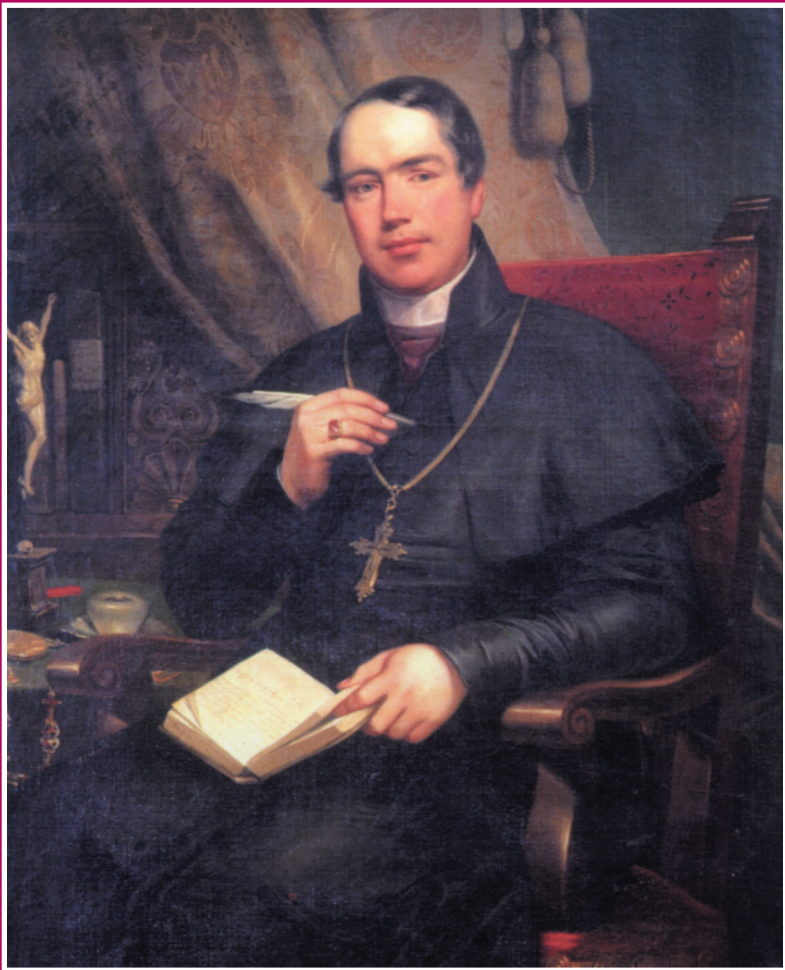




THE VENERABLE 2002



Eightieth Anniversary Edition

SAINT MICHAEL'S ABBEY PRESS

Greetings Cards

Christmas, Easter, Sacraments, Saints, etc.

Mass Cards

Ordination and In Memoriam Cards

Certificates

*Baptism, Adult Christian Initiation,
First Holy Communion, Confirmation*

Invitations and Stationery



© Saint Michael's Abbey Press.



THE FORTY FOUR

£13.95

*Martyrs of the Venerable
English College Rome*

Incisive portraits of the martyr-heroes of the Venerable, penned by six English College students. Typeset, printed, hand-bound and published by the Benedictine monks of Saint Michael's Abbey, Farnborough.

"Tastefully designed and printed...and stoutly bound...it is commended to a wide readership among those who have reaped where the martyrs have sown."

Recusant History

For catalogues, retreat information and other enquiries please contact;

SAINT MICHAEL'S ABBEY, FARNBOROUGH, HAMPSHIRE. GU14 7NQ. ENGLAND.

Telephone: 0044 (0)1252 546105 Facsimile: 0044 (0)1252 372822 E-mail: prior@farnboroughabbey.org



THE
VENERABILE

2002

VOL. XXXII

No. 3

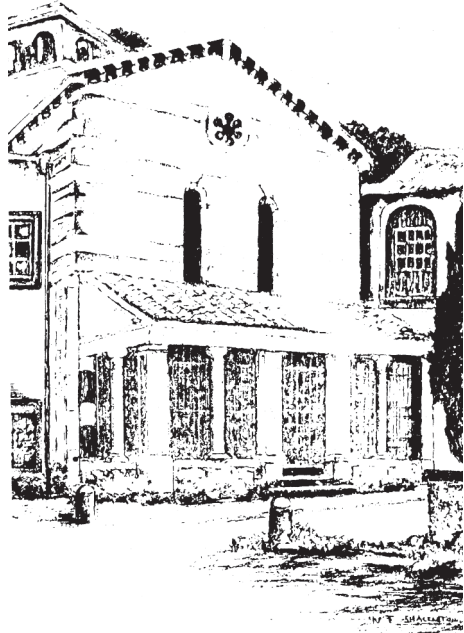
Palazzola

PALAZZOLA

the English College pilgrimage
and retreat centre overlooking
Lake Albano,
near Castel Gandolfo

offers accommodation
to individuals
and pilgrim groups

Bookings now being
accepted for 2003



The Venerabile



All enquiries and bookings to:

ANTHONY R COLES

**TRAVEL &
CONFERENCES**

**18 Maresfield Gardens
London NW3 5SX**

Tel: 020-7431 3414

Fax: 020-7794 7803

Also for flight-only arrangements
and pilgrimage organisation in
Rome, Assisi and Padua

Agent for Aviaggi Limited - ATOL 2723

Contents

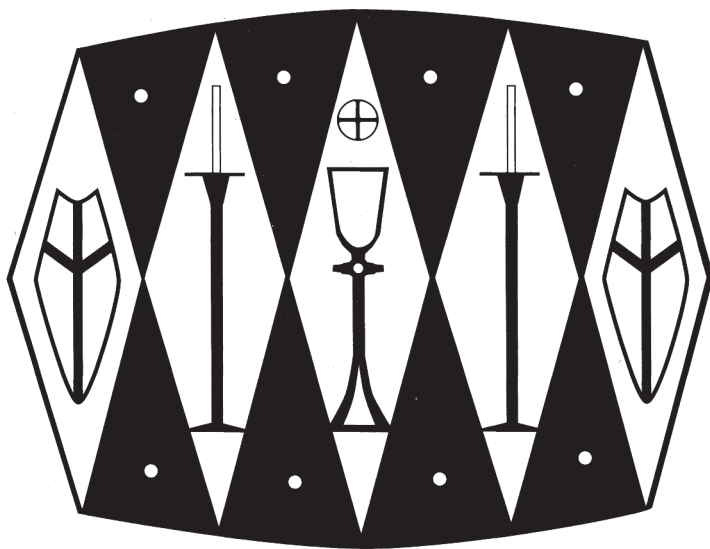
Editorial – Eighty Years of <i>The Venerabile</i> – Marcus Holden	vii
Part 1 The Archive Conference	1
The English College Archive Project – Joseph E. Coughlan	2
Venerable English College, Rome, Archive Project Conference: Report and Recommendations – Carol Richardson and Joseph Coughlan	6
The Conversion of William Alabaster – Jerome Bertram	14
Experiences of a Student Archivist – Nicholas Schofield	23
Part 2 History	29
Britain and the Holy See: An Historical Perspective – Mark Pellew	30
Cardinal Wiseman 1802-2002: A Tribute	38
“ <i>Felix Ave Cubiculum</i> ”, The Conclave of 1800 – Sr Mary Joseph	40
Gregory XIII: A “ <i>Buon Compagno</i> ” to English Catholics – Nicholas Schofield	49
The Neighbourhood of the English College in the Seventeenth Century – Anthony Majanlahti	59
Some Corner of a Foreign Field – Paul Keane	67
Why do I use my Paper, Ink and Pen? – Music in the English Catholic Community during Penal Times – Philip Whitmore	71
Part 3 Faith	79
From Rome to Canterbury – Richard Whinder	80
Our Sacred Vestments – Their History and Significance – Jo Barnacle	87
Priesthood is Beautiful – Tony Philpot	91
A Priestly Jubilee, 40 years – Richard J. Taylor	95
Space, Time and Eternity – Andrew Pinsent	98
Part 4 The College	101
The BBC Daily Service Pilgrimage to Rome – the City revisited 40 years on – George Richardson	102
Life in the College in the 1970s – Fergus Mulligan	104
<i>Schola</i> Notes 2001-2002 – Philip Whitmore	108
College Diary 2001-2002 – Matthew Habron	111
<i>The Venerabile 2002</i>	iii

CONTENTS

Leavers' Notes	133
Sr Amadeus Bulger IBVM	133
Gerardo Fabrizio	135
Anthony Currer	136
Dominic Howarth	137
Jonathan Jones	138
Obituaries	139
Canon Thomas Curtis-Hayward	139
Mgr Michael McKenna	139
Teca Berharnu Spencer	140
Members of the Council of the Roman Association and Diocesan Representatives	142
Minutes of The Roman Association 133rd Annual General Meeting	144
Old Romans' Notes	151
Arundel and Brighton	151
Birmingham	151
Brentwood	152
Clifton	152
Leeds	152
Liverpool	153
Menevia	153
Middlesbrough	154
Northampton	154
Plymouth	154
Shrewsbury	154
Southwark	156
Westminster	156
Report of The Friends of the Venerable – Jo Barnacle	157
House List 2001-2002	159

Front cover: Portrait of Nicholas Wiseman (1802-2002)
by J. R. Herbert

**Opinions expressed in *The Venerable* are not necessarily those of the
Venerable English College, Rome, nor of the Editor.**



HAYES & FINCH LTD.

(Est. 1882)

AN OLD ESTABLISHED CATHOLIC HOUSE

**MAKERS OF FINE QUALITY CHURCH CANDLES
AND SUPPLIERS OF ALL CHURCH EQUIPMENT.**

ALTAR WINE IMPORTERS AND BOTTLERS

**DESIGNERS AND MAKERS OF ALTAR FURNITURE
AND PLATE, VESTMENTS AND LINENS.**

GOLD AND SILVER PLATING.

Liverpool

Head Office & Factory
Hanson Road
Aintree
Liverpool L9 7PB
0151-523 6303
Fax: 0151-525 1246

Huddersfield

Branch Street
Paddock
Huddersfield
HD1 4JL
01484 532778
Fax: 01484 432854

London

41 Parkhouse Street
Camberwell
London
SE5 7TU
020-7701 4186
Fax: 020-7252 5806

Coatbridge

Palace Craig Street
Whifflet
Coatbridge
Lanarks ML5 1BR
01236 431116
Fax: 01236 431302

Liverpool

Sales Office
Hanson Road
Aintree
Liverpool L9 7BP
0151-525 2421
Fax: 0151-525 1246

Birmingham

17/18 Lower Trinity
Street
Deritend
Birmingham B9 4AG
0121-773 9213
Fax: 0121-753 0022

Dublin

38a Barrow Road
Dublin Industrial Estate
Finglas Road
Dublin 11
01-8309130
Fax: 01-8308488

Ordering by E-mail: sales@hayes-and-finch-ltd.co.uk Internet: www.hayes-and-finch-ltd.co.uk



We gladly bestow the Apostolic Benediction
on the past and present students of the Venerable English College
Rome, praying that thy new magazine may unite many hearts
to Alma Mater and to the See of Peter for which the Martyrs of the
"Venerabili" died.

Pius P. XI

The 1922 letter from Pius XI commending the launch of "The Venerabile".

Editorial

Eighty Years of *The Venerabile*

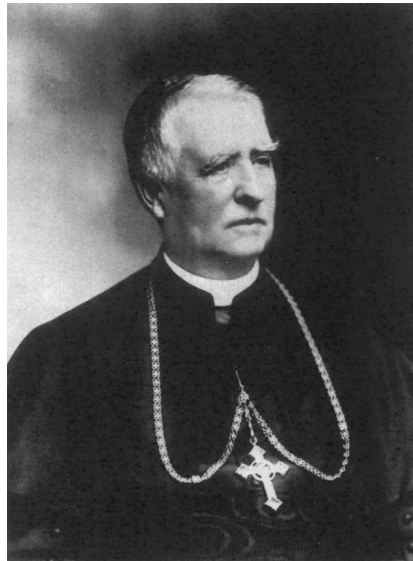
MARCUS HOLDEN (EDITOR)

WELCOME to the eightieth anniversary edition of *The Venerabile* magazine. In the light of the often tumultuous history of the past eight decades it is an extraordinary witness to the power of God's grace that this magazine is in your hands today. Not only this but its very existence testifies that, at the beginning of the third millennium of our Lord and Saviour Jesus Christ, the Venerable English College is continuing the work for which it was founded, namely to train men for the salvific work of ministerial priesthood. I therefore think it appropriate to devote this Editorial to a celebration of the history of the magazine before concluding with a reflection on the present situation and our many hopes for the future.

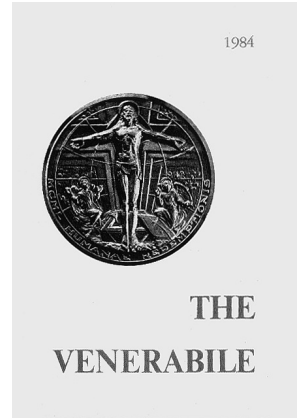
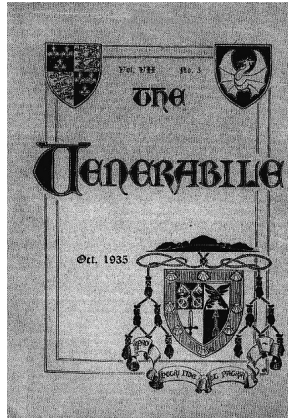
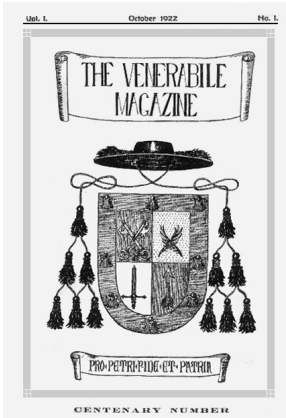
The Venerabile first edition was launched in October 1922 with the strong support of the Rector, Mgr Arthur Hinsley and the Roman Association which had met earlier that year and approved the project. It carried an introduction from Cardinal Gasquet and a warm message of support from Pope Pius XI (printed opposite). At least part of the initial motivation for the magazine may have been



*Mgr A. Hinsley, former Rector and
Cardinal Archbishop of Westminster*



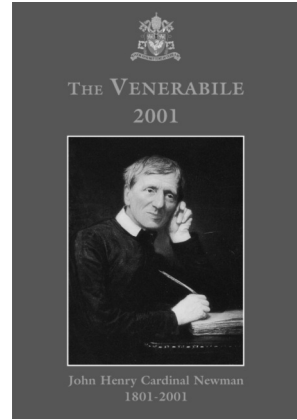
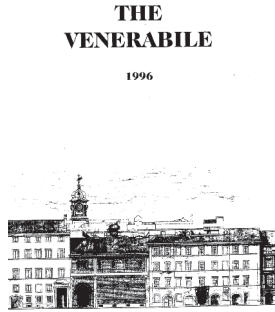
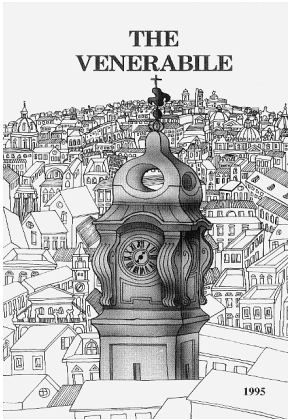
Cardinal Gasquet, the late protector



simply to “keep up with the Joneses”, that is the many contemporary colleges with their respective house magazines. Surprisingly however many of these publications have ceased whereas the *The Venerable* has continued to the present day. Part of the reason for this may be the ongoing traditions, loyalties, and associations that the English College has tended to foster, the sense of the *Alma Mater* which is so strong amongst Old Romans. Another reason may be that the College itself is such a remarkable institution in its own right. It was for this reason that Gasquet wrote in his important introduction to the first edition:

From every point of view I consider the project most excellent and cordially wish it every success...With such a long and honourable past, as the Venerable English College is proud to possess, there should be no difficulty in finding ample material for a really interesting and useful record of work attempted and work done for God and His Church. In relation to the College, its history and its inhabitants there is a field which will take many generations of students to cultivate. The martyrs – the chief glory of the English College, the really great men who have studied here and then gone forth to their labours; the history of the buildings in the past, and the record, year by year, of what has been done; memoirs of the bishops, who have made their studies within the venerable walls and have been called to rule the Church in England; the feasts held and entertainments and visits each year; the records of great achievements in the schools, etc. Here are some of the things, which should find a notice in the pages of this magazine to which I most cordially wish God-speed and every success.

This is not to say the magazine has sailed serenely and untouched through the upheavals of the past eighty years. As the first Editor remarked: “The launching of a ship, a pleasant spectacle to behold, is a task fraught with anxiety, and not without dread of ill omens, and searching of oracles”. Indeed the vicissitudes of the wider world and ecclesiastical scene are fascinatingly represented, and might serve as rewarding material for sociological studies. The approach of the Second World War casts a shadow over the 1939 edition. Nevertheless the Editor writes: “What may be



the difficulties to come it is impossible to say, but our readers may rest assured that everything will be done to maintain the continuity of the record of College life and that link to unite many hearts to *Alma Mater* and the See of Peter”; this spirit of determination was subsequently shown by the students exiled at Stonyhurst who managed to create a virtual *Venerabile* during the war years. The pre-conciliar and conciliar editions are also rich, in particular the 1962 sexcentenary edition which celebrates “this oldest English institution abroad”, a phrase repeated many times since.

After this exuberance however came an apparent shipwreck, with the difficult years for the College that immediately followed the Council reflected in a loss of quality and direction in the magazine. For several years there was a cessation in publication. A later Editor following its re-foundation in 1978 wrote in diagnosis: “At a deeper level the College, with the Church as a whole, has passed through a period of uncertainty and perhaps lack of self-confidence, of which the absence of issues of *The Venerabile* may have been a symptom. Hopefully we are now in calmer and more settled times, and the College owes a debt of gratitude, perhaps greater than is at present realised, to the staff and students who brought the College intact and healthy through that period of difficult change.” This re-launch was consolidated by the urgent need for a high quality edition to mark the 400th anniversary of the College in 1979.

Recent years have brought about something of a renaissance, exemplified by last year’s widely acclaimed edition. New technology has been introduced and printing standards improved, especially the transition to colour under the long and trusty editorship of Andrew Cole. Furthermore in line with a general improvement in the quality and depth of academic education in the College and universities, the magazine has also sought to engage in a wider variety of theological, philosophical and cultural subjects. Without losing its distinctiveness, it has been acknowledged and with some success that the magazine can also be a vehicle for broader issues of contemporary thought and scholarship and serve as a meeting place for Catholic thinkers. In doing so the magazine is fulfilling the wish of Cardinal Gasquet to reflect the very “best of the schools”.

