resident of the Common Room Corridor commented that he may ask his bishop's permission to move into Sherwin House – not only would his diocese save a not inconsiderable sum, but he could stay in his own room!

*Sunday 11 June – Solemnity of Pentecost* – The Holy Spirit descends upon the Apostles, the photographer captures us for posterity and I lay down my pen, for it to be picked up by someone much greater than me...

*Andrew Cole*

## Scrooge The Pantomime 1999

**T**he pantomime tradition continues in robust health. This year's offering was a version of Dickens' *A Christmas Carol*, as adapted by Messrs Simmons, Curren and Parmiter, and directed by Andrew Stringfellow.

Naturally, it fell to the character of Scrooge to hold the thread of the well-known plot together. Paul Keane played the part admirably, with a professional attitude and classy melodramatics. In a rather extended prelude, Scrooge's character was played off against the straight and humble Cratchet (Marcus Holden), the simperingly hammy charity workers (Matthew Habron and Andrew Pinsent), the hyperactive idiot nephew Frank (Shaun Harper) and the briskly inconsequential Mrs Mopp (Dominic Howarth). Thus, we could detect a rather obvious casting policy at work: everyone plays himself (Scrooge's inhuman selfishness being based on Paul's exam-time persona, not his everyday self, I should note).

Undeterred by his costume of drifting bandages, chains and shoe-boxes, Joe Silver ably conveyed the agony of Jacob Marley's ghost. "It ain't necessarily so" sang Joe, assisted by his ghostly chorus (Gerard Skinner and Simon Winn), presenting Scrooge with a valid alternative to a life of greed and over-acting.

The Ghost of Christmas Past (Daniel Humphries) was a dishevelled "Colombo" character who dragged up a series of embarrassing episodes from Scrooge's past: a sad childhood in a dysfunctional Yorkshire family (David Gnosill, Michael



The Village People: simultaneously grotesque and hilarious.



Richard Walker and Paul Keane engage in some of the best monologue and dialogue of the whole performance.

Docherty and Chris Thomas, all of them naturals); early employment under Mr Fuzziwig (Tom Saunders); and a love affair which turned sour when Scrooge preferred to please his employer Jorkins (Andy Downie) rather than the love of his life. The over-serious young Scrooge and the coyly nubile Florence (Stephen Maughan and Tom Leverage) were conveyed with considerable flair and musicality.

The end of Act One was immediately followed by the inevitable appeal for money from the audience, but with a twist. The Two Rons (Tony Curren and David Parmiter), a pair of thugs in the employ of Scrooge, held the new Rector to ransom. "Not many seminaries would pay to have their Rector back" said Ron One. "No, but we stand a better chance with this one than the last one", answered Ron Two. I invite you to read between the lines of the College Diary to judge how true this comment might be.

Opening Act Two, the Ghost of Christmas Present (Adrian Tomlinson) turned out to be a nightmare vision in pink, complete with tutu and shimmering wig. During rehearsals, Adrian was at pains to reassure everyone, "I can't stand camp". Well, he certainly allowed community spirit to overcome his personal preferences on this occasion. As always, his performance was a boisterous and unforgettable crowd-pleaser.

It is a measure of the growing influence of the Pontifical University of St Thomas that anti-Angé jokes and songs now merit almost an entire scene, while the Gregorian sometimes appears to be merely a foil to the Angelicum. Here, the setting was some kind of rehabilitation clinic for sufferers from Post-Traumatic Greg Disorder. Full marks to the scenery team for their psychedelic depiction of the inside of John Marsland's head, circa 1967. Frank, ever effervescent and indeed screamingly funny in a multi-coloured dalmatic, led the "Village People" in the big song-and-dance routine, "It's fun to stay at the Angelicum" (to the tune of "Y.M.C.A."). Gregers Maersk-Kristensen (as the construction worker) gave it all he's got, which is quite a lot, albeit wildly uncoordinated. Simon Mathias (as the native american) had the decency to look embarrassed, while Kenneth Clark (policeman) and John Flynn (leather man) kept it all together. The overall effect was simultaneously grotesque and hilarious.

Meanwhile in the Cratchet household domestic bliss reigned, much to Scrooge's disgust. Potato-sack-like Mrs Cratchet (Andrew Cole) and her madly enthusiastic children (Graham Platt and Alex Redman) made an unlikely, and therefore very entertaining, combination, but, frankly, this was the one point in the show when Scrooge seemed to be in the right.

In every pantomime there is a scene which gives the curious impression that the costume designers (who this year took meticulous care over every character, however minor) were given the wrong brief. Despite being dressed as footballers, the unfortunate trainee spectres Lucky (Robert Murphy), Special (Paul Simmons) and Dangerless (Nick Schofield) were able to make the best of the said scene with a series of puns, risqué jokes and a song at the expense of the NAC, the Scots College, the Jesuits, the Greg Segretaria, etc., etc. (the usual list of victims).

The arrival of the Ghost of Christmas Future (Richard Walker, yet another actor cast as himself) was impressive. This figure of Death emerged from the dark casually wielding a large and rusty sickle salvaged from the Palazzola garden. If the children weren't scared, their parents must have been. Christmas Future and Scrooge engaged in some of the best monologue and dialogue of the whole performance in a worthy climax to the drama. VEC panto has rarely seen a more movingly pathetic figure than the future Tiny Tim (Teka Berhanu) imprisoned for a dummy bomb attack on the second floor of the Greg. Scrooge, however, was finally convinced only by the sight of his own funeral, mourned by faithful nephew Frank and Frank's wife Penny (Paul Moss, a talent left until rather late in the show, but with the makings of a most convincing "woman"). Which really only left the inevitable happy ending to follow.

This year's pantomime marked the end of an era (or the end of an error, many past directors might say), with the last ever "bit in the middle" by John Marsland. For many years, beyond the living memory of the student community, John has been coming up with audience participation scenes of unequalled imagination. This year, as a new surprise, the action took place in the refectory during the interval. For that reason the cast, and hence your reviewer, could not see it, but the audience response indicated that John's "Ghostbusters" idea was one of his best ever, a fitting final contribution from "The Late Great Johnny M".

*Tom Saunders*

“Football is [Not] our religion”

**W**hen a Fax came from Ushaw inviting the College football team to play in an international tournament in April, most of us thought that it would be an impossibility. A whole football team, travelling to England, during term time, no chance?

A conversation with the rector, to float the idea and see if it was a possibility, led to a conclusion that can now only be described as Kilgarrifian. A green light was seen by the students, that was in fact flashing amber, and could possibly have been red. We set about raising money for the trip with a lot of help from Fr. Anthony Wilcox, who ensured that we received a generous donation from the Roman Association, many others contributed and they are listed below. The plan was to fly to Stansted, stay at Henley-on-Thames overnight and drive north the next day in a mini-bus, which was provided by Fr. Jack Clifford with a little help from Fr. Andrew Headon. People's generosity and support was superb throughout our time in England.

The event itself was held over two days at Ushaw, seminarians came from England, Ireland, France and Belgium. In a sense the football became secondary, there was an atmosphere of brotherhood that was an inspiration to us all, as one of the organisers said "Whatever the results, our coming together this weekend has shown that we're all on the same team". That unity was shown on BBC and Sky News.

Generosity is the word that sums up our entire experience. The Ushaw students and staff were very kind to us, and gave us a great example of how to welcome and take care of guests. Anthony Wilcox and his parishioners tried to make us put back on all the weight we lost in training, as did Fr. Mark Brentnall at Nottingham cathedral, when we stopped for Lunch on our way back to Henley.

As for the football, we reached the semi-final, where we were beaten by Maynooth who went on to win the tournament. We gave our very best effort, supported by family members who had travelled to Ushaw for the day. Obviously, there was disappointment not to have made the final, but we were genuinely happy to have taken part. It was a great event and amber lights are now flashing over Paris 2001.

Football may not be our religion, but an event like this can help to bring out and show to the world some of our best and truest colours.

### *Andrew Stringfellow*

*Those whose financial contributions helped us to participate in the tournament:*

The Roman Association  
Archbishop Cormac Murphy-O'Connor  
Archbishop Patrick Kelly  
Bishop Crispian Hollis  
Bishop Edwin Regan  
Bishop Terrence Brain  
Bishop Christopher Budd  
Fr. G. Glynn

Fr. A. Wilcox  
Fr. D. McGarry  
Fr. P. Gallagher  
Mr. & Mrs. Peter Horgan  
Mr. John Horgan  
Mr. Wm. Wrigley  
Mr. & Mrs. J. Whiston

# The Palazzola Library

I was there when the library at Palazzola was opened. Not the original one, created by Fonseca, but the one off the cloister, which we immediately christened 'The Morgue' and used for playing solo, for pizzas, on the long summer evenings in the fifties. We watched as the thing took shape: the terrazza flooring, the shelves, and finally the Arrival of the Books, to the accompaniment of ribald and sarcastic comments from us, who were meant to be the main beneficiaries. Students were like that in those days.

The first thing which strikes me, returning forty years later, is the glorious eccentricity of this collection. We have manuals of theology, with a plimsoll line about 1930. We have coffee table books of every conceivable museum and gallery. We have a champion selection of between-the-wars novels. We have three copies of 'La Munificenza di Pio IX'. We have a course in Conversational Chinese. We have books which actually belonged to Wiseman. We have Baedekers and Michelins which are wildly out of date.

We are making the library more useful, without actually throwing anything out ! Two generous trusts, the Calpe and the Sherburne-Heatley, have given us enough money to buy the principal works of reference needed for exam revision. We are rearranging the books in a way which no librarian would recognise as valid, but which in fact makes the most sense – the books most likely to be read on the bottom three shelves, while the more esoteric ones may require a ladder to reach them. We now have a complete bound set of *The Venerabile*. We have repatriated Spiritual Reading from the outer fastnesses of the tea room. We are accumulating an impressive number of paperbacks, most of which began their lives in W.H.Smith in Terminal 1.

Old Romans might like to think of Palazzola when disposing of spiritual, historical, biographical, scriptural, theological or philosophical books. The emphasis is on works which are relatively up-to-date, please: we have enough text books from before the Council to last us some considerable time. Men who remember those cooling villa nights which unrolled in a dense cloud of cigarette smoke, with the grilli whirring outside and Dvorak on the electric gramophone inside, the only other sound being a muffled imprecation as the cards were dealt... you can see where I am going with this evocative stuff, you can see through me, I know. If you feel moved to reach for your cheque book and send us even the smallest subsidy, your memory will be forever green and generations of revisers and browsers will bless your name.

*Mons. Anthony Philpot*

# Piste again?

## A day at Campo Felice

**S***prawling, I had the uneasy sensation that blood was seeping from my face into the snow. I was not sure how much blood, or where it was coming from, and after six and a half hours "on the piste" I had neither energy or will to find out. Since I also had no idea where my skis were, it seemed best just to lie where I was.*

*Skis make a soft, crisp swish as they skim the snow. The skis I heard next had their own gentle sound, since they bore an angel. She glided towards me, stopped perfectly next to my outstretched hand (still clasping, pathetically, at a ski pole) and said in the sort of husky voice which reaches perfect tone when speaking Italian, "hai fatto male?"*

*This Bond-esque sequence was swiftly terminated by the arrival of her boyfriend/husband. As they helped me to first aid, and later, half asleep in the car, I contemplated this bizarre day, the first free Thursday of 2000, spent at Campo Felice, the "field of happiness."*

\* \* \* \* \*

Ever since the first eskimo leapt onto a pair of logs, tripped across Greenland, and came back to tell his mates, "Come on. This is easy," skiers have lied to the uninitiated. Before we left, I was assured that skiing was warm, that a fear of heights did not matter, and that "It's easy once you've been down a couple of times. You'll soon get the hang of it." This advice, I was to discover, was formed in a sort of skiers world, a club for proselytizing would-be Eddie-the-Eagles which bore scant resemblance to reality.

Going to the slopes, we dangled in a chair-lift fifty feet above the craggy mountain, suspended on a wire that looked insufficient to bear the weight of a small bird (fear of heights – no problem). As the car juddered its way to the top of the precipice through a blizzard which blew directly into faces which quickly became too numb to feel the sting of the shards of ice, Joe Coughlan regaled us with stories from Ben Nevis. Evidently we were fortunate that it was only  $-40^{\circ}$ . It could have been much colder. And clementines apparently taste wonderful frozen – just like sorbet. So, freezing and terrified, I got off the cable car. No, wait. That sentence cannot possibly do justice to the trepidation of seeing a net suspended just below the exit. "That will catch you if you get caught," said fellow student Andrew Pinsent, in an affirming way. "But you'll only get caught if your skis are at the wrong angle." Before I could discover what the right angle was, we had arrived. Trying to copy Andrew, I barely avoided the further – undisclosed – dangers of getting my poles caught in my skis, and being shoved off the mountain by the seat which continued its journey round, ready to descend.

Why did I not just stay on it? So much easier than the alternative – skiing down. A few minutes earlier, at the bottom of the mountain, Frs. John, Martin, and Andrew Headon (visiting from Brentwood) had attempted to teach me how to “snowplough.” This is apparently a technique for stopping ; the only alternative being to fall over, or into something. I consistently failed to grasp this technique – except, perhaps, on the one occasion when I stopped by crashing into a snowplough.

So – the first descent. A gentle slope: a “green” run. The harder ones are coded blue, black and red. This particular slope was bordered by a sheer drop on one side, and a fence on the other. Clutching at the fence, I pointed my skis downhill and ... I was skiing. “Snowplough,” they said, “Snowplough” I heard fading into the distance as I slid away. “Stop” screamed every instinct in my body, but there was an insurmountable mind/co-ordination barrier, and on I hurtled.

At the end of the “green” gradient, there was a bend. Unable to stop, I was at least able to negotiate this bend – in quite a spectacularly professional way, I felt. At this point I was still certain that there must be some sort of safety measures to stop novices like me from going too fast. So I allowed myself a moment of self-congratulation. After all, this was my first go, I was skiing, and I hadn’t fallen over. It did seem a little fast, though .... And getting faster ... no, I had absolutely no control at all, now. And of course there are no safety controls – we’re in ski world. So those people who are getting closer and closer ... how do I turn?? ... this really is very fast ....

As I lay in a heap, Fr Andrew skied over to me. I couldn’t believe I’d got as far as I had. I was warm, anyway: not that the temperature had changed – it was a panic-induced heat. And then – as a skier – I got told a skiers’ secret. I later discovered that Tom Leverage and Simon Mathais also learnt this rather essential piece of information in the same way. The facts were these: the bend around which I had skied was cleverly bereft of signpost, for the learner. Granted, I would have had no way of changing direction. However, it may have been helpful to know that around the bend several routes met. Our little green route carried on *if you kept to the right*. But if you went slightly to the left – as I now knew – you were suddenly trapped in a horrendous Cresta run black-red combination.

As I rushed and fell my way down the slopes that first time – having been guided back to the green route – Fr Andrew was patiently on hand. He, Fr Martin, Fr John, Andrew Pinsent and Paul Simmons were tireless in their patience with those of us who were new or inexperienced. For this alone, the day would have been worthwhile. As once again I lay upside down, like an upturned beetle struggling pitifully to right myself, Fr Andrew was there helping me sort myself out.

Gradually, very gradually, I did improve. I fell over less, stayed on the right route, worked out a vague technique for slowing down, and got shouted at by an Italian who I nearly killed. Ironically, he mistook my complete incompetence for skill, assuming I was a red run skier on the green run, acting dangerously by going too fast.

The day ended with the black eye and cut face caused by a moment’s carelessness at the end of a run. This brought me the angel, but dashed Paul’s plans of using



the group photo from the day as an advert for future trips. However, it in no way diminished for me the abiding memories from the day, especially the wonder of losing myself in nature. The views of snow-covered trees, stretching for miles, valleys shrouded in mist, the sun suspended in a blizzard of snow-flakes. The soft silence, peculiar only to thick snow, and broken only by the gentle crunching of the skis, and voices off in the distance. The hours spent concentrating on the skiing, with the concerns of seminary at one and the same time forgotten and given a better perspective for the day of unconscious reflection.

I will remember lunch, as Tino sat in the wind. When invited to move into the shelter he said, "No. I'm used to it." "Do you mean Joyce?" he was asked. "No, no," he said "... Joyce is a hurricane!"

I will remember Tom and Simon, snowboards under their arms, triumphant and exhilarated by the experiences, and looking for all the world like a couple of skateboarding teenagers on a holiday project in Newham. We can forget what an alive, generous, talented, inspired and inspiring community we are. A day like this brings to the fore the wonderful spirit there can be in sharing experiences of all sorts as we train together for Priesthood.

Despite the lies that induced me to come, despite the cold and the bruises, again and again I allowed myself to be borne upwards by the chair-lift. There is a particular exhilaration in skiing at speed, anticipating the ridges, dodging other skiers, and arriving breathless at the end of the run. Or so I am told. For me this exhilaration was given a unique edge by the constant, and total unpredictability of the whole experience.

I'll never be good enough or keen enough to be addicted, but will I go back? Yes. I am a skier now. Just like James Bond – only worse. And as a skier I can happily say: "It's warm. There's no worry about heights. It's easy – you'll soon get the hang of it."

For the day, many thanks to Paul Simmons, Andrew Pinsent, Frs. John, Martin and Andrew, for their patient instruction; to Joe Coughlan and Tino for their companionship, gifts of alcohol, and for driving; and to Richard Walker, David Parmiter, Paul Moss, Tom Leverage and Simon Mathais for their wonderful encouragement. Piste again? See you in January!

*Dominic Howarth*

# Obituaries

## ***The Rt. Rev. John Brewer, RIP***

Bishop John Brewer and I began our studies at the Venerabile in October 1950. The seven years we studied together as students in Rome marked us for our lifetime of priesthood. Jack (as he was always known) brought with him to Rome the blessings of a thorough classical education at Ushaw College, which marked so many of the students at the Venerabile who came from that junior seminary. Jack was among the best of them. He was a good and steady student, popular and friendly with everyone and happy to be in Rome. He brought many gifts which he gave to the college in those days. He had leading roles in the Gilbert and Sullivan operas and also in the plays at Christmastime. He was the first to take part in all college gitas and activities. Jack put his heart into everything and his ebullient and cheerful character was very much trusted and liked by everyone. It was because of all this that he was elected Senior Student, a job he carried out with characteristic verve and energy.

After some years in parochial work in the Shrewsbury Diocese, Jack returned as Vice-Rector and helped steer the college in those exciting, daunting and difficult years after the Second Vatican Council. It was not an easy time and the College had reason to be very thankful to the Vice-Rector for the practical restoration work he did in all facets of the building. When I returned to Rome as Rector in 1971, the College itself had been transformed and refurbished with a thriving student community. By this time Jack had been appointed Auxiliary Bishop of Shrewsbury. From then on his heart, mind and immense talent were used in the mission of the wider Church. Jack literally spent himself in teaching, visiting and caring for the priests and people of the Diocese in utter loyalty to the successive Ordinaries of Shrewsbury. It was a source of great gladness when he was appointed Co-adjutor Bishop of Lancaster in 1983 and later installed as its fourth bishop. "Bishop John", as he was affectionately known, was a good shepherd. But apart from the Diocese, he also had other responsibilities in the educational field. He was particularly helpful to the bishops as Chairman of the Theology Committee, which flourished under his wise and devoted leadership. His contributions at Bishops' Conferences were always intelligent, acute, humorous and constructive. It was a great shock to all his fellow-bishops when he became ill early in the year 2000 and we mourn his passing. The Venerabile has lost a priest and bishop who all his life long was devoted to, and loved the College to whose life and welfare he had contributed so much. The Bishops' Conference has lost a popular and wise brother-bishop. The Diocese of Lancaster has lost a good shepherd. I have lost a very good friend. May he rest in peace.

***Most Rev. Cormac Murphy-O'Connor***

## ***The Rt. Rev. Brian Charles Foley, RIP***

Bishop Foley was the last of the English bishops who attended the Second Vatican Council. He took me with him one morning into the august assembly, and I had the privilege of hearing his 'intervention', beautifully latinised by Mons. Leo Alston of Liverpool, when he spoke on what eventually became the Council's document *Presbyterorum Ordinis*, on the life and ministry of priests. He stressed the importance of the clergy's parish visiting and pleaded for its inclusion in the said document. But the Right Reverend ears were deaf to his appeal. He himself, however, remained convinced to the end of his life of its effectiveness. During his fourteen years' retirement, he undertook the regular visitation of the Ridge Estate in the Cathedral parish, and was instrumental in bringing back to the practice of the faith several souls that had strayed from the straight and narrow.

He was born on 25 May 1910, and brought up in Ilford, Essex, in the same street as the Heenans, who gave a son to the Church. His early education was at the local school of Sts Peter and Paul, but he had long aspired to the priesthood, and so went to Ushaw and from there on a scholarship to the Venerable English College in Rome. That he used his time profitably in Rome is witnessed by his diary of the seven years he spent there as a student. And I can vouch for his intimate knowledge and great love for the Eternal City from having spent a holiday with him there and being the fascinated recipient of so many anecdotes and historical tit-bits prompted by almost every brick we passed on our daily excursions. He was known to his fellow-students as being strong of will and firm in his convictions, with an ability to express himself simply, clearly and efficiently. Not surprisingly, he was elected Senior Student when his class came to Top Year. And according to the lore received by my First Year in 1938, the recently-ended period of Charlie Foley's Senior Studentship had been the toughest that the Rector, Mons. Godfrey (Uncle Bill) – and he was the toughest of the tough – had to endure in all the years of his Rectorship. When an irresistible force meets an immovable object... Yes, indeed!

He was ordained priest on 25 July 1937, and appointed to Shoeburyness, at the eastern end of the straggling Soughend-on-Sea. Besides his parochial work, he acted as chaplain to the Royal Artillery in Shoebury Fort, and, throughout the War, to the German and Italian prisoners who were housed in the locality. Later on, he was to establish new parishes at Harold Hill, Romford, and at Harlow New Town, where he was receiving the overspill from London's East End. He almost accompanied the new arrivals as they took possession of their so recently built homes, he himself having been one of them in a rented council house and saying Mass in a wooden hut as a temporary church. 'Get them as soon as they arrive,' was his slogan, and his motto: 'Better to ring house-bells than church-bells.' He soon showed the truth of the principle that 'A house-going priest means a church-going people.' Within five years at Harold Hill, he had a parish (Holy Redeemer) of 600 practising Catholics, and within the same period at Harlow, a parish (Holy Cross) of 1000 Mass-goers.

He was appointed Bishop of Lancaster in 1962, and was consecrated in the Cathedral by the Archbishop of Liverpool, John Carmel Heenan, his boyhood

friend and one-time neighbour in Ripley Road, Ilford. He quickly won the respect and affection of the whole diocese, as they came to realise that the people of Harold Hill had not called him 'Holy Foley' for nothing. He was quiet-spoken and determined, and having made up his mind he was not easily persuaded to change it. He was very fond of the game of cricket, not only following with great interest the fortunes of Essex and Lancashire in the County Table, but also himself performing as a dependable opening batsman. The high regard in which the priests of the diocese held him was evidenced in the whip-round of clergy for his priestly diamond jubilee that produced some £3,500.

As priest and bishop, Foley found relaxation in the study of local history, especially that of the recusants in both Essex and Lancashire. In 1958, he was a co-founder of the Essex Recusant Society, and contributed regularly to the early issues of its journal, besides writing articles for the Brentwood diocesan year book, under the 'Old Catholic Essex' title. As Bishop of Lancaster, he was a founder of the North West Catholic History Society, and he published a book on Anne Fenwick of Hornby, who, at the end of the eighteenth century, was the first person to win a case in the courts against the penal laws, and whose money built the Hornby presbytery. For the last fifteen years of his life, he was President of the Catholic Record Society. His pamphlet on Blessed John Paine was part of the vice-postulation of the Forty Martyrs of England and Wales canonised by Pope Paul VI in 1970, and he also produced pamphlets for the CTS on the eighty-five Beatified Martyrs and Blessed Christopher Robinson, martyred at Carlisle in 1597, who was among those beatified by Pope John Paul II in 1987.

In 1985, Bishop Foley retired, and took up residence at Nazareth House in Lancaster. He still kept up his regular visiting on the Ridge Estate, and his scholarly pursuits at the University Library, where he was often consulted for his historical expertise by the younger generation of students. He also published three further booklets: *Some People of the Penal Times* and *Some Other People of the Penal Times*, and, to mark this Great Jubilee of the Year 2000, *The Story of the Jubilee Years 1300 to 1975*.

He died in the morning of 23 December 1999, and the Cathedral was packed for his Requiem Mass on 30 December, when Archbishop Patrick Kelly ended his homily with a statement which Bishop Foley had asked to be read at his Funeral. In it he asked forgiveness for his shortcomings and pardon from those he had offended, and he thanked the clergy and laity of his dioceses of Lancaster and Brentwood, asking their prayers for the repose of his soul. He was buried in the cemetery attached to Lancaster Cathedral.

Not long ago, I came across the following words in a book of Cardinal Hume: 'Recently, I was talking to a retired bishop, and I asked him how he filled his long day. He spends the morning researching into Church history, which is his great love, and then later in the day he goes out to visit in the parish. He told me how pleased the people are to see a priest...' I think I know who that retired bishop was. May his great and gentle soul rest in peace.

**Mons. Wilfrid Buxton**

## ***Mons. James Sullivan, RIP***

I first met Monsignor James Sullivan in 1953. He had already been President of the English College in Lisbon for 5 years and during this time he had had the difficult task of re-starting the College with a new teaching staff and fresh students after the Second World War. It was a job he accepted, but with some reluctance - not that he was lacking in enthusiasm for the College, but he had some idea of the difficulties that lay ahead. This was because as a boy of 16 he had gone out to Lisbon in 1919 when a similar task had faced a new president after the First World War. Inevitably, he was influenced by past events and the example shown him by Monsignor John Cullen, the President in the ten years he was a student. So it was that he too adopted the attitude of the old-style seminary rector - somewhat aloof, strict, fatherly but firm in the application of the rules - it was not just a matter of discipline in the house; it had to do with those outside as well. The College kept - quite deliberately - a low profile: no publicity, never in the limelight (a hark back to penal days, perhaps).

And then there were the bishops. Long before the restoration of the hierarchy in England and Wales, there were rectors in the English seminaries and it was they who were the men in charge as regards priestly formation and training. They ruled and governed according to tradition going back to the times of persecution. Something of this pre-episcopal world survived in Sullivan's Lisbon. For example, he, the President, considered that ordination to the priesthood should take place, as it always had done, in the seminary at the end of the course. Indeed, the whole idea of the seminary course demanded that it should culminate in a finished product, a person formed intellectually and spiritually and topped off, as it were, with the laying-on of hands and sacred anointing. Only then would the training be complete. James Sullivan was very much against the growing tendency of bishops to remove their students and ordain them in their home parish or in the cathedral. He contested the right of bishops to interfere in what he considered as his territory. He took on some of the most formidable members of the hierarchy of those days - John Petit of Menevia and his own bishop, George Dwyer of Leeds (interestingly, Cardinal Godfrey rather sympathised with Sullivan - in private at least).

He taught Canon Law. But he also taught moral theology, and it was in the latter that one could perhaps see how it was to emerge later. He had a growing appreciation and concern for human behaviour, a respect for opinions he did not himself necessarily share, a humanity that showed itself in the generous hospitality he offered to visitors to the College in Lisbon, showing them the sights of the city and coast, and to colleagues on the staff when they gathered together in his room at the end of the day for a night-cap. Because of his extensive reading and because of the moralist in him that led him to ask questions, the Second Vatican Council did not catch him unawares. Undoubtedly, this was the crucial point of his presidency. If the Vatican Council revealed forces that had long been lying dormant in the Church, it was also the occasion of a transformation taking place in his mind, whereby partially-formulated ideas were now stimulated into life. It was a rare privilege to be able to follow the debates in Rome at a distance of a thousand miles - a thousand miles away from the Pope in Rome and a thousand miles from England, in Lisbon, in the company of James Sullivan.

It was arising out of this that he came to the conclusion that the College to which he had devoted so much time and energy had now served its original purpose. This was in no way a judgement about other seminaries at home or abroad, but a particular judgement about the situation he faced in Lisbon. It was a controversial decision, and he was always careful to point out that it was, in the end, the Holy See that closed the College, on the advice of the hierarchy of England and Wales who had taken into consideration the views of the President and his staff.