Every year brings up a calendar of anniversaries, yet some are of greater import than others. As well as celebrating eighty years of *The Venerabile* we also remember the two hundredth anniversary of Cardinal Wiseman’s birth (1802-2002), one of our

great lights. It is also the five hundredth anniversary of Pope Gregory XIII our founder (1502-2002). Both Pope Gregory and Wiseman made significant contributions to the living faith of our land. They are an inspiration and serve as a reminder that the College can never be considered in isolation from its ultimate mission of salvation.

Future plans include a special celebratory compilation of some of the finest Venerable articles over the years. This is being prepared by some of our Alumni and former contributors and will be available from Gracewing Press in the Autumn. We are also researching new computer and imaging technology for future editions.

I would also like to express my personal thanks to our Business Manager, Alex Redman, and our Assistant Editor, Paul Moss. In the words of the 1922 Editor “there only remains for us the pleasant duty of expressing our deep sense of gratitude to all those who have so generously co-operated in the financing and production of our journal, to whom we tender the old Venerable greeting *Ad Multos Annos.*”

I would like to conclude with a reflection about our College by Blessed John XXIII, which expresses his aspiration and hope for our future:

May its great traditions ever lead you to all that is fine, loveable and pure. May harmony with all its blessings be restored in England, and then may the promise of holiness and learning – a promise to quicken and guide the Church there – find its long-awaited fruit in abundance.

May God bless you.



Marcus Holden is a seminarian of the Archdiocese of Southwark. He read theology at St Benet's Hall, Oxford University before arriving at the Venerable English College in September 1999. He has completed his philosophical studies at the Pontifical Gregorian University and is now in his final year of the STB. He became Editor of The Venerable in September 2001 after working as Assistant Editor for the previous edition.

The Venerable, Volume XXXII No. 3, 2002

Editor: Marcus Holden (Southwark)

Assistant Editor: Paul Moss (Birmingham)

Business Manager: Alex Redman (Clifton)

Publishing consultant: Fergus Mulligan Communications,
44 Oakley Rd, Ranelagh, Dublin 6, Ireland. E-mail: fmcomms@indigo.ie

Design and Print: Genprint (Ireland) Ltd. Tel: 00 353 1 847 5351

To contact the Editor, please write to: VEC, Via di Monserrato 45, 00186 Roma
or **e-mail:** holdenmarcus@hotmail.com

Don't forget to visit the new College website: www.englishcollegerome.org

Thank you for reading this year's ***Venerabile***

SPONSORS
of
this anniversary issue
of
THE VENERABLE

The Editor of *The Venerable* and the Rector and Community of the Venerable English College, Rome gratefully acknowledge the support generously made available by our sponsors and also thank them, individually and jointly, for their unhesitating support of the College over the years.

The Roman Association
The Friends of the Venerable
Terry and Angela Forbes
Oliver and Maria Galea
Avv. Marco Machetta
Dott. Giuseppe Santi
Arch. Marco Silvestri
VEC Administration Team
Barbara, Emanuela, Giuseppe
and Joe

Part 1

The Archive Project



The College as depicted in a woodcut from c. 1580.

The English College Archive Project

JOSEPH E. COUGHLAN

All archives are unique but all archives are also similar. They represent the living history of any organisation, not only perhaps the distant past but also what was, at the time, the more recent present. At the College we are fortunate to have the knowledge of a continuous history going back to 21 September 1361 when John and Alice Shepherd signed the title deed of a property destined only one year later to become the Hospice of St Thomas of the English. Furthermore we are extremely fortunate to have an archive that, with one or two substantial gaps, covers most of our history rather well - at least until 1946. During the latter part of the 20th century there have been a number of very considerable efforts to make sense of the College's Archive, to catalogue the as-yet-uncatalogued and also to preserve its contents from being subject to any unavoidable acceleration of the ecological cycles which affect all muniments and archival artefacts. Notwithstanding these efforts it is worth remembering that most systems have not only an entropic tendency towards chaos but also, at least where humanity has left its incomparable mixture of luminous genius and bleary smudge, what we might call "cyclic phases" too. Phases imply turning points when cycles reach boundaries or other inputs that modify the trend of whatever particular phase happens to be trundling along at the time. The College Archive is currently heading towards a bit of a phase-change - why? The reasons are a mixture of: awareness; enthusiasm; pressure from external scholars and institutions; and an internal policy shift towards current record-keeping.

Having worked with the College since 1989 I have had to use the historic Archive on numerous occasions; most frequently for administrative research purposes but also disconcertingly often in court cases regarding property dealings and suchlike. Not all of the court case outcomes have been what we might have wished but when there has been incontrovertible documentary evidence it has, wholly unsurprisingly, rather helped. With the experience of the importance of the Archive to the present day I have become a bit of an evangelist regarding the importance of, not so much maintaining only an *historic* Archive, but rather the absolute necessity of developing and maintaining a *working* Archive. Around the same time as my "archival dawn" was breaking there was a conversation between Fr John Marsland (then Vice-Rector) and Dr Carol Richardson (then a lecturer in History of Art at Edinburgh University), about just what was in the Archives? - what condition was it all in? - what could we do with it? - who might be interested? So, we had a chat and that is how the Archive Project was born. It is still in its infancy - and a bonny wee baby it is too.

It was clear to many that whilst it is absolutely essential that the VEC puts in the effort to "own" the project we needed to draw on a wider range of experience

and expertise than was available solely from within the College. The best way to pool this range was to have a conference: for the College an expensive exercise. Thanks at this point to the Roman Association (our “Old Boys”) for their generosity without which the conference could not have been realised - Gentlemen, Thank You!

17-20 April 2002 saw this first conference on the College Archives so maybe we can say that the Project has now started to take its first tentative steps. Carol Richardson put in a huge effort of organisation – for which this might be an appropriate opportunity to convey our thanks: Carol, Thank You! The immediate outcome of the conference was a short series of specific recommendations and action points. These, together with a brief report of the conference, are to be found elsewhere in this edition. The longer term outcomes will go on for years - as Archives should.

Turning back to the broader scene: why are we actually doing this? If history can be said to shape our present then we should be sensitive to the (presumably desirable) degree of the information’s objectivity that in the Archive becomes our legacy, testimony and indeed testament - unlike Sir Winston Churchill’s comment, “I have no fear of history because I intend to write it”! Archives are useful for this. Archives in general have also, sadly, taken a bit of a knock in the last century or so - not because of contemporary electronic forms of communication but principally because of the invention of the telephone. Students of the College might wryly comment at this point that the present condition of telephony in the College could never be described as a hindrance to any Archive...

Never mind! Archives are Good Things! But exactly what, I hear you ask, are we trying to achieve?

The Project breaks down into a number of different areas:

- Conservation issues;
- Consequences which arise regarding the space available when the conservation issues are addressed;
- Facilitating access - without repeating the problems of the past;
- The role of the Student Archivist- currently a house job.

To be candid the project is complex. Let me outline what we are considering:

1. It is now generally accepted that we should address the conservation issues first, perhaps by phase-boxing the *Libri* (bound volumes of manuscript material). Conserving only the *Libri* we will need to increase the total available storage space by at least 30%. Unfortunately we do not have even 10% extra space available! Conservation of the entire collection will require an increase of over 300%.
2. If we seek gradually to transfer the historic Archive into the Third Library (one of the possible locations under discussion) we will first have to disinfect all the books currently in the Library – and then rebuild all the shelving because the whole of the Third Library is, according to Sr Mary Joseph MacManamon (VEC Librarian), riddled with bookworm and woodworm. This would mean that *all* the books would have to be “gassed” and kept in a secure location with a suitable climate etc. as and until we know: a) exactly what books we have in the Third Library; and b) that all the shelving has been refurbished. A very

costly, time-consuming and complex exercise. So it is unlikely that we will be moving the Archives there just yet!

3. Does this mean we cannot address the conservation issues? No – just that we need to find an alternative location... or build one! Building one currently looks as though it could well be the most cost-effective option as well as eventually offering the ideal conditions for keeping an archive. This might also mean moving an existing need into new construction. The Archive could then be moved into the space vacated. In Italy there are funds much more easily available for restoration of historically significant structures but rather less for new construction. This would recommend the Third Library – only (as mentioned in 2 above) that we need an alternative location for the library's contents during refurbishment; which could be upwards of two years.
4. Then there are the issues arising from the computerisation of, in the first instance, the catalogue, and subsequently the contents of the Archive. The first catalogue, realised under the Protectorship of Cardinal Consalvi (1773) and the Bertram catalogue (1978) are compatible since they distinguish the contents initially by type and only thereafter by subject. The data could be organised in such a way as to make subsequent additions to the database very straightforward but it will take a bit of thought to get this right first time otherwise the consequences are mind-bogglingly off-putting, to say the least! But what do we do about new additions to the Archive? This is, thankfully, relatively simple. We need to establish a new cataloguing system for additions after the existing catalogue which will be more efficient. The main requirement is a decision about where the cut-off point is: January 1900, January 2000 or the date of the return after the WWII exile, October 1946, are currently the leading contenders. Watch this space!
5. What too of the Student Archivist? This essential role is under review and the focus of the principal duties of the Archivist will inevitably shift in the direction of archiving rather than unearthing dusty tomes, *membrane* or *scrittura* for visiting worthies or external scholars. It ought to be put on record that the College is very keen indeed to assist scholars of recognised institutions in their academic research. The College does not, of course, exist for this purpose – it has other things to be getting on with! What is also true is that we stand a much greater chance of attracting external funding if we can demonstrate that we might be able to enhance the availability of the Archive's contents – ideally, remotely. And here enters another dimension of computerisation or conservation – the surrogate.
6. Accessing the original materials inevitably damages them, irrespective of however careful one is. It is a brutal fact that the worst thing that can happen is unregulated access with all the attendant dangers of loss, damage, mistakes in replacing items in sequence – and possibly much worse. We know – it has already happened, several times (see also the notes below from Fr Jerome Bertram's presentation at the Conference). In order to protect the originals we could substitute them with analogue surrogates (such as microfiche or simply photographic negatives and/or prints) or digital surrogates (digital versions of scanned images). Given the trend of contemporary technology it is likely that it is the digital route that will be followed whilst harbouring concerns over the

longevity of such surrogates. Further research is being undertaken in this area. The objective is to facilitate access to the catalogues and contents of the Archive without repeating the problems of the past: i.e. creating the means for remote access. In the first instance this will involve (most probably) digitising the catalogue of the historical archive and, eventually, the entire contents.

At the beginning of these few notes I mentioned that the project was complex. The real complexity arises only because of the very real need to husband extremely carefully the College's existing physical, financial and human resources. The Archive Project can only really proceed on the raft of external funding and that is what we are planning towards. Before being even considered a convincing candidate for such funding we need to ensure that our existing operation is as thorough as it can possibly be.

Alongside the observations above perhaps the most crucial consideration of all is, as mentioned earlier, that the College stakes out its ownership of the Archive, the entire Archive Project and everything that goes with it. We cannot afford to be sloppy, relaxed or even, dare I say, gentlemanly about this. The College exists in a (progressively more) efficient civil jurisdiction. If anyone has nostalgic reminiscences or prejudices about the vagaries of the local authorities' ruthlessness and thoroughness all I can say is, think again. There is a very significant group of interested parties who would love to enhance their civil service or academic careers on the back of our openness and innocence. Distinguishing the decent scholar – and there are many – from the lip-smacking wolf is essential. We need to be wise to the ways of the world. I have, given my experience here, often counselled those new to responsibilities in Rome to be aware that not only is there no such thing as a free lunch – there is not even a free coffee! This may sound jaundiced, it is not. It is marvellous to be in Rome working with the College. Rome is full of spontaneous generosity and welcoming friendliness – where interests are not at stake. Rome, one might say, is riddled with sentimentality but without a trace of sentiment.

Ownership is up to the College – all that the College consists of, whether in Rome or elsewhere. So much of what was once the College's is already elsewhere it behoves us to learn from experience and ensure that we protect, conserve, care for and develop our own living history before the termites, bookworms and wolves get their gnashers in any further!

We have a unique Archive - and a unique history and tradition. We have the opportunity of ensuring that this documentary history continues to reflect these features. We do not intend to let it slip by.

My closing word must be to thank all those who have contributed so far to helping to make this project a reality: the magnificent support of the Association of the Venerable College of St Thomas de Urbe (the Old Romans); Dr Carol Richardson for her herculean efforts and all the delegates to the 2002 conference; the Rector, Mgr Patrick Kilgarriff without whose backing this project would never have got this far; and Mgr Charles Burns for his continued guidance, support, wisdom and *savoir faire*. Thank you, all.

Joseph Coughlan has visited the College every year, at least once a year, since the summer of 1959. He has been Bursar of the Venerable English College since September 1989. In 1995 he married Marjorie (in the College) and has two sons, Alastair and Benjamin.

Venerable English College, Rome Archive Project Conference

17-21 April 2002

Report and Recommendations

CAROL RICHARDSON AND JOSEPH COUGHLAN

The Archive conference held at the English College, Rome, from 17 – 21 April 2002 was designed to bring together and extend the availability of experience and expertise, to pool existing reports and focus subsequent discussions into a single coherent group. The report that follows is derived from Carol Richardson's notes taken at the time of the presentations. It is, necessarily, a brief resumé of the essential points of each of the papers presented.

Recommendations for the future of the Archive emerged from discussion focussed round these informal presentations made by members of the group.



Participants at the Archive Project Conference

Daniel Huws, *An Archivist's View of the Archive*

Physical problems

Unlike archives in the UK where the main problem is dampness, the VEC Archives are too dry and the paper and parchment contained therein have suffered.

Some of the documents are also deteriorating due to the action of over-acid ink.

The present Archive room is too small and too warm as it includes an outer wall which heats up quickly in the morning sun. An ideal Archive room would have a stable environment which does not change – rooms on lower (but not basement) floors with few external walls and security from flooding are preferable.

Original bindings such as those common in the VEC Archive, are rare and should not be replaced. Phase boxes and archival folders will prevent further deterioration of the physical condition of items.

Digitisation of material would help avoid wear and tear through handling.

Security is essential: each item should be identifiable – every single item should be individually stamped and bear a catalogue number. A stock check is necessary each year.

Moral problems

Any archive represents a physical and an intellectual identity. The catalogue defines this relationship. Any rearrangement or re-cataloguing breaks this relationship. The 1773 (Corsini) catalogue has created a straightjacket which is no longer workable as it describes the physical contents (*libri*, *scrittura* and *membrane*) and not the subjects. A digitised catalogue would allow the present numbers to remain while also enabling documents to be grouped according to subject.

New additions to the Archive should be catalogued in a new system and the old one closed.

The Student Archivist, who usually changes each year, does not have (and should not be expected to have) sufficient authority or experience so the Archives need an adviser.

The first priority of the archivist is care; the last is allowing access. Surrogates, such as microfilm or digitisation of documents come after conservation issues.

Nicholas Schofield, *Experiences of a Student Archivist 1999-2001*

When Robert Gradwell reopened the College in 1818 he found “a great cartload of dusty and rotting papers”, collected the most important and put them in three drawers in his apartments. He later found that one of the staff of the College was using the papers as scrap. In this context it is amazing that there is any Archive in the English College!

The Archive is important for students at the College, especially for those that are also historians. (1920-1960 saw a highpoint in student-historians, as witness the articles in *The Venerabile*.) However, the Archive is secondary to the main reason why they are in the College, they cannot ensure continuity and should not be expected to have authority. In recent years changes in academic practice and expectations have increased demand on the Archive by external users. As a result the Student Archivist spends most of his time supervising visitors and not working in the Archive itself. This has had a dramatic effect on the care and continuity of the Archive from 1970-2000 and materials that should be preserved are missing.

The demand for the VEC Archive will continue to rise from external users. But the Archive also has a valuable role to play in the formation of students at the VEC, not least because all parish priests are also archivists.

Nicola Kalinsky, *Herding cats: imposing order on objects*

Access to historical archives and their appreciation is especially important in public museums. However, most collections are only a small part of and very different from the larger priorities of the institution which owns them. It is not usually the collections themselves that are problematic but the individuals who own and use them (herding cats refers to the people rather than the objects!). One major problem can be dealing with the work of predecessors. Dr Kalinsky provided four very different models of curatorship from her own experience:

Dulwich Picture Gallery, London

Dulwich was the first purpose built art gallery in the UK. Its collection is permanent and static – acquisitions are rare. Thus it is well catalogued. But no catalogue is ever final as research and changing priorities constantly alter expectations and priorities.

Dulwich has no public funding and relies on sponsorship for its income. A part-time fundraiser was therefore essential.

University College London

At UCL the art collections took second place to education, the main role of the institution. The art collection included paintings, paper and sculpture, some of which were embedded in the walls of the College – including Jeremy Bentham's "autoicon". Documentation of the collection was inconsistent as was use.

The Royal Academy, London

The Royal Academy is commercially astute and as a result its permanent collection took second place to major loan exhibitions. In 1997 a fire in the buildings underlined the importance of having a basic emergency plan. Does the VEC have a sister institution that could provide temporary storage, for example?

Scottish National Portrait Gallery

Part of the National Galleries of the UK, note that dedicated portrait galleries are rare. The art collection is the *raison d'être* for the institution. It includes a conservation and documentation department in which all objects are catalogued and captured in electronic form. The electronic database has proved problematic however as different people have different standards and priorities.

Marjorie Corner - *In search of Giles and his art through the Archives of the VEC*

There is an important group of nineteenth century art works which have adorned various walls of the College for some time. All too often in the past they have been taken for granted with disastrous results for the College's heritage and assets. In the past it was not unusual for students to be allowed to help themselves to the

watercolours as souvenirs of their time in Rome. In 1996 two of the watercolours on the College's walls were stolen and all of the originals on public view were replaced with scanned images.

Monsignor William Giles' long connection with the VEC is rare. In 1851 he started as a student of the Collegio Pio. In 1865 he became Vice-rector and, eventually, Rector of the VEC. He was also a keen painter and photographer. Painting just before the *Risorgimento*, many of his works document now lost sites and buildings in the city of Rome, the *campagna*, and elsewhere throughout Italy. The watercolours are further enhanced with photographic prints, glass negatives, letters and sketchbooks in the Archive and are thus a good example of the kind of integrated material held there. The Giles material has important implications for the history of photography, Italian topography, and nineteenth century art history as well as recording a now lost world of the VEC by one of its own.