But the end of Lisbon was not the end of James Sullivan – or in a way it was. He now became Jim. After 25 years or so as President of Lisbon, he was now to spend over 20 years in Rome – no longer in authority with public responsibilities, but as a resident guest at the Venerable English College there. He was approachable; he had a new contribution to make to a seminary. He had his experience, his learning and his humanity. Many people grow reactionary with age and advancing years – not so Jim. For him, new possibilities and hopes were continually arising. He was able to make a valuable contribution to the life of another college. His presence provided a corrective to any tendency towards premature conservatism (with a small 'c') that is often a temptation to the young aspirant.

The course of his life was something like the River Tagus. Taking its rise in the harsh lands of the sierra, progressing through ravines and rock, with narrow steep sides (as at Toledo), confined to its banks, having to make twists and turns, it gradually begins to widen out to take in more of the surrounding territory, to irrigate, to assimilate and then, just before the end of its long journey (when it gets to Lisbon), it suddenly spreads out into a vast expanse until it is hard to distinguish between land and water: then it comes together again before crossing the bar and plunging into the boundless ocean.

He once said that he remembered his mother remarking that the Church seemed to be changing. That must have been in about 1908. Was she thinking of the upheavals of Modernism? The reforms of Pius X in the liturgy and Holy Communion to children? The whole of this century from the beginning through Vatican II to the present seemed to be coming together in his mind as all of a piece, changes, new demands, a few mistakes – but the one constant: to restore all things in Christ.

May he rest in peace. Is that what we wish him? As he might say: 'Depends what you mean by rest.' Certainly rest from the pain, discomforts and suffering of old age – and gratitude to those who cared for him and alleviated his pains in the last few months. But rest as inactivity, vacuity? Surely not. That mind for whom searching and questioning was often an expression of worship of the mystery will not rest from exploring into the depths of the riches and wisdom and knowledge of God.

So, not just 'rest in peace', but 'procedamus in pace'. Let us go forward in peace. Together. We, to our questioning here on earth. He in the knowledge that even the answer will give him plenty to think about.

*Mons. Michael Williams*

# Leavers' Notes

## *John Marsland*

Any wise captain would always do well to have John Marsland on his team. He has a rare combination of individual flair, team skills, competitive spirit, and energy to keep playing till the final whistle: and even if he's lost today, he'll be back tomorrow ready to have another crack at the opposition. These qualities were evident back in the sixties when John was part of a successful College rugby team – and interesting to note how several of the names recur in the history of the College in the nineties. There was Vincent Nichols at full-back – a very safe pair of hands and an intrepid tackler. In the heart of the scrum was John Rafferty – solidity in the engine-room of the pack. Adrian Toffolo was in the front row – a vociferous captain charging all over the field. And at fly-half was John Marsland, quietly directing the backs, working out the strategy for overcoming the opponents, deceptively fast in his running, capable of sidestepping the opposition and leaving them wondering “where's he gone now?”

So it was that Jack Kennedy – at the second attempt – secured John Marsland for the staff in 1991. His task then was to be Pastoral Director, and it did not take him long to be working out a strategy for delivering pastoral training. There were, of course, already initiatives in this field, but John drew them together into a cohesive and comprehensive plan of pastoral courses and classes, pastoral work and placements. This plan would find expression in *Fire to the Earth* – the document which explains how the College staff of the nineties set about its task of training men for the priesthood.

John quickly settled back into Roman life. He knew that a Pastoral Director must also be a pastoral man, so it was not long before he found his way to the Lay Centre where he could encourage not only seminarians but lay people to an active role in today's Church. Here he began fruitful collaboration with Donna Orsuto – as well as finding an occasional tennis partner. Tempted to think his youth had returned, John turned out for a College rugby match against the French in 1992. Some of the old magic was still there, but broken ribs and a fortnight in hospital persuaded him to hang up his boots. From now on, he'd stick to playing the guitar. No concert, no Palazzola International Folk Festival would be complete without “Johnny and his band” and all the “golden oldies” recalled from his youth and days as chaplain to the parish youth club. But it is unfair to suggest he only sang old songs: there was hardly a notable occasion in the nineties which would not be graced by a song written by John. Sometimes the rushed lyrics would not quite fit the music, but rarely did his unique combination of humour and affection fail to hit the target. His stage appearances always reached their climax in December with “the bit in the middle” of the annual Pantomime. These involved late night scriptings and days of rehearsals. Martin Stempezyk and John Rafferty would be dragged off to some hidden location – and despite their protestations that “no, they did not want to wear tights”, they would



*John Marsland in form at the International Palazzola Folk Festival which he made his own.*

inevitably have to do what the maestro wanted. The maestro's philosophy was that pantomime humour had to come from action, movement and timing – and so his sidekicks just had to keep rehearsing till they got it right. The result was always a highlight of any pantomime, and it would be a foolish man to think these performances have yet come to an end!

In 1993 John accepted the vacant position of Vice-Rector. It is not an easy role, combining as it does collaboration with the Rector and staff in the running of the seminary, formation of students and a major responsibility for the administration of the College. John set about his task in an unflustered manner – and in 1993, before the Burt Legacy eased financial worries, there was much for a Vice-Rector to be flustered about! Much could be written about College administration in the nineties for together with Joe Coughlan and the Rector, John set about major changes. These affected domestic arrangements, employment of personnel, legal and fiscal issues, financial matters (combined with reorganisation of the Trustees and the setting up of a Finance Committee), health and safety at work, fire regulations, as well as the more visible effects of administration seen in the maintenance, repair and building programmes that have gone on – in Rome but also at Palazzola (where the assistance of the Mercy Sisters, the priest directors



and admin team must also be noted). Often John's sidestepping abilities have proved most useful – especially when legal disputes came to the fore!

John also favoured a team approach to the running of the seminary. He has been a loyal member of the staff team, bringing to the many problems that have to be tackled a much valued lateral thinking. It was his suggestion to bring the skills of Dr Jim Whiston to facilitate a review of how the staff were going about their tasks. Such a review, held twice in these years, proved invaluable and did much to improve how the staff operated as well as building up a genuine spirit of collaboration.

Towards the students, John's great contribution to priestly formation was his own example. Despite the various grounds for discouragement in the last decade, John has given the precious example of a happy priest. He has preached with imagination and fire: he has shown passion for issues of justice and peace. His spiritual conferences have at times portrayed something of his more contemplative side. His untiring work to promote all the catechetical groups each Sunday, and to ensure fitting liturgical celebrations of the Sacraments for the young people and adults who have used the English College as a spiritual home, has been exemplary. Undoubtedly the students of the nineties can have learned much about priest-craft from John and hopefully the fruits of his labours will continue to be felt in many parishes of England and Wales.

And so it is time for Fr John Marsland to hang-up his vice-rectorial boots. In his unhurried manner, he has made a huge contribution to the College in the last nine years. And now it is time for a transfer and a new team. For VEC, read YCW!

## ***Richard Walker***

Orange dissolving into yellow; black seeping into blue – crisp and distinct yet profound, Rothkos cloud Richard's walls. Those who choose their art carefully, and Richard would not choose in any other manner, also place themselves on the wall. Rothko reveals Walker – partially. In 1960, as Britain was packing away the imperialistically pink maps, our hero was born in Birmingham to Raymond and Evelyn, parents of five sons. At the age of six, Richard joined the High Anglican choir of St Albans, Highgate, which installed him in a great love and appreciation of music. The College has witnessed this in his exact singing at liturgies, self-taught fluting, and mild leadership of the choirmasters. Richard's utter delight is gold-plated earphones broadcasting Strauss' Vier letzte Lieder, pondering the question, "Ist dies etwa der Tod?" His eruption into adolescence, accompanied by sweet incense and gemmed copes, came to Richard, as with most things, quickly; a maturation in life partnered by death. Richard's mother, when he was thirteen years old, died after a long illness. Necessary salaried work and five vying boys' demands busied his father and forced Richard into early self-responsibility. This responsibility has endured.

The Walkers were not Catholics; no Church had their allegiance. But at the Sixth Form College, Richard began to step out with Collette, a Catholic, whom he accompanied to Mass. Quite quickly her faith became his. Collette and her parents did not woo Richard to the Church through catechesis but by their simple, daily example of Catholic life and sensibility. Despite Collette's mother's explanation that he did not have to become a Catholic to marry her daughter, in 1979 Richard was received into the Church. The fruits of grace were not hidden. Derek, Richard's brother, observed that having become a Catholic, Richard was much nicer.

Having read Law in Coventry, Richard took his Law Society finals in Chester. Thoughts of priesthood now first arose but they seemed outrageous, outlandish and so they set into the shadows. Yet years later, one night at dinner with Derek and Cathy, his sister-in-law, he was reminded about his seemingly faded aspiration to be a priest and without a thought he suddenly realised, "I think I will." A few months later, in the autumn of 1988, he was at Oscott studying for the Archdiocese. He was not allowed to settle and two years later Brummie banter was replaced by roman revel-routs. Richard arrived at the Venerable, however, having already decided to leave. Prayer, long cool draughts of it, uninterrupted silences for it, attracted our hero. He quitted Rome, therefore, and entered the Benedictine monastery of Quarr. Encloistered visits are different, however, to living encloistered. Richard's love of prayer had not diminished but his ability to discern between monastic and parochial vocation had grown. He quitted Quarr and, after two years of reflection, reapplied to the diocese.

Great acts take time. Before approaching the diocese Richard completed a PGCE course, and having been welcomed back by the Archbishop but delayed for a year, accepted a teaching post in Kuwait. He loved it. Richard is a natural teacher: he has a clear mind which explains clearly; he is a natural disciplinarian whose elevated eyebrow and thinning thin lips quickly control; his calm is long and anger rare. And children trust him; they seem to be continually flinging themselves into his arms. The year passed and Richard returned to the English College. His maturity and experience demanded that he should lead and having been capo of many teams he was elected Senior Student.

This post is never easy but is most demanding on the passing away of an old Rector and the proclamation of a new. Having ensured that due obsequies and solemnities had been celebrated over the catafalque of Mgr Toffolo, Richard had to induct Mgr Kilgarriff. During this longeval ceremony, Richard showed his wisdom and trustworthiness. He represented the students fairly, upheld the College's traditions truly and assisted the Rector sensitively. Richard's tread upon the theatrical boards has been equally sure footed; he has commanded, a not inappropriate verb, audiences' attention, appreciation and laughter in roles which have demanded, inevitably, disdain and abhorrence of the tawdry. He is a marvellous friend: sympathetic, generous and cultured. And most importantly he is dedicated to his calling. His preaching in College has been excellent; sermons of faith and honesty. Amongst the many distractions of College life he has not forgotten that our loving service is to preach the name of Jesus crisply, distinctly and profoundly.

## **Thomas Saunders**

Thomas Henry George Saunders arrived at the English College in September 1994 hotfoot from a career in Chemical Engineering having worked for the Shell Company both in Holland and in the U.K. Having hung up his hard hat, he applied himself with tenacity to the new task in hand and completed the integrated year in philosophy and the Baccalaureate in Theology before stepping forth into the land of biblical language and exegesis for his Licence in Biblical Theology. His biblical knowledge is vast, if anyone needs a biblical quote to support an argument, Tom's your man. His entertaining and challenging sermons are littered with biblical anecdote, one famous one striking fear into the heart of any sacristan

being the venting of the wrath of God on 250 men for the illicit use of incense (see Num 16:35).

He has played an active role in the community events – always stepping forth on the stage for the panto, which incidentally he has co-written twice in his time. His famous roles have included Fuzzywig in *Scrooge*, Flower in *James and the Giant Peach*, and one of the ugly sisters' betrothed in *Cinderella*. He has also played the more serious roles in other productions too, and who can forget his fine portrayal as the Woman Plaintiff in *A Man for All Seasons* – how did she get into the King's Court we still don't know.

He has also applied himself in his time to the variety of house jobs he has done, as carman, head librarian, MC, culminating in his joint ownership of the title of the Deputy Senior Student (with questura portfolio).

Tom was also one of the Anna's Stalwarts too. Often of a Sunday evening, before launching into another week of work at Mother Greg, he could be seen with friends having a beer at the pastoral resources centre offered in the Vicolo del Gallo. His dry wit has been a hallmark of his time here in Rome (often enjoyed around the marble tables at Anna's), and will be something sorely missed. He has been one of the major sources for the lyrics of songs in the college – second only to Vice Rector Emeritus Marsland – which have been received with thunderous applause at first-year party, Palazzola Folk Festival and other ad hoc evenings alike.

And now, as his years come to a close, we bid Tom a fond farewell from the college as he takes up his pastoral ministry in the Diocese of Brentwood, where the people of Essex will be blessed by his presence.

## **Steve Wright**

Stephen arrived at the Venerable English College already a hardened seminarian, having spent two years at Oscott College. Before that, he had spent time in law being a member of Lincoln's Inn in London – a little known fact, such is the quiet reserve of Stephen.

Having arrived, he ploughed straight on with the Theology Baccalaureate at the

Gregorian, and after its successful completion, he chose a Licence in Dogmatic Theology as his chosen specialised subject. His tesina was a commentary on the Joint Declaration made in October 1999 between the Catholic Church and the Lutheran Federation – if you want to know anything on justification, Stephen is your man.

During his time in the College, he displayed finesse on the football field, playing for the College and for Theology at the Greg, strong of limb and swift on the field. He also was “team manager” on the recent Inter-Seminary Football Tour to Ushaw College, where the VEC team were beaten in the semi-finals by Maynooth. But most of all, he will be remembered for his dedication as a true tifoso azzurro-bianco; on the terraces at all home games for Lazio, a season ticket holder for three years. His joy at their winning the title of Italy this year was much greater than any emotion which was displayed after a fine completion of his Licence studies. I suppose you could say that for Steve, the Stadio Olimpico was a place of real pilgrimage during his time in Rome.

His name will also be remembered as another Anna’s stalwart, often seen at those marble tables where so many have sat before. A cool beer in hand with one eye on the footie in the back room was a common scene. His passage through the college saw him as infirmarian and sacristan, before taking possession of Deputy Senior Student with healthcare portfolio – thanks for sorting out our E128s Steve! He also acted in panto, showing off those footballers’ legs in yellow tights as a munchkin in *The Wizard of Oz*, but was more often seen in the backstage crew and he was a stage manager on a number of occasions. His crowning glory must have been the co-writing of panto 1997, *Pinocchio*, with his fellow third theologians.

He returns to the Archdiocese of Birmingham this summer, where he will charm the people with his great character, strong preaching and good pastoral care. May God bless him in the many years to come.

## ***Tomas Creagh-Fuller***

“Of that of which one cannot speak” says Wittgenstein “it is necessary to say nothing”. Words which inevitably spring to mind in attempting to pen a brief review of the seminary career of the Reverend Tomas Creagh-Fuller. For indeed, what mortal pen could ever do justice to one who, in the course of his five years among us, achieved so many deeds and touched so many lives?

Perhaps one should speak first of liturgy, a subject so dear to Tomas himself, and where he inspired, on very many occasions, so warm a response. Acting as a deacon among us, Tomas has introduced us to his rich and varied knowledge of the various rites of the Catholic Church, not excluding the Roman, and was always glad to share with us the gems of his liturgical knowledge. Nor did Tom neglect the ever-vital ministry of the Word, and many is the time a sigh of content has arisen from the congregation at a Friday morning Mass, on seeing that Tom had once again been chosen, at that early hour of the day, to share with us the

hidden treasures of the Gospel.

Music, too, liturgical and otherwise, was dear to Tom's heart, and his skills in this area have enriched our lives in seminary immensely. Often, indeed, students have been humbled, even abashed, by the realisation that Tom knew just so many of the great figures of Twentieth Century music personally, as names dropped from him casually in the course of everyday conversation. Yet Tom was not proud, and that voice which might have thrilled the crowds at Covent Garden, instead brought a little joy to our own grey lives.

In the academic field, of course, Tom's feats were legendary, nay, infamous. He was in truth a model student, always ready to sit exams in several languages, whether or not he spoke them, and to attend lectures for which he had never inscribed, purely for the joy of learning. His final dogma exam was, we know, a moving experience for both Tom and his examiners.

But there was, of course, more to Tom than liturgy, music and studies. Much more. Above all it was in the social scene that Tom really shone, a generous heart and a well-stocked drinks cupboard making "TCF's room" the scene of many a happy hour. Tea parties and DBLs, post-prandial liqueurs and convivial *soirees* – all these made Tom's period of residence on the Monserra truly a *belle époque* for the local residents, not to mention those fortunate members of Tom's prayer group, in whose meetings it was often noted that the spirit was truly present.

Yet having said so much one has really yet to begin. Only if one adds that Tom achieved all these things whilst battling with a life-threatening illness – and that he faced the pain and suffering of that illness in a spirit of Christian patience which made him a model to all of us who witnessed it – only then does one grasp a little of the figure who has graced this Venerable English College for the last five years. And grace it he has. As Tomas returns to serve as a Priest in his beloved Archdiocese of Southwark, let him deservedly take for his motto those words of another star of the musical world, one whose style, perhaps, in a certain way matches his own: *Je ne regrette rien*. TCF, *adieu*.

## **Graham Platt**

*Dum-da-dum-da-dum, slap-slap, ba-dee-ba-dee-ba, pop-pop* and other similarly uncouth cacophonies – what can we say about Graham Platt? There is certainly some need for a revisionist approach, as he was missed out of the house list of the 1999 *Venerabile* and put down as a Westminster student (O compliment of compliments!) in a previous one. Graham Platt, 'the cat in the hat', was, we could posit, a chronological anomaly. Having had two incarnations at the College, he spanned several student generations and became a valuable transmitter of oral tradition, going as far back as the mid-90's. Being old enough to have fathered most of the current students, he adapted himself amazingly well to student life and made many of us feel, on occasion, that we were perhaps old enough to have fathered him!

This veritable Peter Pan made a deep impression upon the Never-Never Land of

seminary. He admirably served the community on the services and common room teams, and as sacristan (twice), villa man and *capo* Guest Master. He made several all-too-brief appearances in pantos, but took a lead role in the dramatics of everyday life. With his ready wit and playfulness he lightened up many a pastoral class, prayer group and faith reflection group. Once when asked what came to mind with the concept of 'conversion', he immediately answered 'a loft'. Another time, whilst practising a moving funeral oration he congratulated the pretend congregation on having found the church in the first place since none of them had probably been there before.

Just as a piper serenades the Queen Mother at dawn, so did Graham provide inhabitants of the lower *Monsera* with his by now famous 'Morning Symphony' (Opus 1): *Allegro spiritoso* (a jolly stroll to the tea station humming variations on many themes); *Andante* (a slow air tapped with the fingers as the kettle boils); *Menuetto* (a saraband-like stirring of his coffee with a regular tap-tap motif); *Finale – Presto* (an even jollier march back to his room humming variations on many themes). This was a continuation of a respectable musical career earlier in life: as an alto he once sang a solo at St Paul's in front of the Queen; as a physics teacher at Stowe he became known for his *harem* of virginals which he kept in his room and played behind locked doors at night.

Yet beneath this merry exterior lay a man of lively faith, deep wisdom and great generosity. He took his studies at the Angelicum (of which he was arguably the first *Venerabile* student) seriously and, with his door always open, made many friends both here and at university. His last day in Rome turned out to be one of unexpected happiness – in the space of a single morning he received his ordination date, heard that a friend had bought him a ticket to America and achieved his long-held ambition of meeting the Holy Father. He bought the whole College a drink (or two) that evening.

We shall miss his youthful *joie de vivre*, but commend him enthusiastically to the priests and people of Northampton, whom he expects to serve as a deacon from January 2001. There is no better way to finish this fond farewell than to quote his customary farewell to the breakfast table as he prepared to go to lectures. The reader is invited to make the appropriate hand gestures: '*Moustache*'.

## *Joseph Silver*

Leaning against the rail, with a glass gin and tonic'd, surrounded, as he always will be, by Brentwood brethren, Joseph stared out: Castel Gandolfo hung upside down, water cooled and becalmed, except for the stirring wash of a particular peddalo, surrounded by Albano's forests. Outstared by this beauty, Joseph declared, despite it being only his first week at the Venerabile, "I have discovered my vocation". He has not faltered since.

By the waters of the Thames, upon the estate of South Ockendon, Joseph was born in 1967. His Scottish mother quickly translated the Silver heir to Port Glasgow, the family seat, where he watched ships launched into the Clyde. An

early memory is the Redemptorist Mission to his parish, preached with wit and humour; faith was early associated, therefore, with laughter and joy. Joseph has not lost this primordial gift – he is humorous and self-deprecating, continually lightening moments of stuffy gravitas by his joyful Christian witness.

The delights of Scotland may ensnare but they cannot, however, perpetually delude – aged five, Joseph returned to Harold Hill, Essex. At his secondary school, Campion – a priest factory for Brentwood Diocese – he studiously avoided singing in the choir. This avoidance was neither a prefigurement of future things nor indicative of his musical ability. Joseph has been a member of the Brentwood Cathedral Choir and his mellifluous voice has often ameliorated the air of both the college church and stage; his strong, sweet tones, invariably *apassionato*, have typecast him as the pleading psalmist and romantic lead.

From his sixteenth year, the youth group that met at Fr Maurice's house was for Joseph a school of faith and friendship. His parents had taught him the alphabet of Christian prayer and life; the youth group developed a vocabulary of faith and enkindled life-long friendships. Having left school at sixteen, Joseph worked for Halfords, BHS, the Lord Chancellor's Department and Allen & Overy and in 1990, twenty-three years old, Joseph applied for Brentwood Diocese. Since he was fifteen, the gentle, persistent whisper of vocation had sounded within him and despite a number of romances, one that had finished only a few months before applying, he felt sure of the call. Joseph is honest and true and, therefore, in the essay he had to write for the Bishop he reflected upon his relationships and the deep attractions of marriage and fatherhood. The diocese recognised in these reflections a candidate who needed time to grow into a full commitment to celibacy and so he was not accepted but invited to reapply in a few years time. Despite this seeming setback, he pursued the area of study at Heythrop for which the youth group had given him a great love – theology. Having completed his first degree and been blessed with many friendships, including the wonderful Bernadette, he completed a two year MA in ecclesiastical history at King's College, London. These qualifications have allowed Joseph to complete his priestly philosophical, theological and licence training in a pell-mell four years.

His academic studies had been a great success and a number of years had passed since his application for the diocese and yet that persistent, gentle whisper did not quieten. Joseph realised that life could continue in this not unsatisfactory manner and yet there was a decision to be made and his very self said that it had to be for priesthood. In 1996, therefore, Joseph reapplied and he was accepted to train for the Diocese of Brentwood.

The English College has witnessed Joseph's diligent attitude to his house jobs, from car man and choirmaster to whiteboard man; the stage has borne his dramatic tread from the roles of Satan to Caterpillar; and his peers have benefited from his wisdom through the *Venerabile* diary and his organic Catholic insightfulness. Joseph's particular gift is openness; his quickness to accept others and non-confrontational manner has created an irenic mood in conversation and at table; his quickness to help has given an example of Christian service; and his quickness to laugh has defused the most charged atmospheres. This openness, however, does not reveal a vague inclination towards kindness in his actions but

a heart and mind centred upon the absolute simplicity of the True and the Beautiful. Four years ago we heard of the truth of that beauty when, recognising what was within himself in the beautifulness of Lake Albano, Joseph declared, "I have discovered my vocation".

### ***Fr Kevan O'Brien***

Plato said that the objects we see around us are only shadows that participate in a world of eternal, perfect and immutable Forms. If a Platonic Form exists for the combination of integrity, constancy and a wry, dead-pan loquaciousness, Fr Kevan O'Brien would probably be one of its strongest representations.

A priest for the Archdiocese of Liverpool, Fr Kevan already had a wide range of pastoral and educational experience by the time he arrived at the Venerable English College in 1998 to begin a Licence in Moral Theology. For several years he carried out full time Catholic voluntary work, mainly caring for the severely handicapped. This proved surprisingly apt preparation for four successful years at the Pontifical Beda College, after which he was ordained to the Priesthood in 1996. Subsequently he spent two years working at the Chaplaincy of Wigan Infirmary.

For the seminarians of the college, it is fair to say that Fr Kevan has been an inspirational figure. It has been a blessing to have had a figure of great spiritual and considerable chronological maturity amongst us. Perhaps most strikingly, Fr Kevan has been a strong witness against a false distinction that is often made between the academic and pastoral aspects of priestly training and ministry. For Fr Kevan, these form a continuum of service. In the college community he was always more than ready to offer a word or three of encouragement to students, and on a number of occasions he spoke in a moving and inspiring way about his hospital work, having already visited over 5000 people in the two years he spent at Wigan Infirmary. At the same time, Fr Kevan applied himself with great dedication to his Licence, determined to make the most of the privilege and opportunity of studying in Rome. He chose to specialise in bioethics at the Angelicum with Prof.ssa Teodora Rossi, and has developed the skill to engage at a deep philosophical level with the complex moral issues involved, defending the dignity of the human person against the perverse and hostile ideologies of contemporary society.

Fr Kevan will be greatly missed by the college community, but it seems certain that he will serve the people of Liverpool well. We also hope that this good and holy priest, a strong witness to what Pope John Paul II has called "the truth about man", will also inspire many others to consider the priesthood and religious life.



# Roman Association

## ***The Minutes of the 131st Annual General Meeting of the Association of the Venerable College of St Thomas de Urbe (the Roman Association) held at St. Mary's Hall, Stonyhurst, Tuesday July 4th, 2000***

Thirty-four members of the Association gathered on July 3rd at Stonyhurst College for the Council Meeting which precedes the AGM. The Agenda for the General Meeting was finalised. The Council upheld the decision to meet at the Raven Hotel, Droitwich in 2001.

Members then celebrated Evening Prayer. Forty-five members of the Association dined at St. Mary's Hall.

### ***Annual General Meeting July 4th, 2000***

The Meeting began at 10:45am in the Centenaries Theatre, with Anthony Grimshaw, Association President, in the Chair. He began by welcoming Miss Jo Barnacle, the Chairman of the Friends of the Venerable, to the Meeting. He read a letter from the Friends offering their condolences on the death of Bishop Jack Brewer.

The Meeting began with the Prayer to the Holy Spirit.

1. Apologies and best wishes were received from: The Bishop of Salford and the following members of the Association, Maurice Abbott, Mervyn Alexander, Peter Anglim, Thomas Atthill, Bruce Barnes, David Barnes, Anthony Barratt, Austin Bennett, Tony Bickerstaffe, Martin Boland, Wilbur Boswell, Michael Bowen, Christopher Brooks, Patrick Broun, Christopher Budd, Dominic Byrne, Paul Chavasse, Bryan Chestle, John Conneely, Anthony Cotter, Bede Davis, Tony Dearman, Paul Donovan, Robert Draper, Kevin Dunn, Philip Egan, Michael Farrington, Patrick FitzPatrick, Peter Fleetwood, Paul Gallagher, Timothy Galligan, Jeremy Garratt, Kevin Haggerty, George Hay, Andrew Headon, Michael Healy, David Hogan, Crispian Hollis, Petroc Howell, Nicholas Hudson, Richard Inledon, Michael Jackson, Patrick Kelly, Michael Kirkham, Michael Koppel, Edward Koroway, Christopher Larkman, Charles Lloyd, Basil Loftus, Jean-Laurent Marie, Edward Matthews, John McHugh, Frank McManus, Michael Murphy, Gerard Murray, Anthony Myers, Vincent Nichols, Seamus O'Boyle, Kieran O'Brien, John O'Hara, John O'Connell, John Osman, James Overton, David Papworth, John Pardo, Nicholas Paxton, Terry Phipps, Michael Quinlan, Robert Reardon, Paul Rowan, Paschal Ryan, Digby Samuels, Michael Selway, Paul Shaw, John Short, Rod Strange, George Talbot, David Tanner, Adrian Toffolo, Adrian Towers, Michael Tuck, Michael Tully, Vincent Turnbull, Christopher Vipers, Francis Wahle, John White and Mark Woods.