Audrey Linkman - *Eye witness? Interrogating the photographic record*

Audrey Linkman now works for the Open University in picture research but previously had worked at Manchester Polytechnic for its oral history and archive retrieval project.

One record that all of us keep is family photographs. But photographs cannot stand alone in an archive – they also need explanatory material. Photographs are often used as illustration or as neutral images but they are not a legitimate statement of fact. The question to ask when looking at a photograph is not: “What does it show me about the subject?”, but, “What does the photographer want me to see?” In the nineteenth century, for example, photography followed on from painted genres such as portraiture and landscape painting: the aim was idealisation.

There are important issues to consider in archiving photographs. Subject indexing of photographs can remove their all-important context such as albums which explain their significance. IT databases will perhaps be able to cope better with the complex cross-referencing photographic collections require. It is also important to note that the image and the object are not one and the same thing. Very often the mount of a photograph is removed as unimportant to the image, and in doing so important contextual information – such as photographer or studio - is lost.

Charles Briggs - *The life and times of Monsignor George Talbot*

Monsignor George Talbot was born in Devon in 1816, became an Anglican clergyman and member of the Oxford Movement and then was received into the Church by Wiseman at Oscott in 1843. In 1847 he was in Rome (the VEC Archive has his diary and much of his correspondence - again another example of the integrated material in the Archive). Pius IX was keen to make the Curia more international and Wiseman proposed Talbot. From 1855 he was involved in bringing the VEC and the Collegio Pio together, including his plan to rebuild the College church as a national church for the English community in Rome, not least because the Pope seemed to encourage national churches in the city. On 1 January 1864 the appeal began and in 1866 the Pope laid the foundation stone. Money came in very slowly and the church was not built until the 1880s. It was informally consecrated then formally in 1981.

Talbot has always received a bad press and it was suggested that he went mad, according to Purcell, at the end of his career. In 1869 he was removed to a residence in Paris, though *The Tablet* records that he left Rome with Howard to go to Jerusalem, because of the Ecumenical Council. He was then taken ill at Corfu. In May 1869 he was taken to Paris and seems to have worked there. Letters at the English College from Pius IX and Cardinal Antonelli from 1876-78 are kindly towards him. He died in 1886. The VEC Archive has perhaps the most extensive collection of the Talbot Papers extant.

Carol Richardson - *A mere indifferent matter of taste?* *Pugin and the VEC*

There are several apocryphal stories told about the history of the English College. One of them is that Pugin designed a new church for the VEC. In fact it was not A.W.N. Pugin, but his son, Edward, who submitted plans in the 1860s for a new national church in Rome. The plans came to nothing because the Italian authorities seem to have objected to the possibility of there being a very English Gothic church in the centre of Rome; also probably because it would have sent the wrong message about the international Church. The replacement of Wiseman with Manning put an ultramontane in control instead of the broader and more balanced Wiseman.

The VEC Archive contains a full set of the architectural drawings and plans, letters from Pugin, Wiseman and Talbot, concerning the rebuilding of the new church. Together these form a valuable insight into the changing history of architectural style and the way that the Church in England identified itself after the restoration of the English Hierarchy in 1850.

Andrew Wallace-Hadrill, Valerie Scott and Anthony Majanlahti, *British School at Rome - The experience of the BSR and its Archive*

Discovering the importance of your own archive is a vital step on the way to using and protecting it. Rome is important as nowhere else in the world has there been such a long English presence outside Britain.

1. *Continuity*: An archive is useless unless someone champions it. Unfortunately individuals pass by for a short time but an archive or library needs continuity.
2. *Housing* is a constant problem as it is usually the archive that gets squeezed out as the library expands.
3. *Conservation* is very expensive and Italy is far behind Northern Europe. The British School sourced its phase boxes and other archival materials from UK suppliers. Conserved materials need three times the amount of space of the original unconserved materials.
4. *Publicity* is essential to securing funding. The BSR started with the Ashby photographs in collaboration with the Italian National Photographic Archive. But as soon as material is publicised people want to come to see what else the archive has and other projects have resulted. The British School has a fundraising committee in the UK. It has raised over £100,000 for the

archive and rare books. New spaces and facilities are being provided as part of the Centenary Building Project.

Margaret Harvey - *The early deeds of the English College: a user's view*

There have been fundamental changes in the way academics do their research in the last 50 years which has impacted directly on archives. In the past, for example, few travelled for research - at least not outside his or her country of origin - but now travel is expected to consult primary source material.

Margaret Harvey noted some of the ways in which material in the Archives has been organised which dictates the way it is used. For example, the *membrane* must have originally been in bundles according to property. These have all been separated into individual documents, breaking connections. The catalogue lists English but not Italian names, so it makes choices based on the priorities of whoever constructed it. Other archives in Rome, such as the Archivio Capitolino, have unknown English documents which may relate to material in the VEC.

Desiderata

- A professional archivist
- Standard opening hours, preferably the same as those of the Vatican Archives
- On-line catalogue, accessible in country of origin
- Facilities for reproduction of materials

Jerome Bertram - *Liber 1394 - Alabaster's Conversion*

Liber 167 contains 167 pages. It is in its original binding and was restored and rebound in 1960 by the Vatican. Chestnut ink has burnt through some of the pages so these were strengthened with silk gauze (though some of the loose fragments were remounted upside down). As Student Archivist, Jerome Bertram undertook the task of transcribing and reconstructing the text, helped in part by Parson's 1697 translation.

The manuscript shows Alabaster to have been involved in Tudor intrigue. He "converted himself" to Catholicism and then, in 1606, offered to spy on Catholic exiles. He was in the VEC for 9 days in 1609. He returned to England and went back into a Church of England living in 1613/14 and died in 1640. His sonnets, *Roxanna* and *Elyseus* ensure his place in history.

After the transcription was completed it was left in the College as a bound copy (Liber 1394 A). The transcription was published in Florence in 1982 without the author's permission. After that it was again published; in the USA. However because the copy taken from the original transcription was on A4 paper and not on foolscap, the last few lines of each page are missing, making it particularly obvious that this later published version also comes from the VEC Archive transcription. This ghastly example of intellectual piracy raises important points about intellectual property and VEC control over its own heritage.

Judith Champ - *Pilgrim books*

The post-Reformation pilgrim books in the Archive are important sources for the English College and for other disciplines. They show what happened to pilgrimage

after the Reformation, for example. Many people visited Rome in the 18th century in connection with the Stuart court and to be touched for the “King’s Evil”. Irish pilgrims were not allowed in the College and almost all of them were men. One 60 year old woman received charity from the court, the king and from the English College.

The materials in the College Archive raise an important point about expectations of scholars wanting to use the resource: which can be raised and which fulfilled? The primary role of the VEC is as one of the seminaries of England and Wales. This produces conflict with academic demands for access that are not always sensitive to the role of the College. The ecclesiastical context is also changing with the bishops currently examining the future of all the seminaries. There is a better awareness of the Archive in the English Roman Catholic context, such as the Catholic Archive Society.

The fundamental question is how the Archive can best serve the primary function of the English College whilst also serving the legitimate interests of scholars from other institutions.

Outcomes

Recommendations from the Conference

1. That, at the discretion of the Rector, temporary suspension of access for external scholars to the Archive be considered.
2. That the contents of the Archive be protected in archive phase-boxes and archival folders which will require a carefully planned fundraising exercise to be put into effect.
3. That a full inventory of the contents of the Archive be made against the current catalogue.
4. That each individual item be stamped.
5. That the catalogue be digitised, with bibliographic references, and made available for consultation in the UK.

Action

The following action points were agreed:

1. Revision of terms and conditions of access to the Archive. Action: Charles Burns, Joseph Coughlan, Daniel Huws
2. Suspension of access to the Archive to non-current, external researchers. Action: Fr Rector
3. Funding application for boxing and wadding of Archive contents. Action: Fr Rector, Carol Richardson, Joseph Coughlan
4. Computerisation of catalogue. Action: Daniel Huws, Charles Briggs, Carol Richardson, Andrew Pinent
5. Management document for Archive and inventory of current contents. Action: Charles Burns, Paul Keane and VEC students
6. Group conference to continue dialogue in UK (*feschrift* for Margaret Harvey). Action: Carol Richardson, Margaret Harvey

7. Fundraising programme and continuance of co-ordination of the Archive Project. Action: Joseph Coughlan

2002 Archive Project Conference Members

Fr Jerome Bertram, Oxford Oratory
Fr Charles Briggs, Southwark Diocesan Archives
Mgr Charles Burns OBE, formerly Archivist, Vatican Archives
Dr Judith Champ, Tutor, St Mary's College, Oscott
Marjorie Corner, PhD student, The Open University
Joseph Coughlan, Bursar, VEC
Dr Margaret Harvey, Lecturer, Durham University
Fr Nicholas Hudson, Vice-Rector, VEC
Daniel Huws, formerly Archivist, National Library of Wales
Dr Nicola Kalinsky, Senior Curator, Scottish National Portrait Library
Rev. Paul Keane, current Student Archivist, VEC
Mgr Patrick Kilgarriff, Rector, VEC
Dr Helen Langdon, Deputy Director, British School at Rome
Dr Audrey Linkman, Archivist and Photography specialist, The Open University
Dr Andrew Pinsent, VEC
Dr Carol Richardson, Research Lecturer, The Open University
Rev. Nicholas Schofield, formerly VEC student archivist
Valerie Scott, Librarian, British School at Rome
Prof. Andrew Wallace-Hadrill, Director, British School at Rome



LELLI GARREY
104, piazza farnese
rome (italy)

Fibre Glass Statues
We submit drawings and estimates
Tel/Fax: 06 68801890

Bronze and Wood
Papal Blessings

The Conversion of William Alabaster

JEROME BERTRAM

Liber 1394 in the Archives of the English College is a codex of 167 pages, sized 21 x 14 cm, of paper with no visible watermark, originally bound utilising a scrap of parchment naming Tiberius Cerasius, treasurer to Clement VIII, addressed to the church and house *catecumitum* in the City, in 1602. It was rebound in November 1960 at the Vatican Library, when the pages were reassembled and covered with transparent silk. The manuscript is written throughout in a clear and regular secretary hand. The ink had proved corrosive, and had eaten into the paper, in particular reducing the first gathering to shreds; on rebinding, the Vatican conservators, evidently unfamiliar with either the script or the language, did not always assemble the pages correctly, and in some cases inserted scraps upside down.

In transcribing the manuscript with a view to publication, in 1978, the damaged first gathering had to be reconstructed, using the Latin translation by Robert Persons, Liber 1395. It became clear on transcription that the English text is not the autograph, since there are a number of obvious copyist's errors, but a contemporary fair copy, possibly professionally made. A note on the first leaf, dated 1697, and probably by Christopher Grene, states that the original was written by Persons, and that his manuscript still survived. This is probably a mistaken reference to the Latin version, which does look like Persons' work, but is certainly not the original, for it breaks off in mid-sentence in chapter seven.

The story is the *Apologia pro vita sua* of the minor poet William Alabaster or Alablaster, written on his first arrival in Rome in 1598. It was clearly intended for publication, possibly both in Latin and English, but Alabaster's subsequent tergiversations obviously made it unsuitable for a Catholic audience. Nevertheless it remains of considerable interest as a specimen of the controversial writing of the period.

William was the son of Thomas Alabaster of Hadleigh in Suffolk, born on 27 January 1567/8, and educated at Westminster and Trinity College, Cambridge, gaining a fellowship and taking orders in 1589. He travelled as chaplain with the Earl of Essex to Cadiz, where he had his first contacts with Catholics, and congratulated himself on not having to fast or pray for long hours like them. Returning to England, he met Fr Thomas Wright and disputed with him, and was finally won over by reading William Reynolds' *Refutation of Sundry Reprehensions...* There followed a year of disputations and debates with various Protestant divines, which are recounted in the autobiography, after which he rather mysteriously absconded, hid for a while with the noted "hunted priest" John Gerard, and made his way to Rome, arriving on 21 November 1598, and remaining eight days before being admitted alumnus of the

College.¹ His *Responsa* show something of his nature, the claim that the Alabasters came to England with the Conqueror, and the fulsome account of his important relations and his academic record.²

On turning to his manuscript, we find it takes the form of a narrative, but breaking off into long controversial discourses, much like St Augustine's *Confessions*. It is addressed to an un-named Cambridge contemporary, probably the minor poet Hugh Holland.³ He begins by defining heresy, and asserts that most Englishmen are not wilful heretics but simply go along with what they are taught (p. 5-7).⁴ He recounts his arrival at Cambridge, aged 16, and his progress there, including the writing of his famous Latin play *Roxana*, "in Latyn verses about the Queen and her reign against the Catholic Religion, and I presented to her myself the first book..." (p. 8).⁵

He tells that he was "nighe to have a wyfe", but that "it pleased God to looke upon me and recall me from that damnable course". He admits that as a Protestant he felt himself exempted from fasting and almsgiving, being mere works of supererogation: "I felt at divers tymes a certaine tendernes of harte towarde the pore and an inclynation to give alms, but on the other side, thinking it not necessary to salvation, and other uses, and ever wanting to bestowe it on myself, I neglected it ever", and "since fasting seems unnecessary to salvation, and might be harmfull, in every case it seemed better for me to eat with a thankful heart" (p.14). He admits (now) how far this differs from what is commanded in Scripture, and the behaviour of all holy men of the past. Nevertheless he does claim that "before my conversion (a thing unusual among the protestants) I gave myself frequently to prayer" (p. 13).

Turning to the doctrinal issues at stake, he rehearses familiar questions, and points out how Protestant controversialists always misrepresented the Catholic position, in their "playne cogging and cunning dealing" (p.22). On the issue of the corrupt behaviour of certain Catholics, "many Popes and Cardenals of yvel demeanure", he discovers that the stories are much exaggerated, and in any case points out that "for takinge out of some spotte of a faire garment yt was not iustificable to cut the saide garment in partes" (p. 23). He realises that the Protestant religion depended for its authority on Parliament, about which he had no illusions, and "our Englishe learned men", whom he declares to be incapable of studying as much as others "in respect of their troubles by wyfe and children" (p. 25). In any case, he tells us, most men of his time had given up the search for truth and settled into a sort of indifferentism: "to wit that a man may be saved by both religions, or by a mixture of them bothe", which he declares to be nothing less than "a kynd of Atheisme suggested by flesh and blood, to excuse negligence, error, heresy, schisme or whatsoever infidelitie besides" (pp. 26-7).

His narrative resumes, and he tells us that after some such musings, "I begane to have certayn sweet visions or apprehensions in my sleepe as though I had seene owr Saviour casting down fruite from a tree" (p. 31). In this mood he went to stay with his old schoolmaster, Dean Goodman of Westminster, who introduced him to a captured priest, Thomas Wright, who was then in the Dean's custody. Wright was in fact an ex-Jesuit, who had quarrelled with Persons and his party over the involvement of the Spanish, and returned to England as a secular priest, as ready to oppose the Jesuits as to promote the Church. The government found him extremely useful, possibly more so than Wright was aware.⁶

Alabaster claims that he argued with Wright, but accepted the loan of a book, namely William Reynolds' *Refutation*.⁷ Alabaster already knew about the Reynolds brothers, John and William, who were notorious for converting each other from Protestantism to Catholicism and vice versa. Wood tells us that "Dr. *Will. Alabaster* a learned Divine, and an excellent Poet, made an Epigram on them", which ends:⁸

Quod genus hoc pugni est, ubi victus gaudet uterque,
Et tamen alteruter se superasse dolet.

His friend Hugh Holland translated it for him:

What fight is this, where conquered both are glad,
Yet either, to have conquered other, sad?⁹

Actually not only Wood but Alabaster himself tells us that the story of the mutual conversion is a myth: William Reynolds became a Catholic because he found that Bishop Jewel was deliberately falsifying his references to the Fathers in his celebrated controversial works. However it may well be true that before his conversion Reynolds "with other ministers had a consultation together to alter the whole forme of ye Lords supper, and instead of bread and wyne to bring in a good supper of roast meate and other victuals, as more resembling Christ supper with his Apostles than bare breade and wine" (p. 34). It was Reynolds also who detected that the Calvinist system in fact left no purpose for the incarnation itself, and that it "leadeth to Turkisme", hence his last book, *Calvinoturcismus*. By his conversion to Catholicism, William Reynolds lost livelihood and security, whereas his brother John, turning the other way, was "much made of, set forwarde, covited, cherished and countenanced by the protestantes, with infinite hopes of great prefermentes" (p. 38).

Anyway, on reading Reynolds' book, Alabaster "fownde his minde wholie and perfectly Catholique in an instante", and lost no time in committing himself totally to the Catholic cause. He reminds his reader, probably Hugh Holland, that he had come to talk with him, and was party to the immediate breaking off of Alabaster's engagement, to a lady who was near of kin to Holland himself. There is no further mention of William Wright - for this there may well be sinister reasons. Alabaster presents himself as being effectively converted by his own natural brilliance, his reading and meditation, with the minimum assistance from existing Catholics. But there is evidence that he and William Wright had already been in contact before, and that both of them were thick with the Earl of Essex.

He returned to Cambridge in a state of high elation, phantasizing about his heroic stance for the faith, and how he would confess the faith: "I fedd myself with the comfortes which I conceaved I should find there, and I devised what sonnetts and love devises I would make to Christ, about my chaines and irons and what woordes I would speake when I should be carying to the racke, and how I would cary my countenance uppon the racke, and what I should speake all the way that I should be dragged uppon the hurdell" and so on (p. 44).

He spent six months in Cambridge vaunting himself with amazing indiscretion, composing sonnets and talking openly about his new convictions. He then composed some reasons or *Motives* for conversion, and sent them in manuscript to the Earl of Essex. They were copied, leaked, and came to the ears of the authorities, who took notice, probably caring less about Alabaster than Essex. Although they do not survive, two published refutations of them do;¹⁰ they bear out Alabaster's

summary of them as hinging on four notes of the Church: Unity, Antiquity, Succession and Universality (p. 40). He tells us that he intended to declare himself publicly in the pulpit of Trinity College, but was anticipated by the Master who called him in and placed him under a very free house arrest. From then on, Alabaster tried to emulate Campion in demanding a public debate against the greatest theologians of the land: surprisingly, he was in fact interviewed by the leading Protestant thinkers of Cambridge. He was brought to London, and spent some considerable time being examined by, among others, the Bishop of London, Richard Bancroft; the bishop of Bath and Wells, John Still (who was Alabaster's uncle by marriage); John Overall, the Master of St Catherine's College; John Downe of Emmanuel; Edward Lively the Professor of Hebrew; Lancelot Andrewes, then Master of Pembroke; Gabriel Goodman, Dean of Westminster; Edward Stanhope, chancellor of London; and Edward Grant the Queen's chaplain; all of whom merit an entry in the *Dictionary of National Biography*. The only layman mentioned is the ominous Thomas Sackville, the first Earl of Dorset, and author of *Gorboduc*. He had announced the sentence of death to Mary Queen of Scots, and was afterwards to preside at the trial of Essex. The reason, surely, is not that Alabaster himself was of the slightest importance, but that they wanted to know what he and Essex were up to, and whether the real idea was to win over Essex and offer him Catholic support in a bid for the crown. Subsequent events were to suggest that this was precisely what Alabaster and Wright were planning.

He tells us, in great detail, about his heroic stand against this formidable array of divines, and how like Campion he was determined to write a Brag that would set England by the ears. Eventually he was allowed to write down four score points, which he assures us drew the attention of the Queen, who insisted her bishops should answer him. St Edmund himself featured in the table-talk, which was, "as I remember, about certaine exorcismes or casting forth of wicked spirites by Catholique preestes in Lankeshire from possessed persons, wher ther wer so many and manifest miracles reported to be donn in that kinde, as the Cowncell was forced to send downe men to examine the matter. And amonge other thinges, the B. shewed me after dynner a treatise written in Latyn of a possessed person delivered by the sight and towching of a girdle of father Campions which when the Devel saw to come nere hym (though no man had saide it was father Campions) yeat he rored owt and saide he burned and was tormented by St. Campion" (p. 82). Lancelot Andrewes comes in for Alabaster's special scorn, for he presents him as an ecumenist, who "houldeth that not only synners and yvell livers, but all sectaries also and heretiques together with Catholiques do make but one Church: which is the most absurde Doctruyne that ever was heard of" (p. 97).

They quote the Church Fathers at each other, though without coming to any agreement. On the matter of venerating images Alabaster cites St John Damascene, but Bishop Still dismissed Damascene as a "puny father" (p. 95). Neither side detects that the *Ad Petrum de Fide* is not by St Augustine (p. 109), though Alabaster is indignant that Bancroft knows the *Meditations* of St Augustine are spurious (p. 117). Bancroft attacks with a hefty volume of Baronius, claiming that the prayer to Our Lady at the end of volume VII is heretical, but Alabaster manages to find an exactly equivalent prayer in St Gregory of Nazianzen (p. 116). At one stage they summon a tribunal and have Alabaster solemnly degraded from his orders, which he scorns, since he had already decided he was not validly ordained anyway.

He was at length moved on from his polite house arrest to a more serious imprisonment in the Counter of Southwark, where he underwent his final examinations. After an attempt to win him over with promises of lucrative employment, they return to the attack in Patristics, each side accusing the other of corrupting the text of the Fathers. An argument on the legitimacy of private Masses is settled by Alabaster with an appeal to Bellarmine: (p. 130) it may be significant that on the relevant page of the College's copy of Bellarmine, there is a large blot, possibly from Alabaster's own pen as he verified his references when writing this account.¹¹ Bancroft at one point asked Alabaster whether he foresaw a change of religion in England, which Alabaster takes as an indication that the bishop was trying to prepare a position for himself in that eventuality: it is more likely that Bancroft was more interested in the extent of Alabaster's contacts with Her Majesty's disloyal opposition (pp.136-7).

The Protestants finally gave up, and left Alabaster to himself for seven or eight months, which gave him the chance to muse awhile on the issues at stake, and produce yet more telling points. He then found (or was given) the opportunity simply to walk away from prison, and concealed himself for a while with friends in London - we know from John Gerard's memoirs that it was with the famous "hunted priest" himself. Alabaster claims that an immense search by sea and land was immediately launched after him, but he lay hid in comfort and wrote two more books of observations. None of his controversial points are very original, indeed there was nothing more that could be said on either side, but he does display a fine turn of phrase: "the Protestant pastors are no pastors but hirelings and thieves, to whose care it belongeth not what meate is laid before ther sheepe, poyson or treackle, so they yeald them their wulle by paing tithes and going outwardly to Church for making a shewe of externall religion, suffering them to beleeve or not to beleeve what they will, otherwise" (p.132). "They have come to such a shameless sheepidy and insensiblenes in nice points of controversie that they are nothing moved if yow prove againste them common absurdities" (p.146). (One commentator remarks that "rather regrettably, the word sheepidy is not in the Oxford English Dictionary").¹² Alabaster is apparently the first to report the rumour that Matthew Parker was actually consecrated in the Nag's Head in Cheapside, because Lambeth Palace was barred against the consecrators: "ther Bishoppes after the order that is begune in a taverne in London after a good dynner" (p.146). More aggressively, he asserts roundly that Islam, the "Turkes religion, being a famous heresie in itselpe, hath more of the Nature and forme of a religion than that of Protestantes," and that Protestantism tends inevitably to lead to atheism (p. 147). In all this he is heavily influenced by Reynolds.

At length, in the summer of 1598, he left England, without telling us how, and travelled through France and Venice to Rome. He described himself as mightily delighted with what he saw of Continental Catholicism, and absolutely overwhelmed by his first sight of Rome. He admits that he himself had formerly railed against Rome, "calling it Babilon the strumpett of the Apocalypse" but now he sees only a "fruitfull and flourishing faith and a Religion fill of piety and good woorkes" (p. 153). His last chapter is a praise of Rome in general and the English College in particular; he is delighted with the archaeological monument of ancient Christianity, but even more so by the "lively and substantial monument of the most excellent and auncient *Hierarchie*" (p. 158). As for the College, he tells us that it far exceeds the learning and scholarship of Oxford and Cambridge, doubtless

because of the teaching method, which consisted in learning by heart the exact words of the lecturers: “They dictate in their reading, so as their hearers do write, and he that writeth them writeth two or three lessons every daye in each science he studieth, and in every day each one hath sett repetition and opositions, and in the ende of every week a longer disputation of that which he hath heard that weeke, and in the end of every moneth larger disputation, talking for a whole daye together and that in publike schooles of all that he hath heard for the whole moneth and in the end of the yeare repetitions and disputations for some monethes together of that which he hath heard for the whole yeare...” (pp. 161-2).

He concludes with a confident assertion that with priests trained like that “the Catholique religion will flourish agayne in England”, especially with the “countenance also and assistance when tyme shalbe, of so many potent Catholique Princes rownd about us (especially now Fraunce is com in also)”. That last remark does look suspiciously as if he favoured the direct intervention of the Catholic powers, a political stance which was strictly forbidden to College students, but was certainly favoured by his new patron Robert Persons.

The manuscript was presumably completed within the few months that he remained in the College, between November 1589 and May 1599. During this period he was confirmed and tonsured, and he was admitted to the four Minor Orders on 10 April 1599. A month later he disappeared, *valetudinis causa*. The *Liber Ruber* notes laconically “*fruit postea Apostata*”.¹³

He returned slowly home via Spain, and apparently made contact again with Thomas Wright the ex-Jesuit, and with the Earl of Essex. It may well be that they presented themselves to the Earl as being in some way authorised to offer him the support of Catholics in his bid for the throne, in exchange for real toleration of religion.¹⁴ In any case by August he found himself in the Tower, where he stayed until he was removed to Framlingham Castle in July 1601. He was released on the death of “Queen Jezebel”, but imprisoned again after Cecil’s “Gunpowder Plot”. A year later he wrote to Cecil offering to spy on Catholic emigrés, which secured his release. He made his way back to the Continent, calling in at Douay and Brussels, and in 1607 published at Antwerp an eccentric commentary on the Apocalypse which brought down on him the suspicions of the Inquisition.¹⁵ Despite this he was received at the English College again on 25 January 1609, staying eleven days.¹⁶ The Inquisition were still suspicious, however, and he found it prudent to leave Rome in a hurry, arriving in England to declare his revolt from the Church. Nevertheless by February 1611/12 he was once again declaring himself a Catholic, and a year later again a Protestant. “Alabaster goeth on in his fooleries” as the Jesuits reported.¹⁷ It is difficult to keep track of his real or feigned changes of party: his first conversion may well have been genuine, but one suspects his autobiography is highly coloured by his desire to show himself a second *Campion*, valiant for the truth, and to cover up whatever political intrigues he may have been entangled in. His return to England may have been with the blessing of Persons, but certainly not with that of the Pope. Caught between the rival factions of the Earls of Essex and Dorset, he was imprisoned more than once, and whenever he ventured back into Catholic territory found himself under arrest there as well. Eventually, he settled for conformity and comfort. By March 1613/4 he had secured the rich living of Therfield in Hertfordshire, and remained unmolested as a country parson, continuing to publish dubious works on the Apocalypse from time to time.¹⁸ He married Katherine Fludd in August 1618, continued to write

poems and other less memorable works, and died in April 1640, buried in St Dunstan in the West, London. A commentator concludes: “he lived out the remainder of his life as a sedate Anglican vicar, devoting himself to Semitic philology combined with his particular brand of mystic theology, having learned one of the great truths about the Anglican religion: for those willing to subscribe to the Thirty-Nine Articles, it is a very latitudinarian religion indeed”.¹⁹

His place in English literature is secured by his sonnets, published in 1959,²⁰ some of which find their way into the anthologies. His Latin epic, planned on the grand scale, *Elisaeus*, only extended to one book, composed in 1588-91, and certainly full of the most bigoted anti-Papal rhetoric imaginable; it was finally published in 1979.²¹ For us, his interest is more in the insight he gives into what Catholics and Protestants thought of each other at the very end of the sixteenth century, and his impressions of Rome, in the manuscript of *Alabaster’s Conversion*.²²

Jerome Bertram trained at the College up until his ordination for the diocese of Arundel and Brighton in 1979. During his time in Rome, he produced a single volume catalogue of the College Archives, still used today. After various parochial and university assignments, Fr Jerome joined the newly founded Oxford Oratory in 1991. A member of the Society of Antiquaries, he has written many books and articles on subjects as diverse as Brass Rubbing, Newman’s Oxford, the works of John Cassian and the Sacrament of Reconciliation.

¹ *Pilgrim Book*, (Liber 282) f.37; *Liber Ruber* (Liber 303) f.60v

² *Responsa Scholarum* (Scripturae 24.1.1)

³ Suggested by Dana Sutton (*vide infra*)

⁴ The pages of the MS are not numbered, but were numbered in the 1978 transcript.

⁵ Published in 1632

⁶ Suggested by Dana Sutton (*vide infra*)

⁷ “*A Refutation of Sundry Reprehensions, Cavils, and false sleights, by which M. Whitaker laboureth to deface the late English translation, and Catholike annotations of the New Testament, and the booke of Discovery of heretical corruptions*, by William Rainolds, Student of Divinitie in the English College at Rhemes. Printed at paris the yere 1583”

⁸ *Athenae Oxonienses* 2nd edn. I, 267; the epigram is printed in Wood’s *His. & Antiq. Univ. Oxon. Lib. 2*, p.139.a

⁹ Printed by Dana Sutton p. 13 (*vide infra*)

¹⁰ John Racster, *A booke of the seven planets, or Seven wandering Motiues of William Alablasters wit...retrograded or remoued*, 1598; Roger Fenton, *An aunswere to William Alablasters his Motiues*, 1599

¹¹ Robert Bellarmine, *Controversial Works*, Vol II; De Missa, Lib. II, cap. ix. The VEC copy was alienated in 1798; it is now in Oxford.

¹² Sutton, note to p.161 (*vide infra*)

¹³ *Liber Ruber*. Fo. 60v

¹⁴ This plausible theory is advanced by Dana Sutton, in her edition (*vide infra*).

¹⁵ *Apparatus in Revelationem Jesu Christi*, Antwerp 1607

¹⁶ *Pilgrim Book*, f. 63

¹⁷ Foley, XII, 853-4

¹⁸ *Commentarius de bestia apocalyptica*, 1621; *Ecce Sponsus venit*, 1633; *Spiraculum tubarum*, 1633. He also published his tragic play in praise of Queen Eliza, *Roxana*, in

1632, and edited Schindler's list of Hebrew terms in 1635.

¹⁹ Dana Sutton, p. xviii (*vide infra*)

²⁰ *The Sonnets of William Alabaster*, ed. G. M. Story and Helen Gardner, OUP, 1959 (Bodleian shelfmark A 5. 1655)

²¹ "Elisaeus in English and Latin", ed. by Michael O'Connell, *Studies in Philology*, Vol. 76, Univ. of North Carolina Press, Chapel Hill, 1979 (Bodleian shelfmark A 7. 185)

²² The manuscript was transcribed, and the missing portions reconstructed, by Jerome Bertram at the English College in 1978. This transcript was subsequently published by Clara Fazzari in *William Alabaster, un uomo inquieto in un' epoca inquieta*, Firenze, Sedicesimo, 1982, without reference to the transcriber, or indeed to the College authorities (There is no copy in either Oxford or Cambridge, but a copy exists in the British Library, shelfmark YA. 1990. B.2997). It was again published, with acknowledgment of the transcriber but again without contact with him, by Dana F. Sutton, in *Unpublished Works by William Alabaster (1568-1640)*, University of Salzburg, 1997 (Bodleian shelfmark M.97 F04743). Sutton was evidently unaware of the existence of the previous publication.



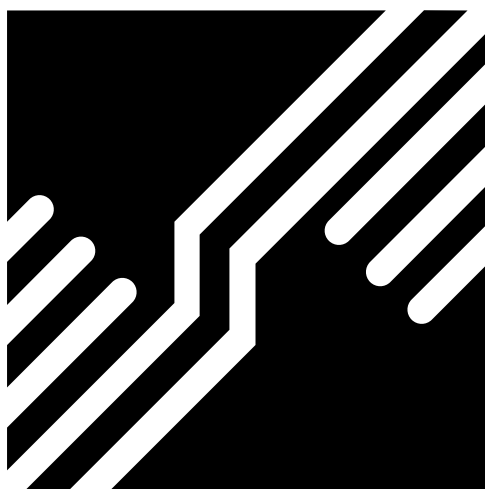
PARAMENTI LITURGICI
ARTIGIANATO SPAGNOLO

Via del Mascherino, 31 – 00193 Roma

Tel. 06 / 688.06.636 • Fax. 06 / 68.69.701

Organising catering services
for those who live in communities
means not just caring for the quality and taste
of meals but also their variety and presentation.
We believe that lunch and dinner should in fact
be a key moment in the life of every community.

With the same professionalism we are pleased
to be able to offer cleaning and disinfection
services as well as cloakroom, reception
and switchboard facilities.



BIBOS[®]

Complete catering and service facilities for communities

Via Amerigo Vespucci, 48,
20058 Viliasanta (MI)
Italy
Tel: 039/2050465 – Fax: 039/2050464

Experiences of a Student Archivist

NICHOLAS SCHOFIELD

In 1818 Robert Gradwell, the new Rector of the post-Revolutionary College, wrote to John Lingard:

When I first came to the College, I found a great cartload of dusty and rotting papers on the library floor. The greater part were rubbish but several were very valuable... I selected all the valuable papers and carried them carefully to my own room, where I filled three drawers with them... Unfortunately two of my drawers did not lock. A superannuated servant had used these valuable papers as waste paper before I found out.

Gradwell's attempts at putting order into the Archive strikes a familiar chord in anyone who has worked with the English College Archive. Apart from reflecting the somewhat chaotic nature of the Archive, it reminds us of the amazing fact that so much has survived, despite several periods of dissolution, uncertainty and exile. The College collection is indeed priceless, not only to the English Catholics but even to the city of Rome, where such a continuous and well-preserved archival record of a particular community and a particular site is by no means common.

For many years, this "hidden treasure" has been in the hands of student Archivists, part of a wider system of house jobs, which not only helps the smooth running of the seminary but also encourages students to broaden their skills and experiences. The Archivist's job was usually – but not always – given to students with some sort of historical training or interest.

I became Archivist in 1999 and, somewhat unusually, stayed in the job for two years, with the help of several assistants. Looking back on my experiences, I'd like to share with you some of my observations and reflections and I thought I might arrange them according to four of the areas in which an Archivist works:

- Looking after the Archive;
- Supervising researchers;
- Collecting new material;
- Promoting College heritage.

1) Looking after the Archive

My first feeling upon appointment as College Archivist was one of sheer helplessness. I was given the key, conducted on a brief tour by the out-going Archivist, and left on my own to muse upon the task that lay ahead. Looking

around the Archive, Gradwell's description of "a great cartload of dusty and rotting papers" sounded strangely apt. And although it would be going too far to say that "the greater part were rubbish", the Archive certainly contained a great jumble of artefacts: valuable legal documents going back to 1280 and the birdcage from More and Fisher's canonisation; the earliest text for two of St John Chrysostom's sermons and the moth-eaten robes that had once belonged to Cardinal Heard; the autobiographies of William Alabaster and Anthony Tyrrell and a long-forgotten *umbrellino* from the sacristy; some letters of Pole, Allen and Bellarmine and a pile of sentimental nineteenth century religious prints. The list could be continued *ad nauseam*.

The Archive bears the marks of antiquity not only in its contents but also in its structure. Little has effectively changed since Cardinal Corsini ordered the cataloguing of the collection in 1773, dividing it into the three great sections of *membrane*, *libri* and *scrittura*. The most recent catalogue was heroically completed by a student Archivist in the late 1970s, and until recently there were only two copies of this still extant in the College. Thank God that these fading typescripts were not lost.

It would indeed take many weeks, months, perhaps years to get to know this jumbled collection properly but even the most enthusiastic student Archivist can only spend a few hours there every week – for a seminarian's priorities lie elsewhere (in his academic and spiritual formation). This means that much that should be done simply cannot be done. Only the most basic attempts can be made at streamlining or cross-referencing the existing catalogue; there is certainly no opportunity for a student Archivist to begin the complicated work of computerisation. Little can be done with the question of conservation, for the Archivist has, in most cases, a complete ignorance of such matters. As far as I know only a handful of documents have been treated by specialists, including the *Liber ruber* and *Alabaster's Conversion*, and yet many of the older documents are visibly deteriorating. Then, again, there is the whole problem of storage. Though the environment of the Archive is relatively stable (and manuscripts tend to be hardy things!), the room is notoriously cramped. Many of the *libri* are damaged simply by removing them from the shelves or by forcibly replacing them. Likewise, the *scrittura* are kept in filing cabinets, many of which are bursting, meaning that the envelopes in which these valuable papers are kept are easily torn.