2. The Minutes of the 1999 AGM, having previously been circulated, were accepted.
3. There were no matters arising.
4. The *De Profundis* was prayed for the repose of the souls of Cardinal Hume, Bishop Holland, and Bishop Brian Foley (December 1999), Monsignor Peter Storey (January 2000), Bishop John Brewer (June 2000), Canon Michael Taylor (June 2000), Brian Fagan and Jim O'Malley who had died since the previous meeting.
5. Bishop Alan Clark, Vaughan Lloyd, David Papworth, George Pitt and Vincent Turnbull, being sick members of the Association, were prayed for.
6. The Secretary's Report:

The Secretary, Paul Daly, began his Report by noting the larger than usual attendance at this year's AGM. It has also been a good year for new members, 14 in all, representing different generations of former students. The Secretary had sent cards to all ordained last year and two, of the seven ordained priests, had joined. He had met the year in question during a visit to Rome in November 1998. However his attempts to talk with them about the Roman Association was hampered by being squeezed into the last five minutes of a Pastoral Class at three o'clock in the afternoon following an hour devoted to sin!

The Secretary thanked both members of the Association who had responded to his list of former students taken from the Liber Ruber. He encouraged members to invite others to join the Association and to pass on their details to the Secretary.

The database currently contains 517 entries of whom 368 are subscribing members of the Association. Every person on the database had received a copy of the Appeal brochure as had the Friends of the Venerable, for which he thanked the Friends' Committee.

Martyrs' Day 1999 had seen gatherings at Tyburn and Bayswater, Harvington Hall, Salisbury and Preston. The Association was grateful to the hosts and organisers. There had been no gathering at Ushaw due to difficulties experienced the previous year.

A letter would be sent from the Meeting to the Scots College on the occasion of their fourth centenary.

Paul Shaw had asked the Secretary to inform the meeting that there were twenty-four bookings for the Rome trip in September. Further bookings were welcome.

The Secretary ended his report by thanking the Association for their support during his seven year tenure of office. He had enjoyed serving the Association and hoped to play a part in the future.

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 continue to be very healthy and surplus funds are transferred to the Trust. The biggest annual expenditure is on the purchase of copies of the Venerabile magazine. This has increased recently and a rise in the subscription might be appropriate next year.

He reminded the meeting of the new rules concerning Gift Aid. Once a member has signed a declaration tax could be reclaimed on any gift to the Association or the Association Trust. The Secretary would furnish any interested member with the appropriate form.

It was resolved that the accounts be accepted. Proposed by James Ward and seconded by Peter Tierney. Passed nem. con.

The Treasurer announced his intention of retiring upon the expiry of his term of office at the AGM 2001.

The Treasurer's report was accepted by the meeting.

#### 8. The Rector's Report

The Rector, Monsignor Pat Kilgarriff, in his first report to the Association gave an overview of some of the events of the Holy Year. Thirteen students had remained in Rome for Christmas and participated in the Opening of the Holy Door by the Pope. The Pope is very frail now but, since his trip to the Holy Land, seems to have discovered a new vigour in his voice. There are many Jubilee events taking place including a function for seminarians in Lent which the whole House attended. It was lengthy and cold! Different Colleges take turns to be involved in an evening service for pilgrims in St. Peter's Square which can attract as many as 300 people.

The College numbers 45 seminarians, of whom 41 are for English and Welsh dioceses, and one each from Denmark, USA, Holland and Australia. They are very fine men. There are four ordinations this summer.

On the academic front the one year integrated philosophy course at the Gregorian has been abolished in the light of *Fides et Ratio*. A small number of students study at the Angelicum.

The College Retreat was a directed Retreat with a team of seven men and women directors. The Rector had been impressed with the depth and seriousness of the students. As always, it is the daily pattern of Mass, Liturgy of the Hours and private prayer on which the whole of College life is built.

Pastoral formation attempts to challenge, encourage and draw out students in their ministering to others. Many possibilities for pastoral work are offered; a youth group at *San Giovanni ai Fiorentini*, catechesis at *San Martino ai Monti*, work with the *Sant' Egidio* community, the Little Sisters of the Poor and the Missionaries of Charity, taking Holy Communion to some of the local sick and housebound as well as extensive pastoral work on Sunday mornings in the College. There are many initiatives in operation but the most important factor was an 'urge to do it' within the student. It was still easy to allow pastoral work to become lost in the many activities of College life. The Rector recorded his thanks to John Marsland for all his work in this field.

All students do pastoral placements during the summer. This is useful but less than ideal since parishes tend to be much quieter at that time. More students are opting to do an extended pastoral placement in England and Wales as part of their formation.

The Rector remarked on the intense privilege of accompanying students as they 'open up' in self-confidence. Human development continues to be taken seriously. Sr. Moira Sullivan and Br. Sean Sammon had led the students and staff of the College and the Scots College in a celibate chastity weekend.

John Marsland has now finished as Vice-Rector. Nick Hudson will be starting in September. Paul Rowen, the new Philosophy Tutor, had completed his License in philosophy in one year. Sr. Amadeus still carries out the dual responsibilities of Pastoral Director and Guestmistress. Martin Stempczyk is Theology Tutor and John Rafferty Spiritual Director. The Rector was grateful to all the staff for their welcome and support.

The kitchens had been remodelled, the *Salotto* converted into a welcome and exhibition area and the toilets by the *salotto* made very 'state of the art'.

The Rector's report was accepted by the meeting.

The Rector was thanked for restoring wine at lunch!

In response to a question, he told the meeting that pastoral work, mainly on Sunday mornings, did not cut into the time needed for study but College life was busy. He felt that, with the greater contacts with life outside the seminary, something of the close community of former years was lacking.

Responding to a question concerning the College's relationship with the Greg, he mentioned that some courses were very good, some good and still some quite poor. The new Rector, Fr. Imolda, SJ, was very approachable and easy to work with. There have been problems, however, in the philosophy faculty. The Rector mentioned that American students study philosophy in the United States before coming to Rome.

He told the meeting that Sherwin House was thriving.

A discussion would have to take place concerning the provision of seminaries in the light of the smaller number of students. The Rector was sure that there would always be a place for the College. It was important to consider how best to use it.

Sadly, it appeared that there would only be one first year student in September. The numbers would therefore drop quite dramatically. However, an improvement was hoped for. The Rector asked the Association for their continued support and prayers.

9. Bernard Connelly, Peter Corbishley, Stephen Dingley, Peter Harvey, Philip Miller, Steven Porter and William Young were elected *nem. con.* as Life Members of the Roman Association. Philip Egan, Paul Leonard, Terry Martin, John Morris, David Potter, Peter Purdue and Brendan Stone were elected *nem. con.* as Annual Members of the Roman Association.

10 Michael Cooley was proposed by David Bulmer, seconded by Paul Daly and elected *nem. con.* as President of the Roman Association. David Bulmer was proposed by Paul Grogan, seconded by Philip Gillespie and elected *nem. con.* as Secretary of the Roman Association. The following were elected as Councillors for three years; James Ward (proposed by David Bulmer and seconded by John McLoughlin), Stephen Coonan (proposed by Francis Pullen and seconded by Christopher Lightbound) and William Massie (proposed by Paul Grogan and seconded by Paul Daly). Kevin Firth was proposed by Paul Grogan, seconded by Harold Parker and elected as a Councillor for two years and Peter Harvey, proposed by Peter Tierney and seconded by Harold Parker was elected for one year, both to fill vacancies that had arisen on the Council.

11. Year 2000 Appeal

The Treasurer was delighted to tell the Association that the Trust Fund which had stood at £83 000 in 1993 now stood at £1 180 000. The Appeal had been publicised more widely in 1999 and 200 replies had brought in excess of £30 000. Peter Storey, when alive, had himself secured gifts of over £50 000 and had left the Appeal a generous legacy.

Funding the College at 4% meant that this year the Association Trust can give £40 000. This is earmarked for the development of the 'Queen Mary' for classrooms and for the creation of a website for the College and a professional database for the College and the Association. The Rector spoke in support of the proposed gift and thanked the Association for their generosity. He mentioned a future hope, for the creation and funding by the College of a visiting lectureship in English Church History.

12. The Trust Deed

The Trust Deed was in the process of being approved. It incorporates the concerns of members expressed at previous meetings. The present five Trustees (with their year of retirement) are Peter O'Dowd (2001), Peter Tierney (2002), Francis Rice (2003), Anthony Wilcox (2004) and Paul Daly (2005).

The following motion was voted upon.

This AGM resolves that the Roman Association Trust should spend only from the growth of the Trust Fund. Proposed by Anthony Wilcox and seconded by Peter Tierney. Passed *nem. con.*

The Secretary reassured the meeting that the ethical dimensions of investing had been discussed with the Fund Managers at the Council/Trustees Meeting, October 1999.

13. Election of Trustee

David Bulmer was proposed by Paul Daly, seconded by Anthony Wilcox and elected *nem. con.* to serve as a Trustee of the Roman Association Trust until 2006.

14. 2001 AGM

The 2001 AGM will take place at the Raven Hotel, Droitwich, from Monday

May 28 - Wednesday May 30. The new Secretary would enquire about the possibility of members staying the Sunday night for a golf day on the Monday.

15. The 2000 Martyrs' Day celebrations.

John Allen has kindly offered to host the North-West Martyrs' Day gathering at Our Lady of Grace, Prestwich, Manchester, a venue which is easily reached by road, or rail and tram. Details of this and the other gatherings will be forthcoming nearer the time.

16. The Secretary thanked Philip Gillespie and James Manock for their assistance with the liturgy for Mass.

The members of the Association celebrated Mass in the Chapel at St. Mary's Hall, presided over by Anthony Grimshaw. Lunch followed. Father Grimshaw proposed the health of the College to which the Rector replied. Canon Brian Scantlebury proposed the health of the hierarchy. Father Paul Daly proposed the health of this year's jubilarians: Paul Clark and Patrick McNamara (60 years), Brian Frost, Christopher Smith, Bernard Needham and Michael Buckley (50 years), Gerard Burke, Brian Nash and Charles Lloyd (40 years) and John Deehan, John Osman, Arthur Roche, Kieron Conry, Jeremy Garratt and Michael Morton (25 years). Ad Multos Annos was sung.

The following sat down to Lunch: John Allen, Leo Alston, Richard Ashton, Jo Barnacle, Peter Bourne, David Bulmer, Michael Burke, Bill Burtoft, Wilfrid Buxton, Bernard Connelly, Peter Cookson, Stephen Coonan, Michael Cooley, Francis Coveney, Gerald Creasey, Thomas Dakin, Roger Daley, Paul Daly, Brain Dazeley, John Deehan, Luke Dumbill, Kevin Firth, John Formby, Tony Foulkes, Philip Gillespie, Anthony Grimshaw, Michael Groarke, Paul Grogan, Peter Harvey, Clyde Johnson, Michael Keegan, John Kennedy, Patrick Kilgarriff, Michael Killeen, Peter Latham, Christopher Lightbound, Christopher Lough, James Manock, Denis Marmion, Francis Marsden, John Marsland, William Massie, Michael McConnon, John McLoughlin, Patrick McNamara, Peter Morgan, John Morris, Anthony Murphy, John Nelson, Peter O'Dowd, John O'Leary, Harold Parker, Philip Pedrick, Francis Pullen, Peter Purdue, David Quilligotti, Kevin Rea, Francis Rice, Brian Scantlebury, William Steele, Anthony Storey, Andrew Summersgill, Simon Thomson, Peter Tierney, Mervyn Tower, Terence Walsh, James Ward, Anthony Wilcox, Michael Williams and William Young.

**Association of the  
Venerable College of St. Thomas de Urbe  
– The Roman Association –**

*Registered as a Charity No. 527 277*

# **APPEAL**

## **TARGET – ONE MILLION POUNDS**

Former members of the College invite you to help them raise this money. It will go towards an Endowment Fund, whose income will be used to help meet expenses over ordinary running costs. The College Building in via Monserrato has parts dating back to the fourteenth century, and is in constant need of repair.

Will you please help the Old Romans? They themselves (mostly priests) have raised over two hundred thousand pounds. They ask for your support.

Please send your contribution to the Hon. Treasurer whose address is below. All donations are gratefully received and acknowledged. Covenants, Gift Aid Forms, Standing Orders, and all further information can be obtained from:

**Rev. A. L. Wilcox,  
Hon. Treasurer,  
31 Vicarage Road,  
Henley-on-Thames  
RG9 1HT**

**PLEASE HELP THE COLLEGE!**

Jointly sponsored by The Roman Association Trust – Charity No. 287 277

# The Roman Association: Past and Present

## *Objects of the Association*

The Association was founded in 1865 with the encouragement of Cardinal Wiseman, Archbishop of Westminster, Rector of the College from 1828-1840, who became the first Patron of the Association. On January 4th an inaugural meeting took place at the Catholic Institute in Liverpool to discuss the founding of the Association. This was followed on January 31st by the first General Meeting, attended by 12 priests and held at St. Werburgh's, Birkenhead. A few weeks later, on February 27th, the Association celebrated a Solemn Requiem Mass for Cardinal Wiseman who had died on February 15th 1865. A second General Meeting attended by 30 priests was held at Sedgley, near Wolverhampton on July 13th.

In these early meetings, the objects of the Association were Determined as follows:

To foster a love for Alma Mater: to keep up old College friendships and to assist our Bishops in carrying out the oft-expressed desire of the Holy Father; viz: to send to the College of St. Thomas de Urbe, such students from our English Colleges as shall be fully competent to avail themselves of the great advantages offered by the theological school in the great Eternal City.

The former objects we propose to carry out by holding periodical meetings; the latter by ourselves subscribing, and obtaining from others, to found scholarships for the education of candidates for Holy Orders in the English College in Rome: such candidates to be chosen by competitive examination.

## *Rules of the Association*

1. This Association shall be called "The Association of the Venerable College of St. Thomas de Urbe" (1865).
2. All who have studied within the walls of the College shall be eligible as Ordinary Members (1865:1967).
3. The election of Ordinary Members shall take place at the A.G.M., and it shall be determined by the voting of the Members present. (1865:1948:1971).
4. A subscription shall be paid by each Member yearly, the year to be from January 1st until December 31st and the amount to be decided by the A.G.M. (1865:1948:1971:1984).
5. Any priest who shall subscribe annually to promote the objects of the Association shall be enrolled as an Associate Member, the amount of such subscription to be decided by the A.G.M. (1865:1890:1948:1971:1984:1995).



6. The A.G.M. may, from time to time, elect Honorary Members from among those who have given outstanding service to the College or the Association. Such Honorary Members may attend the Annual Meeting, but will not be allowed to vote nor to be eligible for office within the Association (1994).
7. Any Member may become a Life Member on the payment of such sum as may be determined by the A.G.M., and the meeting may allow such subscriptions to be paid by instalments, as may seem fit (1868:1890:1949:1971:1981:1984).
8. The subscriptions of all Life Members shall be funded (1868).
9. The name of any Member who has not paid his subscription for 5 years, after due notice has been given, shall be removed from the list of Members of the Association (1871).
10. The Officers shall be a President, a Treasurer, a Secretary (1865), an Assistant Treasurer (1925) and an Assistant Secretary (1926).
11. The President shall hold office for one year, be elected at the A.G.M. and be eligible for re-election. The Treasurer shall be elected for four years (1875) and be eligible for re-election. The Secretary shall be elected for four years and be eligible for re-election (1865:1866).
12. There shall be a Council of the Association consisting of the Officers, four Trustees and 15 Ordinary Members, 7 of whom form a quorum, one-third of the 15 to retire annually. The Ordinary Members of the Council shall not be eligible for re-election in the year of their retirement. The Council may co-opt Members (1865:1866:1869:1965).
13. Ex-Presidents shall be ex-officio Members of the Council for three years after their term of office (1871:1880).
14. Any Member may attend a meeting of the Council, with the power to speak, but not to vote. The Council meeting before the A.G.M. should be an open discussion to decide the agenda (1972).
15. An Annual Meeting of the Association shall be held for the transaction of business and for the election of Officers, Council and Members (1865).
16. The place and day of the Annual Meeting shall be determined by the Council (1865).
17. Twelve months notice shall be given of any proposal to amend or rescind a resolution of the Association (1959).

## ***The Holy Father and the Association***

### ***Pius IX (1846-1878)***

In the year of its foundation, on December 20th 1865, the Association and its objectives received the blessing of the Pope, who wrote in his own handwriting: "Benedicat vos Deus et Ipse mittat operarios in messem suam secundum cor Suum".

### ***Leo XIII (1878-1903)***

On January 10th 1888 Mgr. Henry O'Bryen, the President of the Association, was received in audience by Leo XIII. On behalf of the Association, the President presented a Latin Address, composed by the Very Rev. Provost J. Spencer Northcote, in honour of the Pope's sacerdotal Jubilee. With the address the President gave an offering in gold of 50 pounds (1,250 lire) subscribed by members of the Association. The Pope asked the President to send his special blessing to the Association and to the illuminator of the scroll.

### ***St. Pius X (1903-1914)***

In December 9th 1907, St. Pius X received in audience Bishop Giles, Mgr. Cronin and Mgr. Prior with students of the English and Beda Colleges. His Holiness was greatly pleased to see the marked increase in the numbers in the College and on learning that this was largely due to the efforts of the Association, he ordered Mgr. Cronin to write to the Secretary conveying his thanks and his blessing to the members of the Association for what they had done.

On November 15th 1909, St. Pius X again blessed the work of the Association and was especially pleased to hear of the new scholarship in honour of the College Martyrs.

### ***Benedict XV (1914-1922)***

At the Council Meeting of April 8th 1918, the Council recorded their pleasure that the Pope had conferred his Apostolic Blessing on the Association and on the benefactors of the Restoration Fund. The blessing had been conveyed to the Association and to the benefactors of the Restoration Fund. The blessing has been conveyed to the Association through Mgr. Hinsley, the Rector of the College. In 1919 Mgr. Prior presented to the Holy Father a cheque from the College. This was the result of the Association's appeal. His Holiness, through Cardinal Gasparri, Secretary of State, wrote thanking the Association and giving his Apostolic Blessing.

### ***Pius XI (1922-1939)***

In 1922 the Association held a meeting in Rome. On May 15th the members were received in audience by the Pope, who commended the good work of the Association. At the audience a Latin Address, written by Mgr. Prior, was presented to the Holy Father on behalf of the Association. Later the Holy Father, through Cardinal Gasparri, the Secretary of State, replied thanking the Association and giving his Apostolic Blessing.

In 1938, the 81st Birthday of Pius XI coincided with the date of the A.G.M. A telegram was sent from the Association to the Holy Father, who replied thanking the members and imparting his Apostolic Blessing.

### ***Pius XII (1939-1958)***

In 1946 Pius XII bestowed his Apostolic Blessing on the members of the Association, and pledged "his profound solicitude for their beloved College".

## ***John XXIII (1959-1963)***

In 1960 the Secretariat of State in a letter to the President conveyed the Pope's blessing to the Association. In 1962 on the occasion of the 600th anniversary of the Hospice, John XXIII received members of the Association in audience at the Vatican on Friday, June 15th.

## ***Paul VI (1963-1978)***

In 1965, the centenary of the Association, Pope Paul sent a letter of congratulations, praising the work of the Association in assisting vocations and providing the means for young students to follow courses in the College. Having concluded with the Apostolic Blessing, His Holiness signed the letter "manu propria".

## ***John Paul II (1978-)***

On December 6th 1979, Pope John Paul II graced the College with a visit. He came and stayed for four hours, during which time he concelebrated Mass, visited the buildings, spoke to the students and the nuns and had supper in the refectory. This was to mark the 4th centenary anniversary of the College. During the actual celebrations earlier that year, he had sent a letter which had been read on October 3rd 1979 at the Mass of Thanksgiving.

## ***Past Presidents***

1865-67	Very Rev. Canon Robert Chapman
1868-70	Very Rev. Canon James Spencer Northcote, D.D.
1871-72	Very Rev. Canon John Crookall, D.D., V.G.
1873-74	Very Rev. Canon John Wallwork
1875	Very Rev. Michael O'Sullivan, V.G.
1876-77	Rt. Rev. Mgr. James Laird Petterson
1878-79	Rt. Rev. Mgr. Canon William Thompson
1880	Rev. James Nugent
1881	Very Rev. Edward Acton, D.D.
1882	Very Rev. Mgr. John Rouse, D.D.
1883	Very Rev. Canon Arthur McKenna, V.G.
1884	Very Rev. Canon Edward Acton, D.D.
1885	Very Rev. Canon William Robert Brownlow
1886	Rev. James Edward McCarten, D.D.
1887	Very Rev. Mgr. Henry H. O'Bryen, D.D.
1888	Very Rev. Canon Christopher Scott, D.D.
1889	Rt. Rev. William Clifford, Bishop of Clifton
1890	Rev. Edward Powell
1891	Rt. Rev. Edmund Knight, Bishop of Shrewsbury
1892	Rt. Rev. Charles Graham, Bishop of Cisanus
1893	Rev. Louis Groom
1894	Rt. Rev. William Robert Brownlow, Bishop of Clifton

1895 Very Rev. Canon George Poole  
 1896 Rt. Rev. Richard Lacey, Bishop of Middlesbrough  
 1897 Rt. Rev. Samuel Allen, Bishop of Shrewsbury  
 1898 Rt. Rev. John Vertue, Bishop of Portsmouth  
 1899 Rt. Rev. Mgr. Canon Arthur McKenna, V.G.  
 1900 Rt. Rev. Thomas Whiteside, Bishop of Liverpool  
 1901 Rt. Rev. James L. Patterson, Bishop of Emmaus  
 1902 Rt. Rev. George Ambrose Burton, Bishop of Clifton  
 1903 Rt. Rev. Samuel Allen, Bishop of Shrewsbury  
 1904 Rt. Rev. Mgr. Canon Christopher Scott, D.D.  
 1905 Rt. Rev. William Giles, Bishop of Philadelphia  
 1906 Very Rev. Austin Powell, D.D.  
 1907 Rt. Rev. Charles Graham, Bishop of Plymouth  
 1908 Rt. Rev. Joseph Robert Cowgill, Bishop of Olenus  
 1909 Rt. Rev. Thomas Whiteside, Bishop of Liverpool  
 1910 Rt. Rev. William Giles, Bishop of Philadelphia  
 1911 Rev. Charles Ryder  
 1912 Rt. Rev. Mgr. Provost John Galbois Boulaye, D.D., V.G.  
 1913 Rt. Rev. John McIntyre, Bishop of Lamus  
 1914 Rt. Rev. Mgr. Canon Joseph Tynan, D.D.  
 1915 Very Rev. Canon Thomas Scannell, D.D.  
 1916-19 Rt. Rev. Mgr. Canon Ambrose Moriarty, D.D.  
 1920 Rev. Francis O'Farrell  
 1921 Rt. Rev. Mgr. Arthur Hinsley, D.D.  
 1922 Most Rev. John McIntyre, Archbishop of Birmingham  
 1923-24 Rt. Rev. Joseph Robert Cowgill, Bishop of Leeds  
 1925 Rt. Rev. Mgr. Charles Cronin, D.D.  
 1926 Very Rev. Canon William Collingwood, D.D.  
 1927 Rt. Rev. John Barrett, Bishop of Assus  
 1928 Very Rev. Canon Henry E. Hazlehurst, D.D.  
 1929 Very Rev. James Kenny, D.D.  
 1930 Very Rev. Canon Joseph O'Leary  
 1931 Rev. William V. Allanson, D.D.  
 1932 Rt. Rev. Mgr. William Godfrey, D.D.  
 1933 Rt. Rev. Joseph Robert Cowgill, Bishop of Leeds  
 1934 Rt. Rev. Ambrose Moriarty, Bishop of Shrewsbury  
 1935 Most Rev. Arthur Hinsley, Archbishop of Westminster  
 1936 Rt. Rev. Mgr. James Redmond, D.D.  
 1937 Very Rev. Mgr. John O'Connor  
 1938 Very Rev. Canon Patrick Kearney, D.D.  
 1939-42 Most Rev. William Godfrey, Archbishop of Cius  
 1943 Very Rev. Canon Patrick Kearney, D.D.  
 1944 Rt. Rev. Mgr. James Redmond, D.D.  
 1945 Rt. Rev. John Henry King, Bishop of Portsmouth  
 1946 H.E. Cardinal Bernard Griffin, Archbishop of Westminster  
 1947 Most Rev. Joseph Masterson, Archbishop of Birmingham  
 1948 Rt. Rev. Edward Ellis, Bishop of Nottingham  
 1949 Rt. Rev. Francis Grimshaw, Bishop of Plymouth

- 1950 Rt. Rev. Joseph Rudderham, Bishop of Clifton  
 1951 Rt. Rev. Mgr. Canon Richard Iles  
 1952 Very Rev. Canon James McNally  
 1953 Rev. Francis Avery, D.D.  
 1954 Very Rev. William Boulton  
 1955-56 Rev. Herbert E. Calnan, D.D.  
 1957 Rt. Rev. Mgr. Canon Richard L. Smith, Ph.D.  
 1958 Rt. Rev. Mgr. George Winham, D.D.  
 1959 Very Rev. Canon William O'Leary, D.D.  
 1960 Very Rev. Edmund Kelly, D.D.  
 1961 Very Rev. Canon J. E. Hemphill  
 1962 Very Rev. L. W. Jones, D.D.  
 1963 Rt. Rev. Mgr. Thomas Duggan, Ph.D.  
 1964 Rt. Rev. Gerard Tickle, Bishop of Bela  
 1965 Rt. Rev. William E. Grasar, Bishop of Shrewsbury  
 1966 Rt. Rev. Brian Foley, Bishop of Lancaster  
 1967 Rt. Rev. Mgr. Alan C. Clark, D.D.  
 1968 Rt. Rev. Mgr. Leo Alston, S.T.D.  
 1969 Very Rev. Canon Anthony Hulme, D.D.  
 1970 Rt. Rev. Mgr. Joseph Mullin  
 1971 Rt. Rev. Mgr. Canon Hugh F. Atkinson, P.A.  
 1972 Rt. Rev. John Brewer, Bishop of Britonia  
 1973 Rev. Peter Storey  
 1974 Rev. Philip Pedrick  
 1975 Rev. Gerald Seaston  
 1976 Rt. Rev. Mgr. Peter O'Dowd  
 1977 Rev. Michael Williams  
 1978-80 Rt. Rev. Cormac Murphy-O'Connor,  
 Bishop of Arundel and Brighton  
 1981 Rt. Rev. Mgr. Canon E. H. Atkinson  
 1982 Very Rev. Mgr. Wilfrid Buxton  
 1983 Rt. Rev. Mgr. Christopher Lightbound  
 1984 Rt. Rev. Gerard W. Tickle, Bishop of Bela  
 1985 Rt. Rev. Mgr. George Hay  
 1986 Rt. Rev. Mgr. Canon Edward Wilcock  
 1987 Very Rev. Mgr. W. Paul Clark  
 1988 Rev. Peter Latham  
 1989 Rev. James Fraser  
 1990 Rev. Francis Rice  
 1991 Rev. Peter Tierney  
 1992-93 Rt. Rev. Mgr. John Kennedy  
 1994 Rt. Rev. Mgr. Clyde Johnson  
 1995 Rev. Gerald Creasey  
 1996 Very Rev. Canon Harold Parker  
 1997-98 Very Rev. Canon Michael Taylor  
 1999 Rev. Anthony Grimshaw  
 2000 Rev. Michael Cooley

# Notes of Old Romans

## ***Birmingham***

Our latest Old Roman is our new Archbishop Vincent Nicols who is presently engaged in getting to know the people and places of our large diocese. He has been impressed by the warm welcome he has received by priests and people and they have been impressed by him. Mgr. Pat Kilgariff, of course, left St. Osburg's, Coventry, to be Rector of the VEC.

In the north of the diocese Fr. Mervyn Smith is at Our Lady of the Angels, Stoke-on-Trent. Canon Pat McKinney is Episcopal Vicar for Staffordshire based at Great Haywood, near Stafford. Canon Kevin Dunne is at St. Austin's, Stafford, and Vicar General for Religious. Fr. Tony Mechan is at St. Anthony's, Fordhouses, Wolverhampton and teaching part-time at Oscott. Fr. Eddie Clare is Chaplain at Wolverhampton University. Fr. Jim Ward is at Eccleshall. Fr. Vaughan Lloyd continues at Shelfield, near Walsall.