Several Archivists over the years have drawn up plans to improve the situation, but the plans themselves, somewhat ironically, usually end up in a forgotten drawer of the Archive! This is no-one's fault, in particular, but a result of the current system. One difficulty is the lack of continuity in the Archive. I was slightly unusual in that I served for two years – although most of my second year was frustrated by the closure of the College due to Legionnaires' Disease. Usually, in recent years, Archivists have served for one year - excluding holidays and exam periods, this is in effect about six or seven months. This means that little in terms of long-term planning can be done and that the Archivist spends most of his year simply getting to know the Archive and familiarising himself with what needs to be done, before handing over to another student. I can well understand the frustration that this must cause on occasion to researchers!

Another factor is that the student Archivist runs the Archive on a day-to-day level but is not ultimately in control, for at the end of the day he is the Rector's delegate. Any major changes (or, indeed, minor ones) have to be referred to the

staff – this is, of course, highly appropriate in a seminary and I simply mention this because it can make the whole decision-making process longer and more complicated. Funding is another grey area – whereas other house jobs have yearly budgets allotted to them (e.g. library, music, common room), the Archivist only has a petty cash box so that researchers can pay for photocopies! He is never quite sure what is possible in terms of budgeting.

2) Supervising researchers

The Archive has struggled (until now) to adapt itself to changes in the discipline of history itself. Eighty years ago, the Archive was seen very much as an “in-house resource”, placed on the same level as the Debating Society or the productions of Gilbert & Sullivan. It was a safe haven where historically minded students could spend many happy hours delving into the past. The result can be seen in the impressively erudite articles subsequently published in the house magazine, *The Venerabile*, particularly between the 1920s and 1960s, culminating in the commemorative 1962 edition, *The English Hospice in Rome*. Over the past ten to fifteen years, things have changed. This is partly due to the rise of the Archive’s profile, especially through the works of scholars researching the late medieval English community in Rome (such as the writings of Dr Harvey or the “Mapping Rome” project at the British School), and partly due to the expansion of “Catholic history” as a self-contained discipline (no longer the preserve of amateurs like Cardinal Gasquet, author of the first great College *History*).

Requests to use the College Archive visibly increased even during my own time in Rome. They came from a wide range of sources: two students from the *Sapienza*, one looking at the building of the present College church and the other at sixteenth century pilgrims; an English academic writing a biography of Margery Kempe, one of our most famous (or maybe notorious) medieval pilgrims; an American scholar tracing an obscure sixteenth century musician who may have been employed by the College; several scholars looking at the history of the College garden; an IBVM nun tracing the early history of her Order, which had intimate links with *The Venerabile*; an English priest studying the letters of John Lingard and his involvement with the re-opening of the College in 1818; the ongoing work of the British School in looking at the urban landscape of the area; and the role of the Hospice as a significant local land-owner, even when the English community was in decline, and so on. It is interesting to note that the majority of these researchers were not interested so much in what could be called the traditional concerns of the College’s history (that is the seminary as a seedbed of martyrs and confessors, the seminary as part of the early modern English Catholic Diaspora) but rather in the *Venerabile* very much as a local, Roman institution.

However, the Archive remains relatively inaccessible and this was often commented on by researchers, some of whom took great efforts to reach the College, literally from the other side of the world. During my time as Archivist, we were open for two hours in the afternoon, three times a week. But there were many exceptions: the summer vacation (which effectively starts with the June exams and lasts until early October), the Christmas vacation, the February exam session, free weekends, and so on. Sometimes I felt slightly embarrassed conducting researchers to the student library (not always the most conducive place to work!), showing them the tatty and rapidly fading copy of the catalogue, and then asking them to

leave two hours later. Occasionally, special arrangements were made for regular visitors – supervision by one of the College porters or secretaries, for example, or even the loan of the Archive key to those well known to the College.

Moreover, since the Archivist has to spend such a considerable amount of his time supervising these researchers, there is little time left to do archival work as such! The situation has been greatly assisted in the past year by the new Librarian, Sr Mary Joseph, who has taken over much of this supervisory role, but since the Archivist is now also Student Librarian, his time in the Archive is still limited.

3) Collecting new material

I reflected upon this last year, when I wrote an article for *The Venerabile* on the former College summer villa at Monte Porzio, focusing especially on the experiences of nineteenth century students. This *casa di villeggiatura*, described by one student as “a cross between a catacomb and a rabbit warren”, was used by the College for over 300 years and had a subtle and unique place in English Catholic history, summing up for many what the “Roman experience” was all about. I was surprised by the amount of material that I found, drawing largely on student diaries, memoirs, even poems. Flicking through nineteenth century student diaries, it is often hard to imagine what the students were really like and what sort of lives they led. There is ample mention of grand functions at St Peter’s or visiting dignitaries, but few personal details of what to them, perhaps, seemed mundane and normal, but what to us would contain much interest. Even personal milestones such as ordination were reported in a handful of lines and in a matter-of-fact way. But when it came to “dear old Monte Porzio”, it was almost as if the students dropped their masks, their term time formality, and revealed their true selves. The names in the *Liber ruber* suddenly acquired flesh and blood. Thus, we were able to watch the students of 1829 being entertained by “a French juggler” one evening; to accompany George Johnson as he constructively spent the summer of 1853 hunting butterflies and finding a particularly fine emperor caterpillar in the Rector’s study; or to observe the future Bishop Burton dining at the *convento* of Palazzola, where a snow bearded friar whipped out the eager monastery cats, with little ceremony.

The Archive is indeed a wonderful resource for looking at student experiences – especially between (roughly) 1818 and the 1960s. There are student diaries, letters and memoirs; minute books from College Societies; stacks of photos; and a complete run of student publications such as *The Venerabile* and *Chi Lo Sa?*

But, sadly, future historians will find it more difficult to write a similar study of students in the 1970s, 1980s or 1990s. True, much material may be confidential for the time being and kept in the Rector’s files, and student diaries and memoirs may one day appear, but much routine information is missing from the Archive. Photos, programmes and pantomime scripts, for example, have been kept only sporadically, depending much on the Archivist’s own zeal. And yet some rather questionable items have survived in this generally vacuous situation – such as detailed Mass rotas from the early 1980s, informing us, if anyone was interested, of the identity of the thurifer on 2 May 1983.

I think that the Archive should re-discover its role as a preserver of the present for the future as well as a guardian of the past for the present, and that it become a truly useful, working resource rather than an old curiosity shop, little more than

a museum or even a junkyard. There may be several mini “archives” of non-confidential material dotted around the College (in administration, for example) that could be passed onto the main Archive. This is especially important since the present time is a decisive one in the history of seminaries and of the English College in particular. It would be a tragedy if these years were lost for posterity.

4) Promoting College heritage

The College has made great strides over the past few years in the promoting of its unique heritage.

There is an informative website, which so far has received nearly 3,500 visitors, and a colourful guidebook, on sale as a souvenir.

The Venerabile magazine goes from strength to strength, with a readership of over a thousand. It frequently prints articles based on research in the Archive and, later this year, the Catholic publishers, Gracewing, will be issuing a collection of recent historical articles from the journal, entitled *A Roman Miscellany*.

Two years ago, a group of students, with the help of St Michael’s Abbey, Farnborough, published *The Forty-Four*, brief lives of the College martyrs, which received favourable reviews from *The Catholic Herald* and *Recusant History*. Since then, one of the contributors has produced a companion volume, a biography of St Eustace White, which is also being published by the monks of Farnborough.

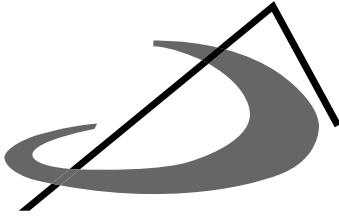
Towards the end of the year 2000, the College Visitors Centre was opened, to provide an introduction to a visit to the College and show some of the Archive collection (though some of the displays need completing).

Out of all the ancient institutions of the English Catholic Church, this Venerable English College probably has one of the most publicised and well-preserved histories, whatever lies ahead in the future. We now need to have a truly living and working Archive that is worthy of this past. After all, with this opening up of the College’s heritage to the wider public, together with the increasing focus on the future of seminaries, the Archive will continue to attract more attention and more enquiries.

It is clear that things will have to change. However, if the Archive has to become increasingly “professional” and “specialist”, could I put in a strong word for the continuation of student Archivists? Even if they are limited in what they can usefully do, the job gives them an essential appreciation of the past and a valuable training for the future - all parish priests, in a certain sense, are in charge of their parish Archive, which, with the never-ending stream of requests for baptism certificates and letters of freedom, is very much “alive”. Even if an experienced and trained Archivist comes to work at the College, students could still have a role in keeping the collection up-to-date and assisting with maintenance and supervision.



Nicholas Schofield read Modern History at Exeter College, Oxford, before coming to the College as a student for Westminster in 1997. Having completed his STB at the “Greg” in 2001, he returned to London to work in the parish of Our Lady of Willesden. He was ordained to the Sacred Diaconate on 29 June 2002 and has been appointed to stay in Willesden as a deacon for the coming year. A former Archivist and Editor of last year’s edition of The Venerabile, he was a participant in the College Archive Conference in April.



**BRITAIN'S PREMIER
CATHOLIC MULTIMEDIA
CENTRES**

ST PAULS

RELIGIOUS AND THEOLOGICAL BOOKS

MUSIC ON CD AND CASSETTE ✕ ICONS

COMPUTER SOFTWARE ✕ VESTMENTS

DEVOTIONAL ARTICLES ✕ ALTAR REQUISITES

CHRISTIAN GREETING CARDS ✕ VIDEOS

POSTERS AND BANNERS ✕ LITURGICAL VESSELS

Papal Blessings Arranged

ALL MAJOR CREDIT/DEBIT CARDS WELCOMED
WORLDWIDE MAIL ORDER SERVICE
SPECIAL ORDERING SERVICE

ST PAULS by **Westminster Cathedral**

Morpeth Terrace, Victoria, London SW1P 1EP

Tel: 020 7828 5582 Fax: 020 7828 3329

www.stpauls.org.uk e-mail: bookshop@stpauls.org.uk

Open: 9.30am - 6.00pm, Monday to Saturday

THREE BRANCHES NOW OPEN

**ST Pauls
by Leeds Cathedral**

25 Cookridge Street
Leeds LS2 3AG
0013 245 0850

**St Pauls
at St Chad's Cathedral**

St Chad's Queensway
Birmingham B4 6ET
0121 236 6336

**St Pauls
at Hinsley Hall**

62 Headingley Lane
Leeds LS6 2BX
0113 275 3207

Part 2

History



Pope Gregory XIII from an engraving in the Archives.

Britain and the Holy See – An Historical Perspective

MARK PELLEW

This article is adapted from a paper delivered by Mark Pellew, British Ambassador to the Holy See, at the Circolo di Roma, 11 July 2001

It may be thought presumptuous, and possibly even dangerous, for a representative of a country with such a historic tradition of dispute with the Papacy to address this audience about his country's relations with the Holy See. It is perhaps particularly risky to do so here at the Circolo di Roma, where I see present so many colleagues from the Vatican and from Catholic nations with much closer ties to Rome than we have in the United Kingdom. But, emboldened by the fact that the British sovereign – even if not “*Rex Christianissimus*” or “*Rey Católico*” – is at least “*Fidei Defensor*”, I am happy to accept Professor Borromeo's invitation to defend my country's record.

I shall do so taking refuge behind a historical approach. I shall draw mainly on published sources, but also in one or two cases on unpublished material from my Embassy and, in one particular case, on my own family history from the early 19th century. At the end of my talk, I shall try to pick out some themes which seem to me important, and which still have relevance for Britain's relations with the Holy See today.

I do not propose to dwell in any detail on what happened at the time of King Henry VIII, or on the troubled history of martyrdoms and excommunications, all of which is well documented elsewhere. Rather, I shall offer some historical glimpses from the past 500 years to show that, contrary to popular belief – and to this extent I confess to being mildly revisionist in my approach – the breach with Rome was never anything like total. Indeed, for most of this period there were surprisingly close contacts maintained with the Papacy, often at the highest level. Furthermore, it was not just in the early years of the 20th century that diplomatic relations were established, but over 400 years earlier – and the links were never entirely broken.

To begin at the beginning, let me put paid to the myth that relations between Britain and the Holy See are in some way a modern phenomenon. On the contrary, my position as British representative to the Holy See has a remarkably long history. It would appear that the first resident English ambassador anywhere in the world – you will note I said “English”, not British – was here in Rome towards the end of the 15th century (though of course there were non-resident envoys much earlier). Christopher Bainbridge was King Henry VII's ambassador to the Pope in the 1490's. His duties seem to have included reporting to London about the Pope's activities. The surviving accounts suggest that Bainbridge did pretty well in this respect. In 1497, the Milanese Ambassador in London wrote to

Lodovico Sforza that there was nothing that King Henry VII didn't know about what went on in Rome.

Another of Ambassador Bainbridge's duties was entertaining English pilgrims who (even in those days) came to Rome in large numbers – an average of about 200 per year have their names recorded in the 1490s and early 1500s in the Pilgrim Lists of the English Hospice in Rome (which later became the Venerable English College). The numbers rose to a peak during the Great Jubilee of 1500, and Ambassadors to the Holy See of the year 2000 will readily sympathise with the concerns Bainbridge expressed about the difficulty of ensuring that distinguished English visitors to the Jubilee got decent places at papal ceremonies in the Sistine Chapel.

A preoccupation of all ambassadors everywhere throughout history is the status of their residence. Bainbridge did pretty well for himself in this respect too. He secured as his residence the Palazzo Torlonia (then known as the Palace of the Kings of England) which still stands in the Borgo near the Vatican. It was at a dinner in this palace that the Borgia Pope Alexander VI took the poison which killed him in 1503. Bainbridge had fortunately moved on by that time. He was ordained priest, and became Archbishop of York and a Cardinal – a career progression to which present-day Ambassadors to the Holy See can hardly aspire.

The break with Rome was formalised in 1533, ostensibly over the issue of Henry VIII's divorce (though of course there were many other factors involved in the Reformation which swept through northern Christendom while the Papacy was distracted by southern European wars). The last English Ambassador before the formal break was Sir Edward Carne. He had first gone to Rome on diplomatic business some 30 years previously and returned in great state as the Catholic Queen Mary's Ambassador in 1555. When Elizabeth became Queen, it is recorded that Carne "preferred to die in Rome rather than return to face persecution in his native country". He asked the Pope to obstruct his departure; got himself appointed Warden of the English Hospice died peacefully in 1572 and is buried in the church of San Gregorio Magno (where you may still see his memorial).

Another myth which must be disposed of is the idea that the breach between England and Rome was total. The Pope's excommunication and purported deposition of the Protestant Queen Elizabeth, with the Papal Bull *Regnans in Excelsis* of 1570, was anachronistic and largely ineffectual. Elizabeth's successors, the Stuarts, who either married Catholics or were themselves Catholic, retained close links with Rome. In the early 17th century the first Stuart king, James I, even sent an ambassador to Rome to negotiate (unsuccessfully) a Spanish bride for his son. But prejudice against Catholics remained strong in English society and Parliament – and continued so even well into the 20th century. As a leading Church historian has written: "Suspicion of Rome became almost a part of the national character, a part of the Englishness of man....and a rock on which the Stuart Kings were to destroy themselves."

Under the Stuarts' very Protestant successors the Hanoverians, the Stuart presence continued in Rome until Napoleonic times. If you look behind the first column on the left in St Peter's Basilica you will see the monument by Canova to the last three Stuarts: James III (the "Old Pretender") and his two sons, Charles Edward (the "Young Pretender") and Henry (Duke of York and Dean of the College of Cardinals).

I had not known, until coming to Rome, that Henry Duke of York provided such a close link between the British Royal Family and the Papacy. Having been a notably ineffectual military officer in the '45 uprising, when he was said to have been more

interested in prayer than in fighting, Henry was made a Cardinal in 1747 at the tender age of 22. He was a pious and somewhat pompous figure (nicknamed “the Sacristan”), but much respected in Rome. His brother, Bonnie Prince Charlie, fell out of favour with the Papacy – because of his profligate lifestyle and dubious allegiance to the Catholic faith. But Henry was different, and when his brother died, the Pope went along with Henry’s pretensions, allowing him to be styled “*Altezza Reale*” and to add a royal crown under his cardinal’s hat on his coat of arms (as you can see in the galleries which he restored in the Basilica of S. Maria in Trastevere). Henry also had medals struck to celebrate his succession, with the Latin inscription “*Henricus IX Magnae Britanniae Franciae et Hiberniae Rex, Fidei Defensor, Cardinalis Episcopus Tusculensis*”. He revived the ancient royal practice, last used by Queen Anne, of “touching” sufferers of scrofula (“the King’s Evil”). Henry prospered in Rome, collected works of art and built himself a splendid palace as Cardinal Bishop of Frascati. He became the Dean of the College of Cardinals; and might even have become Pope after Pius VI died in 1799 as a prisoner of the French. It would have been a remarkable turn of fortune to have had the pretender to the British throne occupying the See of St Peter!

There was a political interest in all this for the British government. Cardinal Henry was strongly anti-Napoleon, and gave away most of his considerable fortune in attempts to buy off Napoleon and save Rome for the Pope. So he was a good thing as far as Britain was concerned. In the last years of the 18th century there were constant intrigues and correspondence through secret agents in Rome. There were even discussions (which came to nothing) about a formal Anglo-Holy See pact against Napoleon and the French Revolution. Edmund Burke wrote at the time:

If the thing depended on me I should certainly enter upon diplomatic correspondence with the Court of Rome, in a much more open and legitimate manner than has been hitherto attempted. If we refuse it, the bigotry will be on our side and most certainly not that of His Holiness. Our natural alienation has produced, I am convinced, great evil and prevented much good.

The British prejudice, however, remained too strong. So no official diplomatic correspondence was established. But George III, who can hardly have regarded an elderly cardinal as a serious rival for his throne, did in fact come up with a substantial pension of £500 p.a. for Cardinal Henry, to make up for the fortune spent opposing Napoleon. And when Henry died in 1807, it was the British Royal Family who partly paid for the monument to him and his father and brother in St Peter’s. Incidentally, the late Queen Mother – who was a great fan of the Stuarts – recently had the Stuart tomb in the crypt of St Peter’s restored at her own expense.