Many Old Romans find themselves engaged in the ministry of formation or education. Mgr. Kevin McDonald is Rector of Oscott and joined on the teaching staff by Frs. David Evans, Harry Curtis, Mervin Tower (Parish Priest of St. Thomas More, Kidlington, Oxfordshire) and Tim Menezes (Assistant at Redditch). Fr. Mark Crisp works out of Oscott as Vocations Director. Down the road at Maryvale Institute, Canon Danny McHugh is preparing to relinquish his post after nearly twenty years in Catechetics and at Maryvale. He is replaced by Fr. Paul Watson. Nearby at Streetly is Fr. Bruce Harbert. Fr. Marcus Stock is Executive Secretary of the Diocesan Schools Commission and Parish Priest at Coleshill. Fr. David McLoughlin has left Oscott after nearly twenty years of teaching to lecture at Newman College.

Birmingham Oratory boasts two Old Romans: Fr. Paul Chavasse, the Superior and Fr. Guy Nicholls. Fr. Petroc Howell is at St. Patrick's, Dudley Road, in Birmingham. Fr. Gerard Murray is at our Lady of the Wayside, Shirley. Fr. David McGough is in Stourbridge and Fr. Dominic Round at Redditch. The sole Old Roman in Coventry is Fr. Patrick Broun at St. Vianney, Mount Nod.

In the very south of the diocese Fr. Tony Wilcox is at Henley on Thames and Fr. John Osmond at Dorchester on Thames.

## ***Brentwood***

The Diocese of Brentwood is the birthplace of Sir John Hawkswood, the original 'Essex Man', who readers may remember appears enigmatically in one of the lunettes at the back of the College Church.

Michael McKenna (1932) is still living in retirement in St Francis' Home, Bocking, Essex. During his last year in Rome, he suffered a burst appendix and peritonitis,

and was taken home by Mons. Godfrey (who reputedly had the *oleum infirmorum* in one pocket and a hip flask of whisky in the other). Perhaps this is the recipe for a long life as he has outlived all the rest of his year in the VEC.

David Papworth (1961) is still Parish Priest of St Dominic's, Harold Hill.

Michael Butler (1963) is still Parish Priest of St Sabina's, Brightlingsea, and Chaplain to Essex University.

Michael Corley (1963) is still Parish Priest of Our Lady, Queen of Heaven, Harwich and Dovercourt.

Richard Aston (1964) now assists at St Alban's, Elm Park.

Adrian Graffy (1974; biblical studies 1974-1975) is still teaching at Wondersh.

George Stokes (1976) is still Diocesan Director of Education and Director of the Brentwood Religious Education Service.

William Young (1980) is still Parish Priest of Sts Mary and Ethelburga, Barking.

Paul Bruxby (1982; Canon Law 1987-1988) is now Parish Priest of English Martyrs, Hornchurch, and works in the Tribunal.

Francis Coveney (1982) is still Parish Priest of St Basil's, Basildon.

Christopher Brooks (1983) is still Parish Priest of St Anne Line's, South Woodford. He is no longer Director of the Ministry to Priests, but is Episcopal Vicar for Finance and Chairman of the Council of Priests.

David Manson (1985) is still Administrator of Brentwood Cathedral and Chairman of the Liturgy Commission.

Philip Denton (1994) is now Parish Priest of Holy Trinity, South Woodham Ferrers.

Jean-Laurent Marie (1994) is now assistant priest at St Mary's, Hornchurch.

Andrew Headon (1995) is now Parish Priest of St Peter's, Eastwood.

Paul Fox (1998) is assistant priest at St James the Less and St Helen, Colchester.

Martin Boland (1996) moves from Leigh-on-Sea to Wanstead.

***Francis Coveney***

## ***Cardiff***

Canon Robert Reardon, S.T.L. Pastoral Resources Centre, 910 Newport Road, Rumney, Cardiff, CF3 4LT.

Fr. Liam Hennessy, M.A., L.C.L., S.T.L., The Presbytery, Broad Street, Cardiff, CF11 8BY.

Fr. Francis Lynch, B.Sc., S.T.B., 5 Porth y Carne Street, Usk, Monmouthshire, NP5 1RY.

## ***Gibraltar***

Bernard Linares is Minister of Education and Health following the election last May, when his Gibraltar Socialist Democratic Party was voted in to a second term of office. He is married with three children, two of whom are currently studying at English universities.

John Pardo works as Judicial Vicar and Chancellor. He is curate and archivist at the Cathedral of St Mary the Crowned, and is chaplain to two schools, a hospital and HOPE, a support group for parents who have experienced miscarriages or stillbirths. He is also Director of the Gibraltar Diocesan Catholic Education Service.

Mark Miles is curate at St Paul's Parish, and chaplain to the Gibraltar Girls' Comprehensive School, the Christian Family Movement and the Marriage Encounter service for married couples.

Victor Ghio is parish priest of Sacred Heart Parish. He is also a chaplain of two schools and a prison, and acts as Director of the Gibraltar Catholic Charismatic Renewal.

***John Pardo***

## ***Hexham and Newcastle***

Patrick Fitzpatrick (ordained 1952) continues to work very hard as the chaplain to the Little Sisters of the Poor old people's home in Sunderland (St. Joseph's Home, Etrick Grove, High Barnes, Sunderland, Tyne and Wear, SR4 8QA).

Frank Kearney (ordained 1955) continues as parish priest of St. Agnes in Crawcrook (St. Agnes Catholic Church, Westburn Crawcook, Ryton, Tyne and Wear, NE40 4ET).

John Tweedy (ordained 1957) lives in retirement after a series of heart attacks and strokes. He remains cheerful and positive despite his illness (St. Joseph's Home, Etrick Grove, High Barnes, Sunderland, Tyne and Wear, SR4 8QA).

Cuthbert Rand (ordained 1957) is parish priest of the beautiful Northumberland parish of Rothbury (All Saints Catholic Church, Thropton, Morpeth, Northumberland NE65 7ND).

Brian McNamara (ordained 1958) continues to be parish priest of St. Cuthbert's in Throckley (St. Cuthbert's, Hexham Road, Throckley, Newcastle-upon-Tyne, NE15 9DZ).

Tony Battle (ordained 1969) is in his native Sunderland as parish priest of Holy Family, Grindon (Holy Family Catholic Church, Glanmore Road, Grindon Village, Sunderland, Tyne and Wear, SR4 9PS).

Bill Rooke (ordained 1970) continues as parish priest Rosary, Gateshead (Holy Rosary Catholic Church, Watson Street, Gateshead, Tyne and Wear, NE8 2PQ).

Philip Carroll (ordained 1973) continues as parish priest of St. Bede's, Washington and oversees the work of the Diocesan Youth Service (St. Bede's



Catholic Church, New Road, Coach Road Estate, Washington, Tyne and Wear, NE38 2HE).

Peter Carr (ordained 1973) is moving from St. Cuthbert's in Seaham to be the new parish priest of St. Cuthbert's, Chester-le-Street (St. Cuthbert's Catholic Church, Ropery Lane, Chester-le-Street, Co. Durham, DH3 3PH).

Michael McCoy (ordained 1989) has just been appointed as the new parish priest of Our Lady Queen of Peace, Penshaw. He will continue his work as Diocesan Co-ordinator for School Chaplaincy and Retreats and his part time teaching at Ushaw (Our Lady Queen of Peace, Station Road, Penshaw, Tyne and Wear, DH4 7JZ).

Martin Stempezyk (ordained 1992) continues as Theology Tutor at the College (Venerabile Collegio Inglese, via di. Monserrato 45, 00186, Roma, Italy).

## **Leeds**

Steve Billington is Assistant Priest at St. Mary's, Selby (native parish of Fr. Peter McGuire and David Bulmer). He is also Chaplain to Holy Family High School, Carlton.

Since the last issue, Stephen Brown has risen to the lofty heights of Parish Priest of St. Philip's, Middleton. He is also one of the judges for our marriage tribunal. Since moving to Middleton he has been appointed as Spiritual Director for the West Leeds SVP Council and is also acting Secretary to the Council of Priests.

Gerry Creasy writes: "After more than a hundred years on the present site in the inner city area of Leeds, a new, smaller church is to be built to serve St. Patrick's parish. This may well mean the end of my eight years as Chaplain to St. James's Hospital this autumn. A memorable event last year was our "Year Reunion" on 31st August in Oxford. Our host was (Professor) Richard Pring with the thirteen of us present, one of our best attendances. Mass was concelebrated in the chapel of Oriel College where Cardinal William Allen had been on the staff – also the college graced us with the presence of Cardinal Newman. During the subsequent meal Richard read extracts from the diary he had kept during his year at the College."

Kevin Firth completes his five years as Parish Priest of Fraserburgh and Peterhead in Aberdeen Diocese this summer and is returning to Leeds. He has been given permission to go on a Sabbatical Course, Renewal in Ministry, at All Hallows, Dublin, from September to December. He hopes to take up an appointment in the diocese in January.

Mgr. Philip Holroyd remains Director of Hinsley Hall, the new Leeds Diocesan Pastoral Centre. After two and a half Years' preparation the Centre finally opened in September 1999. Its up-to-date comforts were an instant hit with many regular conference and meeting attenders from around the country. In September it was a delight to have the Palazzola meeting there with Alfredo Piacentini adding his seal of approval to a place named after the college Rector who baptised him and was a great figure in his family's life.

Gregory Knowles is assistant at SS. Peter & Paul, Wakefield. Malachy Larkin is Parish Priest of St. Edmund's, Airedale. Canon Harold Parker still helps them to keep the faith at St. Wilfrid's, Ripon, and this year is Chaplain to the Mayor.

Mgr. Arthur Roche continues as General Secretary to the Bishops' Conference. During the 150th anniversary celebrations of the Restoration of the Hierarchy, he was appointed by the Holy Father as a member of the Pontifical Mission accompanying Cardinal Danneels, the Pope's Special Envoy. Mgr. Bill Steele had a heart by-pass operation last November, returning to work as Episcopal Vicar for Unity at the beginning of March. He is following his doctor's advice and walking three miles a day.

Tim Swinglehurst is continuing to introduce seminarians to the delights of the Old Testament and ancient languages at Ushaw.

Tom Whelan writes: "I have returned from Singapore back to the UK and have bought a house in Saffron Walden in Essex. My wife Maria is expecting our third child on July 16, 2000. Our eldest child Anna has started school at St. Thomas More RC primary school which is a fantastic school and the Catholic education really does show through I can assure you. Our local parish church is Our Lady of Compassion and the local priest is Father John Garrett who is doing a wonderful job and has even visited us twice since we moved to the area - very rare these days, I am informed, for priests to visit parishioners in their homes. The parish is booming in terms of numbers and is packed out every Sunday, so much so that to get a seat we sometimes resort to going to the 8.30 Mass on Sunday, which is also pretty full these days."

Mgr. Michael Williams continues to research and write about ecclesiastical history. Over the past few months, he has done 20 articles for the New Dictionary of National Biography (to appear about 2004).

John Wilson is continuing his PhD at Durham and takes up a full-time teaching timetable in morals at Ushaw from September.

*David Bulmer*

### ***Northampton***

There has not been a great deal of change in the positioning of Old Romans in the diocese over the last couple of years. The one striking exception has been Fr. David Barrett who, after a brief encounter with the people of St. Augustine's, High Wycombe, has recently been made Parish Priest of St. Phillip and St. James, Bedford. Fr. Wilbur Boswell was spotted at Bishop McCartie's recent Golden Jubilee celebrations. Fr. Peter Hocken continues to serve as Bishop's chaplain and has a personal ministry to Messianic Jews. John Koenig is parish Priest of Kettering and Vice-Officialis of the Diocesan Tribunal. Paul Hardy is Parish Priest of St. Edward's, Milton Keynes. Sean Healy soldiers on at Burnham and Paul Donovan pursues his full time commission in the Royal Navy.

*Sean Healy*

## **Portsmouth**

Mgr. James Joyce is leaving the parish in Reading this summer where he has worked for a number of years and will be on sabbatical for the next year. Gerard Flynn will be Priest-in-Charge of Christ the King, Reading, from September. Simon Thomson continues his involvement in promoting vocations as well as being parish priest of Didcot. I am coming to the end of my six years as Judicial Vicar but will continue as VG and Moderator of the Curia.

**John Nelson**

## **Shrewsbury**

Life in our Diocese can occasionally be dangerous: Mgr Vin Turnbull was attacked by an intruder some months ago, and had his garage set on fire just before Easter. Otherwise life proceeds reasonably sedately, while we await publication of a White Paper giving the trustees' response to a Green Paper: our Pastoral and Property Review. Like most dioceses we are studying the implications of fewer priests and scarcer resources. A Working Party has been set up to take up the pastoral challenges involved, and Canon Peter Morgan is chairing this new group.

In the late spring a wave of Shrewsbury clergy swept into the Venerabile, intent on gaining every Jubilee indulgence possible, and also taking advantage of the strong pound sterling and excellent exchange rate. Mgr Chris Lightbound (who ends his term as Vicar General this August) came to stay at the College for ten days, accompanied by Canon Frank Kearney (Hexham Diocese) and an Irish colleague Canon Ted Harrington (Shrewsbury). They were followed by Bob Abbott and Denis Marmion. Both groups made contact with Mgr Rod Strange. We were royally welcomed by the Rector, staff and students (noting in particular our own diocesan: John Rafferty)

In case it missed last year's edition, I mention that Peter Burke has moved to the prestigious parish of St Alban's, Macclesfield, to a Pugin church of great beauty which served as our Cathedral for a few years from 1850 before the Pugin Cathedral at Shrewsbury was opened. Also on the move last autumn was David Long, from building a brand new church at Pensby in Wirral, to St Christopher's, Romiley.

Paul Shaw is masterminding the Old Romans' Holy Year pilgrimage in September, and it is expected that several Shrewsbury diocesans will be in that number.

No doubt mention will be made elsewhere in the Magazine of Bishop John Brewer's life and death. He was of course a student and priest of our Diocese, becoming our Auxiliary Bishop in 1971 after serving as Vice-Rector of the College. My contemporaries remember him with deep affection as a forceful, enthusiastic and cheerful fellow student, who was clearly marked out for high achievement. May he rest in peace.

**Christopher Lightbound**

## ***Westminster***

With not merely an old Roman but a former Rector, now at the head of our diocese, Westminster Old Romans indeed have cause for celebration. It was as though a happy premonition when Bishop Cormac was main celebrant at the Tyburn Martyrs' Day Mass in December.