Following Napoleon’s downfall, there were two particular incidents which cemented the closeness of relations with Pope Pius VII. The Prince Regent (the future King George IV) personally ordered a British warship to escort back to Rome some of the treasures which had been looted from the Vatican and carried off to Paris. And in 1816, the British and Dutch governments sent a fleet under the command of Admiral Lord Exmouth to secure the release of many thousands of Christian slaves who had been held by the Barbary rulers of Algiers and Tunis during the recent wars. After this successful operation, Lord Exmouth sent Pius VII several hundred liberated slaves originating from the Papal States. He was handsomely rewarded by the Pope

with two Etruscan vases from the Vatican collections. (Lord Exmouth was a direct ancestor of mine; but alas the vases no longer seem to be in our family's possession!)

Efforts to get diplomatic relations under way continued. In 1823 the government's legal advisors were asked whether it would be against the law to reply to a letter from the Holy See about the election of the new Pope – the law in question being the Statute of Praemunire of 1563 forbidding any acknowledgment of the authority of the Pope in the affairs of the realm. The Act had always been interpreted strictly, and certainly was deemed to preclude diplomatic relations. So “yes” said the lawyers: it *would* be against the law to reply.

The established Anglican Church had monopolised all state and parliamentary offices since the Reformation, to the detriment of non-conformists as well as Roman Catholics. Partly as a result of the Act of Union with Ireland in 1800, and the subsequent increase in pressure for Roman Catholic emancipation, domestic legislation began to move towards greater tolerance for non-Anglicans. In 1829, the Roman Catholic Emancipation Act was passed. This move towards liberalisation was reflected in attitudes towards relations with the Holy See. In 1832, an attaché at the British Embassy in Florence was told to go and live in Rome to do what he could to advance relations. The government's legal advisers this time said there would be no problem “provided he does not bring home any bulls or relics – that might render him guilty of high treason”.

In 1848, legislation was passed specifically “enabling Her Majesty to establish and maintain diplomatic relations with the Sovereign of the Roman States”. Concern about the situation in Ireland lay behind what seems to have been a serious desire to appoint a fully accredited diplomat. Unfortunately, in the course of debate an amendment was introduced prohibiting the appointment to London of anyone in holy orders. “A curious way”, wrote *The Tablet*, “of conciliating princes: to begin diplomatic relations by a wilful insult and act of deliberate hate to the very class of which the Pontiff is the head”. So there was still no permanent exchange of diplomats with the Holy See, just special missions to mark particular occasions.

Even after the restoration of the Catholic hierarchy in England in 1850 and Wales in 1859 (which itself produced riots on the streets) it was not politically possible to move to diplomatic relations with the Holy See. But successive British governments – particularly Liberal ones – were deeply interested in the process of Italian unification and in the efforts of Pius IX, through his alliance with the French and others, to prevent it. There had been for some time a resident British Consul in Rome for normal consular business. But what the government needed was a political agent. They chose an exceptional man in Odo Russell, nephew of Lord John Russell (who was at various times both Prime Minister and Foreign Secretary). He was an astute and well-connected diplomat. For 12 years, from 1858 to 1870, the year of the first Vatican Council, he reported regularly to the cabinet in London (many of whom were friends or relatives of his) on the activities of the Pope. Queen Victoria was an avid reader of his despatches. Russell was an Anglican and a Liberal. He found himself at the centre of a Catholic world with which he was out of sympathy. Yet, although never accredited, he became a well-known and influential figure in Rome and managed to establish a close rapport with both Pius IX and his Secretary of State, Cardinal Antonelli – even though he was said to have had “a poor opinion of the intelligence of the one and of the honesty of the other”.

Odo Russell's despatches have been published in a fascinating book called *The Roman Question* by Noel Blakiston. One of the subjects which Russell often discussed

with the Pope was the Irish question. It was important to the British government to obtain papal condemnation of the Irish Fenians (as the armed nationalists were then called). Thus, in a letter to the Foreign Secretary about an audience with the Pope in 1868, Russell wrote:

The Pope said that he pitied the [Irish] bishops who in pursuit of their calling were constantly exposed to a “bastonata” from the Fenians, who were the Garibaldians of England. I said that a message, a single word, from His Holiness to the Irish clergy, in support of episcopal authority, and stringent instructions to the bishops to suspend offending priests, would give the example of respect to authority so much needed in present Ireland. The Pope deigned to listen and question with interest.....and finally, after a very long conversation, he authorised me to tell Your Lordship that although he had already condemned Fenianism, he would again consult the Irish bishops and take such measures as might be deemed expedient by them....

Ten days later, Russell reported that the Pope had authorised the condemnation of the Fenians in Ireland. Hitherto Fenianism was a sin only inasmuch as it implied membership of a secret society. In future, the Fenians would be condemned by name as the enemy of the civil power.

Ireland was, of course, not the only reason why the British government needed to be diplomatically close to the Holy See. When World War I broke out, Rome was the centre of intrigue to gain Italian intervention on one side or the other. Despite the loss of his temporal powers, the Pope was still an influential voice, especially in Italy. In 1914, a special mission under Sir Henry Howard, a diplomat from a leading Roman Catholic family, was sent to congratulate Pope Benedict XV on his coronation, and was at the same time instructed to tell the new Pope that the British government wished to enter into direct communication with him in order to explain British motives in going to war and to pass on information.

The mission was at first renewed annually by Parliamentary approval. After World War I there was some debate about whether it should be withdrawn. But the government decided that the Irish problem, and problems in Malta and the Dominions (particularly the Irish in Australia, and trouble in Canada over language in religious schools), warranted the maintenance of the mission on a permanent basis.

There have thus been, in modern times, continuous diplomatic relations between Britain and the Holy See since 1914. The Holy See appointed a first Apostolic Delegate to Britain in 1938. The British Legation to the Holy See was upgraded to become an Embassy in 1982, and the Vatican representation in London (which was by then a Pro-Nunciature) was upgraded to a full Apostolic Nunciature in 1994.

The history of the early years of the British Legation has been well described by a leading British historian, Owen Chadwick, in his book *Britain and the Vatican in World War II*. Chadwick says that:

The office of British Minister started by being a quiet place for a not very distinguished diplomat, who therefore stayed for several years. The first.....wrote reports which show signs of illiteracy.....[In 1930,] the post of Minister was left empty for almost three years because the British wished to show their disapproval of the conduct of the Vatican over the

troubles in Malta. They thought it not in the least important to have a Minister in Rome. Then they began to fill the post with distinguished men, so distinguished that they used it only as a halting place on the way to higher posts....

When D'Arcy Osborne was appointed Minister to the Holy See in 1936, it was probably the intention that he should use it only as a halting place. But as the storm clouds of World War II began to gather, the British government saw the advantage of keeping a well-informed watcher on neutral territory in the middle of fascist Italy. After Italy entered the war, Osborne spent four years, from 1940-44, virtually imprisoned inside the Vatican (where he was the only Allied diplomat to remain throughout the war) doing what he could to help the Allied cause. He had no secure radio communications, but could send material to London through a diplomatic bag via neutral Portugal. His reports were an important source of information on such subjects as Pope Pius XII's attitude towards possible peace initiatives, the use of Vatican Radio to help the Allied war effort and the organisation of escape lines for Allied prisoners of war. He finally left his post, on retirement, in 1947, after eleven years of one of the most extraordinary missions that any British envoy can ever had fulfilled. He was publicly thanked by Anthony Eden in the House of Commons for having served "for a prolonged period of exceptional difficulty under conditions which must be unique in diplomatic experience".

Let me now try to pick out from this historical account some recurring themes which seem to me still to have relevance for Britain's relations with the Holy See today.

- First, the Papacy has consistently been influential in matters of political importance to us. That is why we have always wanted to maintain some sort of relations with the Holy See, even during the difficult times after the break with Rome. The subjects (and extent) of this influence have varied over the years. In the 16th and 17th centuries, it was to do with shifting alliances – and wars – between Catholic and Protestant powers in Europe. In the late 18th and early 19th centuries, it was opposition to the French Revolution and Napoleon. For much of the last two centuries, Ireland was a recurrent theme (and still is, to some extent, today). For most of the 20th century, it was opposition to Fascism and to Communism. At the start of the 21st century, it is arguable that the Pope has never before had so much influence as a global leader on moral issues, such as human rights, poverty and debt relief. Since these subjects are all high on our own government agenda, it follows that we need to maintain the diplomatic link with the Holy See as much now as at any time in the past.
- A second theme, common to all the episodes I have described, is that the Holy See has always been a valuable listening post. Even when no formal relations existed, the British Government valued the intelligence it could obtain in Rome – whether through secret agents in the 18th century, or through more visible, but still unaccredited, representatives like Odo Russell in the 19th. In the 20th century, the listening post function was a crucial part of D'Arcy Osborne's mission during World War II. Through its network of nuncios, missionaries and religious orders, the Roman Catholic Church is one of the best informed organisations in the world. I sometimes receive instructions from the Foreign Office relating to quite detailed and specific issues in remote parts of the world (e.g. can the Holy See find out through missionary or Church sources about

the fate of a kidnapped British subject in Angola, or a British detainee in Burma?). And there are also wider political questions, often related to the Pope's remarkable travel agenda and his ability to influence events through the sheer force of his presence.

- A third feature is the global reach of the Holy See's interests. It is notable that one of the reasons why the British Government decided to maintain its mission to the Holy See after World War 1 related to the Dominions, particularly Australia and Canada. The agenda is now, of course, different. But the global concerns of the Holy See, particularly as regards the world's poorest countries, are of continuing interest to the United Kingdom – with its strong tradition of involvement in the wider world, not least in the 54 independent member countries of the Commonwealth. The range of subjects dealt with by the Holy See – and the presence in this tiny mini-state of a large, and high quality, diplomatic corps – make this post in many respects more like being accredited to an international organisation than an ordinary bilateral ambassadorship.
- Fourth – and this is a less happy aspect of the history of our relations but it has to be said nevertheless – there has been a constant strain (at least until comparatively recently) of British prejudice against Roman Catholics which has bedevilled attempts to get relations with the Holy See onto a surer footing. Much of the prejudice, of course, applied to non-conformists as well as to Catholics, and was a consequence of legislation written in the 16th century to establish the position of Anglicanism as the state religion. But this does not excuse the slowness of reform. It was not until the early 19th century (with such measures as the Roman Catholic Emancipation Act of 1829) that it began to be possible to consider diplomatic contacts with Rome. Even then there was continuing opposition in Parliament (and in the country as a whole), and the reformist cause was not helped by some of the more extreme doctrinal pronouncements of Pius IX – or by Pope Leo XIII's Bull *Apostolicae Curae* of 1896 declaring Anglican orders “absolutely null and utterly void”. However, since that time there has been a significant change of mood in Britain – partly connected, it has to be said, with a decline of interest in religion generally – and relations with the Holy See are now no longer a matter of controversy. More positively, the ecumenical movement, and specifically the progress made in recent years in the Anglican/Roman Catholic dialogue, have helped to diminish further any residual traces of anti-Catholic prejudice.
- Fifthly, the British government have historically always been more interested in the temporal than the spiritual aspects of the Papacy. The various diplomats who appear in this story – from Bainbridge in Henry VII's reign, to Odo Russell in the 19th century and D'Arcy Osborne in the 20th – were not so much concerned with Church affairs as with representing one sovereign power to another. There is no bilateral concordat governing the position of the Roman Catholic Church in my country, nor is my embassy involved in Church appointments. As Ambassador to the Holy See, I see a certain amount of the Archbishop of Canterbury. But I do not represent the Archbishop to the Pope, nor am I primarily concerned with promoting the Anglican/Roman Catholic dialogue (though, as I have said, progress in the dialogue helps in a general way to promote good relations between Britain and the Holy See). Like the others

in this story, I am here to do a political job. It helps to be an Anglican – as I represent the head of the established Church of England. But this is not essential.

- Finally, it is a feature of the history of relations with the Holy See over the centuries that British sovereigns have always taken a personal interest in maintaining their links with the Pope – for example Henry VII wanting to be informed about intrigues in Milan; George III paying off Cardinal Henry's debts; Queen Victoria avidly reading Odo Russell's accounts of his meetings with Pius IX; Edward VII calling on Leo XIII in 1903; and George V and Queen Mary visiting Pius XI in 1923. The present Queen is no exception. She has met three Popes – Pius XII in 1951 (when she was still Princess Elizabeth), John XXIII in 1961, and three meetings with the present Pope, most recently during her Jubilee Year visit to Rome last October. She also of course paid a state visit to Italy on that occasion – though I suspect that there was more interest in the UK in pictures of her with the Pope than with President Ciampi.

I should like to conclude by quoting some words used by Pope John Paul II in his written address to the Queen during her visit last October. He said:

....relations between the United Kingdom and the Holy See have not always been untroubled; long years of common inheritance were followed by the sad years of division. But in recent years there has emerged between us a cordiality more in keeping with the harmony of earlier times and more genuinely expressive of our common spiritual roots. There can be no turning back from the ecumenical goal we have set ourselves in obedience to the Lord's command.

The Pope went on to refer to a sense of shared purpose for the future in building a more united Europe. "You and I", he said, "have personally lived through one of Europe's most terrible wars, and we see clearly the need to build a deep and abiding European unity, firmly rooted in the human and spiritual genius of Europe's peoples."

As institutions, both the British Monarchy and (especially) the Papacy can take a long view of history. The recent meeting between the Queen and the Pope was full of symbolism, which placed the subject of relations between Britain and the Holy See in a far broader historical perspective than I can attempt in this lecture. Visits by the Queen have a ritual and formal aspect which is not easy to evaluate. But I believe that this Jubilee Year meeting has helped to push back some of the barriers which still remain, even now, from the Reformation – and to set out a broader vision for a more united future in the Third Millennium.

Mr Mark Pellew was born in Corbridge, Northumberland. He read Classical Honour Mods and Greats at Trinity College, Oxford. He joined the Foreign Office in 1965 and thereafter followed many distinguished appointments. From January 1998 until June 2002 he was H. M. Ambassador to the Holy See.

Cardinal Nicholas Wiseman 1802-2002: A Tribute

“He found a persecuted sect – he left a Church”

Born in Seville, Spain, Wiseman entered the English College in 1818, with the Rector Thomas Gradwell, to re-open the seminary after the Napoleonic exile. He became Rector himself in 1828 at the remarkably young age of twenty-six.

Wiseman went on to re-establish the Catholic hierarchy in England and Wales in 1850 as Cardinal Archbishop of Westminster. He is arguably, after the martyrs, the greatest alumnus of the College.



John Henry Newman visiting Nicholas Wiseman at the English College in 1833.

“It had been sealed up as a tomb for a generation...Wide and lofty vaulted corridors; a noble staircase leading to vast and airy halls succeeding one another; a spacious garden, glowing with lemon and orange...a library, airy, large and cheerful, whose shelves, however, exhibited a specimen of what antiquarians call ‘opus tumultuarium’, in the piled-up disorganised volumes from folio to duodecimo that crammed them; a refectory, wainscoted in polished walnut, and above that, St George and the Dragon ready to drop on to the floor from the groined ceiling; still better, a chapel, unfurnished indeed, but illuminated from floor to roof with the saints of England, and with celestial glories, leading to the altar, that had become the very hearth-stone of new domestic attachments and the

centre of many yet untasted joys;- such were the first features of our future abode as, alone and undirected, we wandered through the solemn building, and made it, after years of silence, re-echo to the sound of English voices, and give back the bounding tread of those who had returned to claim their own...One felt at once at home; the house belonged to no one else; it was English ground, a part of fatherland, a restored inheritance.”

From “The Recollections” of Cardinal Wiseman about the 1818 return



“The great work, then, is complete, what you have long desired and prayed for is granted. Your beloved country has received a place among the fair Churches, which normally constituted, form the splendid aggregate of the Catholic Communion; Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now under its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigour...Then truly is this to us a day of joy and exaltation of spirit, the crowning day of long hopes, and the opening day of bright prospects. How must the saints of our

country whether Roman or British, Saxon or Norman, look down from their seats of bliss with beaming glance upon this new evidence of the Faith and Church which led them to glory, sympathising with those who have faithfully adhered to them through the centuries of ill-repute for the truth’s sake, and now reap the fruit of their patience and long-suffering ! And all those blessed martyrs of these later ages, who have fought the battles of the faith under such discouragement, who mourned, more than over their own fetters or their own pain, over the desolate ways of their Sion and the departure of England’s religious glory; oh! How must they bless God, who hath again visited his people.”

From the 1850 Pastoral Letter “From Without the Flaminian Gate”

“Many rightly consider Rome a place for hard study and hard thought, and spurn, as incompatible with their abstraction, the thousand graces and refining influences which, in Rome ancient and modern, round and polish severer acquirements, and the treasures of religious memories – events, forms, symbols, maxims, and household words of faith, which store and enrich the memory for future application, illustration, and self-culture.

He who hears not the footsteps of great spirits, ever accompanying him in Rome, is deaf indeed: he who does not read, on the most defaced monument, a lesson, often wiser than that of many books, hath eyes and seeth not.”

From an essay written by the Cardinal on his return to Rome in 1860

“*Felix Ave Cubiculum*”

The Conclave of 1800

SR MARY JOSEPH

Holy Week this year was filled with blessings and delights. I had the opportunity to spend the sacred *Triduum* at the Benedictine monastery of San Giorgio Maggiore, on the island of the same name, in Venice. Each morning, as we left the monastery for a “pilgrimage” around the churches of the city, we were greeted with a beautiful view across the canal of the sun shining on the Ducal Palace and St Mark’s Square. It was unforgettable! As Benedictines, we were able to attend all of the liturgical functions with the monks, and also to share meals with them in their refectory. The Holy Week liturgy is the richest of the year, I think, and it was wonderful to be back in a monastery during those hallowed days.

San Giorgio was founded in 982 when the Doge Tribuno Memmo gave the island to the Benedictine Order. Since its foundation, it has had a long and interesting history that has remained unbroken. Throughout Venice’s stormy history, there always has been a monastic presence on the island. Even during the Austrian occupation, when the entire island was handed over to the military, a few monks were allowed to remain at San Giorgio to care for the church and buildings, thus maintaining their monastic life as much as possible in those difficult circumstances.



The 16th century Benedictine monastery of San Giorgio Maggiore



The Deposition Chapel, San Giorgio Maggiore, where the conclave was held.

During winter and early spring, when the Basilica of San Giorgio is too cold to be used for the liturgy, the monks use a smaller oratory, “The Deposition Chapel,”



Henry Benedict Stuart, Cardinal Duke of York, in a portrait attributed to Pierre Subleyras (late 1740s)

which takes its name from a magnificent painting above the main altar. This work, one of the last by Tintoretto, depicts the body of Christ being carried to the tomb. Right outside the chapel, hidden in a small “closet,” is a winding stone staircase that leads to another oratory directly above. This is the community’s night chapel, with a back door that opens onto a corridor leading to the monastic refectory and the monks’ cells. I found this room a peaceful place to spend time in prayer on Good Friday and Holy Saturday. And it was in this room, from December 1799 to March 1800 that the conclave was held that elected Pope Pius VII who had been, coincidentally, a Benedictine monk before he was named Bishop, and then Cardinal.

Sitting there in the choir stalls, one can be carried back in time. On the back of each stall is the name of the Cardinal who occupied that seat during the conclave. One

finds such names as Doria Pamfili (twice, actually, as two members of that illustrious family were present at the conclave), Gonzaga, Mattei, Caraffa, Borgia, Bellisomi, Pignatelli, and Giovanni Francesco Albani, Dean of the College of Cardinals, and the Sub-Dean, Henry Benedict Stuart, Cardinal York. I availed myself of the opportunity to gain some graces “by association” by spending some time in prayer, sitting in the choir stalls that had been assigned to Cardinal York and the future Pius VII.

The monastic community at San Giorgio still feels the effects of the conclave and they preserve some relics of the event in the sacristy, among which are two hats Pius VII wore as Cardinal. Several books have appeared in recent years commemorating the conclave and the librarian at San Giorgio kindly shared these with me. Three of them were particularly useful for this article. The first, entitled *Diario Conclave di Venezia* by Ludovico Maschietto, provided some entertaining reading during my retreat. The book purports to be a day-by-day account of the unfolding of the events that led to Pius’ election, though the monk who translated the manuscript admits that it is little more than a curiosity. We will discuss this manuscript later. The second book, *Il Conclave di Venezia* by Sergio Baldan, provides a more complete history of the conclave. The author bases much of his description of events on a diary that was kept by Cardinal Ludovico Flangini, Patriarch of Venice, who attended the conclave and played a role in it which also will be described later.¹

Gregory Barnabas Chiaramonti

Barnabas Chiaramonti, the future Pius VII, was born on 14 August 1742 in Cesena, Italy, about half-way between Rimini and Ravenna, the middle child in a family of five (four boys and a girl). Their father died when Barnabas was only eight years old, leaving the rearing of the children in the hands of their mother, Marchioness Giovanna Ghini.² The childrens’ paternal grandfather, Count Scipione Chiaramonti (who was related to the Clermonts of France), was a philosopher and mathematician, a friend of Galileo, and a fellow of several European universities, among them Oxford and Paris. Late in life, Count Chiaramonti was to follow his grandson into the priesthood, and is credited with the founding of a house of Oratorians in Cesena.

When Barnabas was twelve years old, he was sent to the Benedictine monastery of Madonna del Monte, just outside Cesena. After only two years in the abbey school, he decided to join the community and was given the religious name Gregory. In 1758 he was professed and then sent to prepare for the priesthood at the abbey of St Paul’s in Rome. Shortly after ordination in 1761, he went to the abbey of Santa Giustina in Padua for further philosophical studies. Having distinguished himself in Padua, he was called back to Rome in 1763 for further theological training in preparation for a teaching position at the Benedictine College of Sant’ Anselmo.

From 1766 to 1775 the young scholar taught theology at yet another Benedictine college, this time at San Giovanni Evangelista in Parma, and also served the monastic community there as Librarian.

Gregory’s reputation became known to the then reigning pontiff, Pius VI, who named him “honorary” abbot (granting him the title only, not the jurisdiction) at Cesena. This difficult state of affairs was soon rectified when, in 1783, the Pope



The interior of the Basilica of San Giorgio Maggiore.

named him Bishop of Tivoli. Two years later, this same pontiff created him Cardinal of Imola with the titular church of St Callistus in Rome.

Eighteenth century Europe

In February 1798, French troops invaded Rome and deposed the Pope, Pius VI, forcing him into exile at the Charterhouse in Florence. After several months, the French planned to banish him to Sardinia, but the delicate condition of his health precluded that decision. Instead he was taken to France, via Turin and across the Alps, first to Briançon (in April 1799) and then to Valence (in July) where he died the following month.

Recognising the precarious situation the Church was facing due to Napoleon's ascendancy to power, Pius had set down directives for the holding of the next conclave, drawing these up in January 1797 and November 1798. His plan was to protect the Church from any schismatic conclave by providing that the only lawful one must be convoked by the Dean of the College of Cardinals, within the domain of a Catholic ruler, and wherever the greatest number of cardinals might most conveniently be assembled.

When word reached Italy of Pius' death, Venice was chosen for the site of the conclave since it was then under Austrian protection, and a number of cardinals, including Albani and York, had already gathered there. In December 1799, along with the other cardinals who were able to respond immediately to the summons, Cardinal Chiaramonti proceeded to the island monastery of San Giorgio, which had been chosen for its privacy and isolation. In all, thirty-five of the forty-six

cardinals who made up the Sacred College at that time were to attend this momentous conclave. Most of the expenses for the conclave were paid by the Austrian Emperor, Francis II, who had a particular interest in its outcome.

The conclave was to open on 1 December 1799 and by then, thirty-four of the cardinals had arrived. In the meantime, Cardinal York, as Sub-Dean, took care of overseeing the arrangements, and the future Cardinal Consalvi was appointed Secretary.³

While awaiting the arrival of the Austrian Cardinal Hertzan von Harras, very little of any importance could be accomplished. One assumes that the cardinals spent the fortnight discussing among themselves the political situation in Europe, and those candidates considered most *papabile*.

Diaries of the conclave

Several diaries were kept during the conclave: two officially, and several unofficial versions, mostly written by the cardinals themselves, or by others both inside and outside of the chamber. Some of these have been published, some can be found in the Vatican Archives, many remain unpublished.

Dom Ludovico Maschietto, a monk of the Abbey of Santa Giustina in Padua and former Librarian at the Abbey, devoted much of his time to the study of the Benedictine presence in Padua. During his research, he came upon what he calls a “curious Relation” of events, based partly on first-hand knowledge and partly on hearsay, of what went on during the 1799-1800 Conclave. This *Diary* is found in the University Library at Padua, ms. no. 1954, and consists of twenty-six pages of notes, hand-written, on both sides of the pages. The manuscript was composed by an anonymous author but, from a careful examination of internal evidence, Dom Ludovico judges that it clearly appears attributable to a member of the Benedictine community of the Abbey of San Giorgio.

It is an unpublished yet very interesting “Relation”, most especially for its marginal notes which give information on the conclave that, until now, was considered unofficial—news that had circulated only by word of mouth among the people who were following the conclave from the outside. Dom Ludovico suggests that it actually should be called “The Imagined Conclave, as seen from outside,” having been based on suppositions, on discussions of the populace, that the author of the *Diary* faithfully annotated; but information that often would contradict the truth. It is well known, of course, that the official Acts of every conclave are rigorously guarded in the Secret Vatican Archives.

According to this *Diary*, as early as 8 December, five cardinals were already considered serious candidates for election: Bellisomi, Archetti, Rinuccini, Mattei and Antonelli. This bit of information agrees, to some extent, with lists from the more official diaries. The opinion that Cardinal York would have been considered *papabile*, as well, is held by some, since he was a prominent senior cardinal, and Sub-Dean. However, neither this *Diary* nor any of the others that were kept during the conclave, either officially or unofficially, and which were consulted by this author, mention this.⁴

Arrival of Cardinal Hertzan

The arrival of Cardinal Hertzan from Prague allowed the conclave finally to get underway. Hertzan’s position as “The Emperor’s Cardinal” was immediately

apparent because of his lobbying to assure the election of the man most in sympathy with the politics of the Emperor, that being Cardinal Alessandro Mattei of Rome.

Each day, voting was held in the upper chamber of the Abbey and, almost immediately, Cardinal Bellisomi was seen as the man most favoured by the majority. An important contingent of those in favour of Bellisomi's election, led by Pius VI's nephew, Cardinal Braschi, included Cardinals Albani and York, Chiamonti, Borgia, Pignatelli, and the two Dorias, along with ten others.

Cardinal Braschi tried to win Cardinal Hertzan's vote, but Hertzan requested time to consult the Emperor. While awaiting word from Austria, the results of the daily voting suddenly changed. Cardinal Mattei, for whom Hertzan had been forming a separate bloc, began gaining votes, while Bellisomi, consequently, lost them. According to Prof. Anderson:

Induced by Hertzan, various cardinals had deserted Braschi, justifying this by saying they felt bound to conform to the Emperor's wishes [those wishes, of course, being the election of Mattei]. A two-and-a-half month deadlock followed, almost without record in conclave history.⁵

According to Cardinal Flangini's diary, in early February, he approached the Dean, Cardinal Albani, with a suggestion that he (Albani) try to find a new, compromise candidate, but nothing seems to have come of the idea at this point in time. The stalemate continued, and the resulting situation in the conclave is described in Cardinal Flangini's diary:

There couldn't have been a more absolute division in the Sacred College. The partisans of Cardinal Bellisomi declared that they were prepared to die of old age in conclave rather than to vote for the imperial candidate, for whose election [in their opinion] there had been recourse to acts that were so little worthy of the holiness of the event in which they were participating, while on their side, they had always acted with the maximum of good faith and with total openness to dialogue and understanding. The adversaries responded in no less an inflexible way, affirming that they would remain in conclave up to the day of the Universal Judgment rather than elect Cardinal Bellisomi.⁶

Having been in that room, which is not terribly large, seeing where the various protagonists sat and how close they were to each other in the small choir stalls, one can hardly begin to imagine how the tension must have grown over the months. The impasse was only brought to an end by an act of the Spanish Sovereign, who, when appealed to, vetoed the Austrian Emperor's candidate.⁷

With Mattei out of the running, and Bellisomi no longer the favoured candidate, the cardinals were now back to where they started on 1 December. As we mentioned earlier, several diaries were being kept during the conclave. All of these differ in their interpretation of how Cardinal Chiamonti came to be elected. Even accounts of the conclave that are contained in Church histories differ. However, the Church historian Gaetano Moroni based his account on that of Msgr Pietro Baldassari, one of two Masters of Ceremonies during the conclave.



The stalls in the Deposition Chapel where the cardinals sat.

This illustrious monsignor had accompanied Pius VI into exile, and was the author of the book, *The Glories of Pius VI*.⁸

According to Baldassari, it was the Cardinal Dean, Albani, who deserves the credit for the election of Pius VII.⁹ In a private meeting with Braschi, Albani proposed a list of alternative candidates, including Cardinal Chiaramonti. Braschi approved of the suggestion of Chiaramonti and, upon questioning the other members of his party, found they were favourable as well, including Bellisomi himself. The cardinals of Hertzan's faction were also questioned and found to be in similar agreement, including Hertzan. Thus, coincidentally, it was on the Feast of St Gregory the Great, 12 March, that the cardinals finally reached an agreement and were in favour of electing Gregory Barnabas Chiaramonti.

The voting the next day, 13 March, did not differ from what had transpired during the previous weeks, but when the cardinals left the chamber, the Masters of Ceremonies overheard them discussing the fact that the next day they would, indeed, elect Chiaramonti. Speroni, the other Master of Ceremonies, found Cardinal Chiaramonti and told him what he had heard, explaining that he would have to come and try on the white garments. (There were only two rather large-sized sets, and the Cardinal was not tall! Neither one fit, so the conclave tailor had to stay up all night altering one to fit him.)

Prof. Anderson's account of 14 March 1800 provides a fitting conclusion to the story:

All the cardinals went to Chiaramonti's cell at the customary hour of voting the following morning and took him with them to the chapel, which he entered hand-in-hand with Albani. Elected by almost unanimous vote...he had given his own vote to the Cardinal Dean...Asked if he accepted, he requested (as is wont) a few minutes

to pray and remained alone in his stall on his knees. The contented expression on the face of Cardinal Bellisomi and the melancholy look of Mattei were noted. Chiaramonti then replied that, though knowing himself unworthy, he adored God's judgments in fear and trembling before so weighty a responsibility and the thought of his own insufficiency. He wished to be called Pius VII, in memory of his predecessor and in gratitude to him....The rejoicings at Cardinal Chiaramonti's election inside and outside the Conclave, Msgr. Consalvi noted in his diary, were impossible to describe....¹⁰

Because the coronation ceremony could not take place in Rome, it should have been held in St Mark's,¹¹ but the Austrians would not allow this. Therefore, the new Pope decided to hold it in the Basilica of San Giorgio, which was quite fitting since Pius VII was a Benedictine monk. Thus, the Abbey of San Giorgio in Venice will always retain an important place in history, and especially in Benedictine history, having been, for a few months, the focal point of the Church.

One hundred years later, in March 1900, the monks of San Giorgio had a large marble commemorative plaque mounted in the chapel. On it is written:



Felix Ave Cubiculum
in Quo
Patrum Purpuratorum
Communibus Suffragiis
IV. Idus Martii MDCCC
Barnabas Claramonti
Pii VII Nomine
Primum Salutatus est

Monachi Oblationibus Fidelium Posuere
An. Sal. MCM

Bibliography

- Anderson, Robin, *Pope Pius VII, 1800-1823, His Life, Reign and Struggle with Napoleon in the Aftermath of the French Revolution*, Rockford, IL, TAN Books, 2001
- Baldan, Sergio, *Il Conclave di Venezia, L'elezione di papa Pio VII, 1 dicembre 1799 – 14 marzo 1800*, Venezia, Marsilio Editore, 2000
- Basilica San Giorgio Maggiore, Venezia*, (Guidebook to the Basilica and Monastery), Venezia, Edizione della Basilica, 2000
- Bellenger, Dominic Aidan and Fletcher, Stella, *Princes of the Church: A History of the English Cardinals*, Stroud, Gloucestershire, Sutton Publishing, 2001.
- Kelly, Bernard W., *Life of Henry Benedict Stuart, Cardinal Duke of York*, London, R. & T. Washbourne, 1899
- Kelly, J.N.D, *The Oxford Dictionary of Popes*, Oxford University Press, 1988

Maschietto, Ludovico, *Diario Conclave di Venezia*, Venezia, Abbazia, S. Giorgio Maggiore, 2000

Schofield, Nicholas, “‘Not Accepted by Men, but Chosen by the Will of God’: The Cardinal Duke of York,” *The Venerabile*, vol. 31, no. 4, Rome, Venerable English College, 1999, pp. 9-19

Urbani, Maria da Villa, *The Basilica of Saint Mark*, Venice, Storti Edizioni, 2001



Sr Mary Joseph McManamon, OSB is a nun of St Scholastica Priory, Petersham, Massachusetts where she taught Monastic History to the novices and juniors. She is the full time Librarian of the Venerable English College. She would like to thank the Abbey of San Giorgio, and Br Andrew and Fr Sergio in particular, for their hospitality and kind permission to use the images in this article.

¹ The third book is a biography of Pius VII and deals with the Conclave of 1800 in its third chapter. *Pope Pius VII, 1800-1823: His Life, Reign and Struggle with Napoleon in the Aftermath of the French Revolution*, by Professor Robin Anderson, TAN Books and Publishers, Rockford, Illinois, 2001.

² Adding to the pious upbringing of the children was the example of their mother. When her children were grown, she joined the Carmelite nuns at Fano where, after fifteen years of religious life, she died in 1777. Because of the sanctity of her life, her cause was introduced and several years later she was named Venerable. She is said to have predicted, even before entering the convent, that some day her son would be Pope.

³ Ercole Consalvi (1757-1824) studied at the seminary in Frascati and was ordained deacon but never priest. He was a protégé of Cardinal York and, because of his brilliance and charm, quickly rose to prominence, serving in a variety of capacities in the Roman Curia. In recognition of his many services, Pius VII named him Cardinal in August 1800. Later still, he was named Secretary of State and guided Pius in the political restoration of the Papal States in those provinces that were returned to the Holy See following the peace of Lunéville.

⁴ York's name does not appear much at all in the *Diary* (just five times) and when it does, it is generally only in connection with his position as Sub-Dean.

⁵ Robin Anderson, *Pope Pius VII*, *op. cit.*, p.32.

⁶ Sergio Baldan, *Il Conclave di Venezia: L'elezione di papa Pio VII, 1 dicembre 1799 – 14 marzo 1800*, Venezia, Marsilio Editore, 2000, p. 61 (our translation)

⁷ Prof. Anderson adds this note in his book: “The right of exclusion, or veto, claimed by certain sovereigns and rulers to name one whom they wished to exclude from election to the papacy was never approved by the Holy See. It was finally prohibited by Pope Pius X (Constitution *Commissum nobis* of Jan. 1, 1904).” Robin Anderson, *Pope Pius VII*, *op. cit.*, p. 38, n. 1.

⁸ The second Master of Ceremonies was a Msgr Speroni, who also kept a diary of the conclave, Vatican Library manuscript: Vat. Lat. 9894.

⁹ Sergio Baldan, *Il Conclave di Venezia*, *op. cit.* p. 75.

¹⁰ Robin Anderson, *op. cit.*, *Pope Pius VII*, pp. 35-36.

¹¹ Though St Mark's would not be raised to the status of a cathedral until 1807, it was the principal church in Venice because, as the chapel of the ducal palace, it was the church of state.

Gregory XIII: A “*Buon Compagno*” to English Catholics

NICHOLAS SCHOFIELD

Love it or hate it, the “Greg” forms a central part of student life in Rome. Early in the morning, while many are still slumbering, the more earnest students will take the traditional Greg route to the much-loved Piazza della Pilotta. Despite the best of intentions, most will make at least a brief visit to the Greg bar, before returning to the College and a round of Greg-talk over lunch. But how many are aware of the original Greg: Pope Gregory XIII (1572-85), who stares down rather sternly at the hungry seminarists as they dig into their well-deserved *pasta*. This Pope, the “*Fondatore e Protettore*” of both our own College and the University that now bears his name and has since produced fourteen popes, twenty saints and thirty-nine *beati*, celebrates his 500th birthday in 2002. This gives us the perfect excuse to examine briefly his pontificate and especially his relations with English Catholics.



Pope Gregory XIII from the College Tribune

The Rise of Ugo Boncompagni

Visitors to Bologna will have admired the grandiose Palazzo Boncompagni near the church of San Petronio. The name comes from a family that settled in Bologna during the 1240s and claimed ancestry to a certain Boncompagno who, with his brothers, won fame during the First Crusade. The *palazzo* was built centuries later by one of his descendants, Cristoforo Boncompagni, an affluent merchant who also founded a chapel at the nearby church of San Martino. It was later enlarged by his fourth son, Ugo, who was born on 1 January 1502 and whose statue now dominates the facade of his family home. Bologna was famous for its University and it was here that Ugo studied, graduating as doctor of canon and civil law at an early age. He later taught law at his *alma mater* (1531-39).