The new archbishop has, among his close colleagues, a clutch of Old Romans; Mgr. Keith Barltrop is Episcopal Vicar of the east London pastoral area, while Jim Overton presides at Allen Hall, where Paul McPartlan is also on the staff. Still in the world of scholarly endeavour, Dominic Byrne continues his studies at Louvain, while Terry Phipps and John O'Leary look after University of London students, at More House and Newman House respectively. At another Newman House, Peter Newby tends the students of Oxford University after his own, incomparable, fashion.

We are well represented at parish priest level. John Arnold at over-large Enfield, and David Barnes at Mary Moorfields (the only Catholic Church in the City of London). Close by, Antony Conlon is at Bunhill Row. Jim Brand continues at Garston, Antony Convery battles aircraft noise pollution at Hounslow. Peter Anglim is at Harrow, John Deeham is celebrating his Jubilee year at Teddington, John Formby is at Hillingdon and Peter Latham at Ruislip. Shaun Middleton continues to pack them in at Muswell Hill, and Pascal Ryan is in leafy Shepperton. Alex Sherbrooke flies the flag in Twickenham, while not so far away, Michael Tuck – unaccountably omitted from last year's report – presides at Heston. Frank Wahle is in Queensway, where he keeps an eye on your humble rep. at Bayswater. Two moves during the year: Seamus O'Boyle to Whitton and Digby Samuels to Wapping.

Old Romans are doing fine work as assistant priests: Hugh MacKenzie at illustrious Chelsea. Charis Pattichi in equally distinguished Kensington, while Stephen Wang continues to do wonders at Dollis Hill. Michael Groake regards us with fatherly concern from Nazereth House, Finchley. We sadly lost Gerry Barry this year – his pioneering work with Aids victims was an inspiration to us all.

Finally, Old Romans are represented in administration, both at diocesan and universal levels, with John Conneely slaving a way in the tribunal, and Philip Whitmore, our man in Rome, where he ensures a Westminster presence not merely in the Congregation for Bishops, but more importantly back in the Via di Monserrato.

***Mark Langham***

# Members of the Council of the Roman Association

President: Rev. Anthony Grimshaw

Treasurer: Rev. Anthony Wilcox

Assistant Treasurer: Rev. Philip Gillespie

Secretary: Rev. David Bulmer

Assistant Secretary: Rev. John O'Leary

The Council of the Association consists of the Officers of the Association; its Trustees; Rev. Peter Tierney, Rt. Rev. Mgr. Peter O'Dowd; immediate past presidents; Rev. Anthony Grimshaw (until 2003); the Rector, Rev. Patrick Kilgarriff and the following elected for three years:

*until 2001*

Anthony Murphy, Esq.

Rev. Simon Thomson

Rev. Peter Harvey

*until 2002*

Rev. Gerald Creasey

Rev. Kevin Firth

Rev. Paul Grogan

*until 2003*

Rev. James Ward

Rev. Stephen Coonan

Rev. William Massie

## Diocesan Representatives

- Arundel and Brighton:* Rev. Kevin Dring, St. Joseph's Hall, Greyfriars Lane, Storrington, Pulborough, West Sussex, RH20 4HE
- Birmingham:* Rev. Gerard Murray, Our Lady of the Wayside, 566 Stratford Road, Shirley, Solihull, West Midlands, B90 4AY
- Brentwood:* Rev. Francis Coveney, St. Basil's Presbytery, Luncies Road, Basildon, Essex, SS14 1SD
- Cardiff:* Rev. Robert Reardon, Pastoral Resources Centre, 910 Newport Road, Rumney, Cardiff, CF3 4LL
- Clifton:* Rev. Thomas Atthill, 95 Exeter Street, Salisbury, Wilts., SP1 2SF
- East Anglia:* Rev. Mark Hackeson, Cathedral House, Unthank Road, Norwich, NR2 2PA
- Gibraltar:* Rev. John Pardo, 32 Ross House, Red Sands Lane, Gibraltar

*Christopher Lightbound*

<i>Hallam:</i>	Rev. Kevan Grady, Cathedral House, Norfolk Street, Sheffield, S1 2JB
<i>Hexham and Newcastle:</i>	Rev. Michael McCoy, Immaculate Heart of Mary, Malvern Gardens, Lobley Hill, Gateshead, NE11 9LL
<i>Lancaster:</i>	
<i>Leeds:</i>	Rev. David Bulmer, St. Urban's Presbytery, 15 Monkbridge Road, Leeds, LS6 4EP
<i>Liverpool:</i>	Rev. Thomas Wood, Our Lady, Star of the Sea, 1 Crescent Road, Seaforth, Liverpool, L21 4LJ
<i>Menevia:</i>	Mgr. Clyde Johnson, Holyrood and St. Teilo, St. Florence Parade, Tenby, Pembrokeshire, SA70 7DT
<i>Middlesbrough:</i>	Rev. Alan Sheridan, St. Patrick's Rectory, 39 Westbury Street, Thornaby, Stockton-on-Tees, TS17 6NW
<i>Northampton:</i>	Rev. Sean Healy, Our Lady of Peace, Lower Britwell Road, Burnham, Slough, Bucks., SL2 2NL
<i>Nottingham:</i>	Rev. Peter Tierney, Our Lady of Lourdes, Station Road, Ashby-de-la-Zouch, LE6 5GL
<i>Plymouth:</i>	Canon Bede Davis, St. Mary's Presbytery, Killigrew Street, Falmouth, Cornwall, TR11 3PR
<i>Portsmouth:</i>	Canon Brian Murphy-O'Connor, St. Anne's Presbytery, Rhinefield Road, Brockenhurst, Hants., SO42 7SR
<i>Salford:</i>	Rev. James Manock, St. Mary's Presbytery, 129 Spring Lane, Radcliffe, Manchester, M26 9QX
<i>Shrewsbury:</i>	Mgr. Christopher Lightbound, St. Mary of the Angels, Chester Road, Childer Thornton, Hooton, South Wirral, L66 1QJ
<i>Southwark:</i>	Mgr. John Hine, Archbishop's House, 150 St. George's Road, London, SE1 6HX
<i>Westminster:</i>	Rev. Mark Langham, The Parish House, Moorhouse Road, Bayswater, London, W2 5DJ
<i>Wrexham:</i>	Rev. Anthony Jones, St. Joseph's Church, Fford Mela, South Beach, Pwllhelli, Gwynedd, LL53 SAP
<i>VEC:</i>	The Rector, c/o The College

# Friends of The Venerable

(English College Rome)

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## 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

is invited from:

- Past and present members of the College and their families.
- Participants in pilgrimages and visits to the College and Palazzola.
- All those who wish to be associated spiritually and culturally with the College.

## ACTIVITIES

- A newsletter about life at the College and Association events is circulated regularly to members.
- Pilgrimage, holiday and study groups visit the College and Palazzola.
- Local groups of Friends organise events in their own area.

## SUBSCRIPTION

- The minimum annual subscription is £10. Family Membership is £15.
- Friends are asked to contribute an annual sum, to include their subscription, by a Deed of Covenant so that tax can be recovered.
- Friends are invited to consider legacies and other donations as ways to benefit the College.

For information please contact:

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

# Friends of the Venerabile

On September 18th 1999 for our Annual Meeting we were fortunate to be able to use the Throne Room at Archbishop's House Westminster. We had a change to our usual format for the day, instead of having Mass at the end of the afternoon we started by attending the Saturday morning sung Mass in the Cathedral. The Mass was concelebrated by Rev. Frs. Philip Whitmore and Nicholas Hudson, assisted by Rev Deacon Richard Walker. The Gospel reading for the day was the parable of the sower which, as Fr Whitmore explained in his homily, was very apt for our gathering as the word 'seminary' literally means 'seed bed'. Priests are God's instruments in helping Him to sow the seeds of faith and therefore the formation of Priests in seminaries like the Venerabile is vital for the life of the Church. After such an inspiring start to our day we made our way to Archbishop's House to the Throne Room that the late Cardinal Hume had kindly permitted us to use for our meeting. Sr Amadeus Bulger brought us up to date with College news.

She paid tribute to Mgr Adrian Toffolo who had retired as Rector in the summer and had returned to the Plymouth diocese. One of his great strengths, she said, was the way he involved all the Staff in the decision making process. Fr Pat Kilgarriff had arrived to take up the Rectorship and Fr Paul Rowan from Liverpool had also joined the staff as philosophy tutor. She spoke of the need for vocations and referred to Andrew Pinset's article in the, *Tablet* which highlighted the need for youngsters to be encouraged to think and talk about vocations. She also said that for those who embarked on training for the priesthood they needed time to work out their true vocation and to enrich their faith even if priesthood was not to be their destiny.

The students had now a constant reminder of the 'Friends' each time they went into the Friends Room to watch TV and videos. She thanked the Friends for their generosity which, besides the room, our contributions had made possible the production of the new College Guide book in readiness for the Jubilee pilgrims. Sharing the College slot with Sr Amadeus was Fr Tony Wilcox, English Agent for the College Trust as well as being Treasurer of the Roman Association and who attends our committee meetings whenever possible. He spoke to us about the financial side of the College, how in the summer extensive work had been done on the kitchens and that £280,000 had been spent on the fabric of the College. The work at Palazzola was nearly finished. Fr Wilcox told us that the Roman Association had raised £560, 000 towards its target of one million pounds for a College endowment fund; a remarkable feat from the priests. He welcomed the appointment of Fr Pat Kilgarriff as Rector and reminded us that Fr Pat was the first Rector for 200 years not to have been a student at the VEC although he had been on the staff in the early 90s.

After a Buffet lunch we were addressed by Richard Walker who was ordained Deacon in the summer. Richard told us all about how the house jobs scheme worked, how most of the jobs were given to students by the staff, but those of Senior Student and his Deputy were voted on by the students. They are very



important positions but entail a lot of extra work. As Richard put it, the successful candidate for the Senior Student is the one who has failed in his attempts to court unpopularity. He acts as a Go-between with staff and students, meets regularly with the Rector and among other tasks organises the College 'gita' and discusses with the students future projects to put forward for Friends help.

We then held our 12th Annual Meeting. Sixty or so Friends attended. The Chairman opened the proceedings with a tribute to Bernard Sullivan who had died after serving the Friends as Secretary since the beginning. She also noted the fact that the Friends were now a charity in their own name. To celebrate the Jubilee the Friends would be having their own pilgrimage, their second, to Rome in September, 2000.

All existing committee members were re-elected:

Chairman Jo Barnacle.

Secretary John Broun

Treasurer Hamish Keith

Members Micky Dillon, Jeremy Hudson, Ivan Kightley, Elizabeth Usherwood, Mark Woods.

The Chairman thanked all the committee for their hard work. She also thanked the Speakers and all members who attended.

On Saturday 26th February 2000, Forty Friends gathered for a day at Harvington Hall, near Kidderminster. We were very blessed to have a warm sunny Spring day. Harvington Hall is a moated medieval and Elizabethan manor house. Many rooms still have their original Elizabethan wall paintings. The Hall contains the finest series of priests' hiding holes anywhere in the country.

The Midlands Martyrs' Mass was also held at Harvington in December 1999 then Mass was celebrated in an upper room where it was celebrated in penal times. It was a very moving experience. After coffee the Friends were divided into two groups for tours of the Hall. We all learnt a great many interesting facts about the building its history and what life would have been like. Lunch intervened and in the afternoon we had a fascinating talk by Elizabeth and Stephen on the people who risked their lives to guide and harbour priests. We heard how priests were handed over from one guide to the next to see them across country from one house to another. What great risks so many people ran to bring Mass to the people and the people to get to Mass.

To end our day we went to the Georgian Chapel in the grounds built in 1743 where the Parish Priest of Harvington, Rev David Higham celebrated Mass for us. Many of the Friends who came to Harvington will be meeting up again on our Roman Pilgrimage.

Our 13th Annual Meeting will be on Saturday October 14th at the Metropolitan Cathedral, in Liverpool.

*Jo Barnacle Chairman,  
Friends of the Venerable*



# House List

## 1999-2000

(November)

### Staff

Mons. Patrick Kilgariff  
Rev. John Marsland  
Rev. John Rafferty  
Sr. Amadeus Bulger  
Rev. Martin Stempczyk  
Rev. Paul Rowan

### Third Cycle Theology

Adam Domanski  
Simon Winn

### Second Cycle Theology

Gerardo Fabrizio  
Joseph Mizzi  
Kevan O'Brien  
Aidan Prescott  
Robert Sierpniak  
Anton Galea Scannura

Tomàs Creagh-Fuller  
Thomas Saunders  
Joseph Silver  
Richard Walker  
Stephen Wright

Andrew Cole  
Patrick Mileham  
Robert Murphy  
Andrew Stringfellow  
Christopher Thomas  
Richard Whinder

### First Cycle Theology

Kevin Colfer  
Anthony Currer  
Christian Daw  
Andrew Downie  
Shaun Harper  
Dominic Howarth  
Jonathan Jones  
Paul Keane  
Graham Platt  
Gerard Skinner  
Adrian Tomlinson

Joseph Gee  
Christopher Ginns  
David Gnosill

Rector  
Vice-Rector  
Spiritual Director  
Pastoral Director  
Theology  
Philosophy

Lowisz  
Leeds

Birmingham  
Malta  
Liverpool  
Liverpool  
Lowisz  
Malta

Southwark  
Brentwood  
Brentwood  
Birmingham  
Birmingham

Menevia  
Birmingham  
Birmingham  
Salford  
Nottingham  
Southwark

Plymouth  
Hexham  
Cardiff  
Hexham  
Sandhurst  
Brentwood  
Liverpool  
Brentwood  
Northampton  
Westminster  
Hallam

Salford  
Lancaster  
Birmingham

Simon Hall

David Parmiter

Ivor Parrish  
Nicholas Schofield  
Paul Simmons  
Peter Vellacott  
Mark Vickers

Michael Docherty  
Alex Redman  
Andrew Robinson

### First Cycle Philosophy

Andrew Pinsent

Tekaligé Berhanu  
John Flynn  
Matthew Habron  
Marcus Holden  
Thomas Leverage  
Gregers Maersk-Kristensen  
Simon Mathias  
Stephen Maughan  
Paul Moss  
Michel Remery

### Anglican Exchange Students

Kenneth Clark  
Daniel Humphries  
Nicholas Levisseur

### Other Resident

Mons. Bryan Chestle

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

Arundel and  
Brighton

Lexington  
Salford  
Leeds  
Southwark  
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