In 1539 Ugo went to Rome to work at the court of Cardinal Parizzio and attracted the patronage of Paul III, a great scholar who gave Rome, amongst other things, the Palazzo Farnese. Armed with this papal support, Ugo was soon appointed to various legal offices in Rome and in 1545 he was sent off to the Council of Trent as a jurist. Living comfortably on the Via del Governo Vecchio 118, his foot was surely on the ecclesiastical ladder; all he had to do now was climb.

It was an exciting time to be in the Eternal City. Pauline Rome was full of masked balls, carnivals and extravagant banquets. It is perhaps little surprise that Ugo - still not ordained - succumbed to temptation and fathered a son, Giacomo, in 1548. Indeed, he was in illustrious company for his papal patron had himself produced four offspring before ordination. However, things were soon to change for Ugo when the Farnese pope died in November 1549. The ten-week conclave resulted in the election of Cardinal del Monte as Julius III, Cardinal Pole missing election by a single vote. Ugo retired from the Curia during Julius' five-year pontificate but was back in favour under Paul IV (1555-59). By 1556 Ugo was in the diplomatic service and was sent on important missions to France (1556) and Brussels (1557). After his return, he was consecrated bishop of Viesti in July 1558.

Ugo struck up a close relationship with Paul's successor, Pius IV (1559-65), and with the saintly cardinal-nephew, Charles Borromeo, who had a great influence on Ugo's subsequent life. By now serving as Vice-Regent of Rome, he attended the Council of Trent as a canon lawyer (1561-63) and was involved in drawing up many of its decrees. As a reward for his services to the Church, he was created Cardinal Priest of San Sisto by Pius IV on 12 March 1565, partly through the influence of Borromeo. This was the feast of St Gregory and one reason for his assumption of that name on his election as pope.

In July 1565 he was sent as Cardinal-Legate to Spain in order to investigate the supposed heresy of the Archbishop of Toledo, Bartolomé Carranza OP, who, as Almoner to Philip II, had spent several years assisting the Catholic cause in Marian England. He was alleged to have brought Protestantising influences into the Spanish domains and even to have misled Charles V on his deathbed. Together with Boncompagni, there were three other papally-appointed judges sent to deal with the case who, as it happened, would all sit on the throne of Peter by the end of the century: Felice Peretti, OSF (the future Sixtus V, 1585-90); Archbishop Giambattista Castagna of Rosano (later Urban VII, 1590); and Ippolito Aldobrandini (Clement VIII, 1592-1605). The judges were frustrated by the interventions of the Inquisition and the matter was not finally settled until 1576, during Boncompagni's own pontificate, when Carranza was found not guilty of actual heresy but ordered to abjure sixteen Lutheran propositions. The Archbishop died shortly afterwards - having patiently borne over sixteen years of imprisonment and penance - and was buried with full honours in Santa Maria sopra Minerva. The Spanish mission is interesting for our story in several regards. Boncompagni and Peretti famously did not get on and when the former was elected Pope, the latter retired from public life to edit the works of St Ambrose and build what is now the Villa Massimi on the Esquiline. However, the Cardinal-Legate's relations with Philip II were much more successful and would later bear fruit at the Conclave of 1572. Indeed, Cardinal Boncompagni was so well esteemed that he was already considered *papabile* at the 1565 Conclave and even that celebrated oracle, St Philip Neri, predicted that he would one day be pope. In the meantime, St Pius V (1566-72) appointed him Secretary of Papal Briefs.

The New Pope

Ugo Boncompagni was elected to the Fisherman's Throne in 1572 after an amazingly straightforward conclave that lasted only one day. This was largely due to the influence of Philip II and the Borromeo faction. Rome celebrated accordingly and hoped that the new Pope Gregory would truly be a "*buon compagno*". This was certainly the impression he gave when compared to his austere predecessor. However, his solemn and silent nature could create the wrong impression. As one recent writer explains: "it was said that his taciturnity caused great confusion to the diplomats at the papal court; their long-winded baroque speeches received only short replies, and sometimes complete silence". Gregory was already an old man, especially for the times. Yet he was a sprightly septuagenarian. Montaigne expressed wonder at his ability to mount a horse without assistance and every Lent he followed the example of St Pius V in making the pilgrimage on foot to the seven churches. He enjoyed regular walks around his Villa Mondragone at Frascati and was said to delight in tiring out the younger members of his entourage. Indeed, Gregory was a great lover of the Castelli region – his arms can still be seen over the main gate to Monte Porzio, where he built the *duomo* of San Gregorio, the scene of many College functions during bygone *villeggiature*.

Gregory XIII and the Reform of the Church

Gregory's pontificate drew its inspiration from Trent and saw many important reforms. Just as John Paul II oversaw the publication of the *New Code of Canon Law* in 1983, as demanded by Vatican II, so Gregory XIII organised an improved edition of the *Corpus juris canonici* in 1582, as required by Trent. Likewise, he transformed the system of nunciatures from merely diplomatic organs into supervisory agents of reform, establishing them in strategic places such as Lucerne (1579), Graz (1580) and Cologne (1584).

Gregory appointed Tolomeo Galli as the first "modern" papal secretary of state. But he was not to fall into the trap that his namesake, Gregory XIV, prepared for himself when he appointed his 29 year-old self-seeking nephew (Cardinal Paolo Sfondrati) as Secretary of State, for Cardinal Galli's role was heavily restricted and subordinate to his hard-working master. Gregory was always careful to choose good bishops and ensure that they were resident in their sees, which included cardinals in charge of dioceses. For this purpose he erected a special commission, including stalwarts like Borromeo. Gregory created thirty-four cardinals during his reign. Although these included two of his nephews, Filippo Boncompagni (1572) and Filippo Vastavillano (1574), this was because he judged them to be worthy of the sacred purple. There was the odd exception, however, to his enlightened view of episcopal appointments. Gregory pragmatically overlooked the accumulation of five bishoprics by the son of Duke Albrecht V of Bavaria, Ernst, in order to safeguard Catholic property rights in this much contested area.

However, Gregory refused to promote his son, Giacomo, beyond the castellanship of Castel Sant'Angelo (1572) and honorary citizenship of Rome (1573), though Venice made him a noble (1574). Nevertheless, he lived a life of privilege, marrying the wealthy Costanza Sforza in 1573 and indulging in many scientific and cultural pursuits - he even employed Palestrina as his musical director. He also provided Gregory with much happiness through the fruit of his marriage, presenting us with the rather touching spectacle of this thoroughly "Tridentine" pope taking time out of

his busy schedule to play with his favourite grandson. Not everyone approved of such family devotion and Cardinal Santori, in his *Autobiografia*, said that the love of the Pope for his son cast a shadow on his other virtues – it was his one passion in an otherwise unemotional, even disinterested personality.

The sixteenth century saw the foundation of many orders and congregations, full of reformist zeal and pastoral charity. Gregory was particularly noted for his pro-Jesuit sympathies and his pontificate constituted a “Golden Age” for the Society, which proved ideal for many of Gregory’s purposes. As Macauley noted, “they gained neophytes in places where none of their compatriots, whether from motives of cupidity or the desire of knowledge, had dared to set foot; they preached and spoke in tongues of which no man born in the west understood a single word”. Someone of the calibre of Fr Antonio Possevino could only have been a Jesuit – working at the highest levels as Vicar Apostolic of the Protestant North and managing to negotiate a peace between Poland and the Russia of Ivan the Terrible. Shortly before his death in 1585, Gregory received four ambassadors from the Kings of Bungo, Arima and Omura – all of whom had been converted by Jesuit missionaries working in Japan. It bore witness to Gregory’s truly universal concern for evangelisation.

Gregory supported other new Orders as well: he approved the Barnabites (1579) and St Teresa of Avila’s Discalced Carmelites (1580). He had a special fondness for the Congregation of the Oratory, whose Constitution he approved in 1575. Gregory had become well acquainted with St Philip Neri through his *major-domo* (and later Master of his Wardrobe), Pietro Vittrice, who had been cured of an illness by the saint’s touch and had become one of his penitents. St Philip was a regular visitor to the Pope’s *studio* and on one occasion he took the saint in his arms, protesting that the papal dignity must bow to the saintly merits of the priest. Gregory wished to make him a canon of St Peter’s, but St Philip would have none of it. We are told by his biographers that St Philip’s mind was ever on other things and that once he returned from a papal audience exclaiming: “I have committed a folly. I lost my senses when I went into the room of His Holiness, and got quite close up to him without discovering that it was the Pope, or taking off my *biretta*”. The Pope gave 8,000 crowns towards the construction of the Chiesa Nuova and, as a mark of thanks, St Gregory was added to its dedication.

The Jubilee of 1575 was one of the great successes of Gregory’s reign. The Pope, we are told, was overjoyed by the prospect of the unprecedented crowds and devotion during the Holy Year that would make his pontificate ever memorable. Indeed, Gregory’s pontificate saw a transformation of Rome, not only spiritually but externally. The College Archive possesses a print, published at the time of Gregory’s death, which shows him surrounded by his many foundations. Many of these are seminaries, as we will see later. The Via Condotti is named after the conduits Gregory built to bring the waters of the *acqua vergine* to that part of the city and he erected Porta S. Giovanni by the Lateran. He began work on the Quirinal in 1574 as a summer residence for the popes and completed the Gesù. He built the Capella Gregoriana in St Peter’s and was responsible for a large granary in the Baths of Diocletian. However, all this work was expensive and Gregory was forced to seek revenue from papal monopolies and customs as well as confiscating land when titles seemed defective. This did not go down well with the disgruntled aristocracy and his last years were spent trying to restore law and order upon a situation of growing banditry. This goal was only achieved by his successor, Sixtus V, the so-called iron pope, through ruthless means: hundreds were publicly

executed and stern financial reforms were enacted. Nevertheless, it left this Franciscan Pontiff one of the richest men in Christendom.

“Gregorius calendarifex”

Pope Gregory is most remembered today for his reform of the Julian Calendar, which had been called for by many voices down the centuries, including Claudius Ptolemy in the second century, St Bede the Venerable in the eighth, Notker the Stammerer in the ninth and Hermann the Lame in the tenth. In 1267 the English Franciscan, Roger Bacon, had begged Clement IV to correct the calendar, which was “intolerable to all wisdom, the horror of all astronomy, and a laughing-stock...”. He had calculated that the calendar year, as set by Julius Caesar in 45 BC, was 11 minutes longer than the solar year, which amounted to an error of a day every 125 years. This was not simply a matter of technical detail for it had consequences relating to the vexed question of the dating of Easter. This great feast was celebrated on the Sunday after the first full moon after the spring equinox. The Council of Nicaea (325) had fixed the spring equinox on 21 March, yet Bacon noted that it had been “ascending in the calendar” by about 11 minutes each year.

On 24 February 1582, Pope Gregory signed the Bull *Inter gravissimas* on a table that is still preserved at the Villa Mondragone:

We thus remove and absolutely abolish the Old Calendar and we wish all Patriarchs, Primate, Archbishops, Bishops, Abbots and other leaders of churches to put into force for the reading of the Divine Office and the celebration of the festivals, each one in his church, monastery, convent, Order, army or diocese, the New Calendar...

Based on the work of Christopher Clavius SJ, and Aloysius Lilius, the Bull decreed the removal of ten days to correct the calendar’s drift. Moreover, it was ordered that every year divisible by four would be a leap year, unless it was also divisible by 100 (although every year divisible by 400 would be a leap year!). Thus, 2000 was a leap year but not 1900 or 2100. Gregory’s reform was not, however, linked primarily to a love of science but to Trent’s insistence on the promulgation of liturgical norms, including a new *Martyrology* (1582). With this liturgical motive in mind, it was strangely appropriate that the last day of the Old Julian Calendar – 4 October 1582 – was the day that St Teresa of Avila died at Alba de Torres. The day after her death was 15 October, which is celebrated as her feast.

Copies of the Bull were sent to Catholic countries, which complied with the new style of dating the year by 1584, though Protestant Europe deliberately ignored the actions of *Gregorius calendarifex* (“Gregory the calendar-maker”). Great Britain only adopted the Gregorian calendar in 1752 - making Voltaire comment: “the English mob preferred their calendar to disagree with the Sun than to agree with the Pope”. Eleven days were removed, so that Wednesday 2 September 1752 was followed by Thursday 14 September. Russia only adopted it in 1918, though some Eastern Churches still use the Julian Calendar.

A Counter-Reformation Pope?

The term “Counter Reformation” has long been criticised by historians since it implies that the Catholic reformers were merely reacting to the likes of Luther and Calvin, that there would have been no Trent without the *Ninety-Five Theses* of

Wittenberg, whereas, in actual fact, Trent and the whole impetus for revival that surrounded it had its roots long before the Protestant Reformation. However, the policies of Gregory XIII seem to have been very much about “counter-ing” the effects of Protestantism. He saw Christendom threatened on all sides. To the east were the Turks, although Gregory’s predecessor, St Pius V, had famously formed a “Holy League” with Spain and Venice that managed to crush Turkish superiority in the Mediterranean at Lepanto on 7 October 1571. Pius made this day the Feast of Our Lady of Victory, changed by Gregory into the Feast of the Holy Rosary. Despite the convincing naval victory won by the combined forces of the Blessed Virgin and the “Holy League”, the Turkish menace still lurked in the back of Gregory’s mind and he spent much energy planning new expeditions against them.

To the north and west was the spectre of Protestant Europe - parts of the Empire, Scandinavia, England, Scotland and pockets in France and the Low Countries. Gregory’s strategy here was twofold. Firstly, he used the tools of politics to influence the religious map of Europe, even if this meant entering the seedy world of assassins and mercenaries. One of the most controversial aspects of Gregory’s reign was his response to the news of the Massacre of St Bartholomew’s Day on 24 August 1572. Catholic apologists have always maintained that the Vatican understood this to have involved the sudden discovery of a plot against the French royal family and swift action taken against “the insolent taunts of the whole Huguenot party”. Consequently, the Pope is said to have exclaimed that the news was “more welcome than fifty victories of Lepanto”. The massacre, which left scores of Huguenots dead, was perceived to be for the Protestants what Lepanto, the year before, had been for the Turks – a key moment in the Catholic crusade against heretics and infidels. Indeed, Gregory commissioned Vasari to paint scenes of Lepanto and the massacre side-by-side in one of the rooms in the Vatican. He also had a medal struck, showing an angel with sword aloft and the inscription, *Hugonottorum strages*.

The second part of his strategy was more passive: education. Gregory opened many colleges around Europe that aimed to produce a super-race of clerics, armed with all the latest spiritual and intellectual weapons to fight the Protestant in the battlefield of the missions. One contemporary writer described the German College as the head of gold, the English College as the bust of silver, the Maronite College as the legs of iron and the Roman College as the feet of clay.

Let us look at some of these foundations more closely. Gregory had a special concern for the German mission, erecting a special *Congregatio Germanica* (1573-78), establishing the Hungarian College (1578) and re-founding the Germanicum (1573), which Julius III had started in 1552. Gregory granted it an annual income of 10,000 ducats, the church and *Palazzo* of Sant’ Apollinare, plus the historic sanctuary of San Stefano Monte Celio. Students included Danes, Swedes, Finns as well as the odd English martyr. The College became well known for its musical tradition, employing the likes of Palestrina and Victoria for a nominal salary.

Gregory also had a great interest in the Eastern Churches. In 1577 he founded the Greek College on the Via del Babuino and seven years later transformed the recently established Maronite Hospice into a College for Maronite seminarists. This followed a Jesuit legation to Lebanon where a Synod was held, approving the Decrees of Trent and promising to send more students to Rome. Gregory even set up a Syriac printing press in the Eternal City, producing editions of Canisius’ *Catechism* and the documents of Trent, as well as liturgical texts. The College was richly endowed both by the Pope and Cardinal Protector Caraffa, who left the

institution his fortune. Although it was later closed, John Paul II ordered its re-opening in 2000. Pope Gregory also planned to open an Armenian College, but he died before it could be made reality. An Armenian College was not founded until 1887, though Urban VIII provided 25 scholarships for Armenians at the Urbanianum. Such was Gregory's universal concern for education, that he even founded a College for converts from Islam and Judaism.

At the heart of all this was the Roman College, originally founded by St Ignatius in 1551 on the Via di Capitolina. Gregory supported its expansion on a new site between the Corso and Santa Maria sopra Minerva. It was opened in 1584, with some twenty lecture rooms and 360 student cells, and still continues today in the nearby Piazza della Pilotta. Gregory's concern for education was not, however, limited to Rome. He supported and subsidised seminaries all over Catholic Europe, including a Swiss College in Milan and a seminary for Dalmatia and Illyria at Loreto. Likewise, at Braunsberg and Olmütz he founded institutions to provide missionaries for Protestant Scandinavia.

The English Diaspora

The word "diaspora" was first used in reference to the resettlement of the Jews among the gentiles after the Babylonian exile, where they awaited the coming of a Messiah who would lead them back in triumph to their homeland. It is a term with many resonances in modern Britain. In my parish in North London, for example, one can observe the results of the Irish, African, Caribbean and East European Diasporas. It is a word that can also be used for the English Catholic community during "penal times" (roughly 1558-1829). Normally when we think of the period, we conjure up images of hiding-holes, clever disguises, secret Masses at dawn or dusk, torture chambers and all the paraphernalia of the gallows. It is the stuff bestsellers are made of, as such writers as Mgr Robert Hugh Benson discovered a century ago. But this is only one side of the story. If the drama was happening in England, the supports for the persecuted Church lay elsewhere - far beyond the White Cliffs of Dover.

Communities of the exiled could be found across Catholic Europe. This can be seen in the single example of Colleges for the training of the English secular clergy, which could be found in Douai/Rheims (1568), Rome (1579), Seville (1592), Madrid (1611), Paris (1611/1667), and Lisbon (1628) - not including the equally plentiful Scots and Irish Colleges. Along with these were the many English monasteries, priories and convents in exile, continuing the flame that had once been our glory. Douai not only boasted the English College but also houses of English Benedictine monks (St Gregory's), English Franciscan friars (St Bonaventure's) and English Carmelite nuns. Paris was home to English Austin Canonesses, English Conceptionists (the so-called Blue Nuns), English Benedictine monks (St Edmund's) and nuns (Our Lady of Good Hope), as well as Mary Ward's Institute of the Blessed Virgin Mary.

The members of these houses invariably came from wealthy backgrounds, often with distinguished pedigrees. For example, two of Cardinal Allen's nieces were members of the Augustinian house of St Monica's in Leuven, as was one of the daughters of Blessed William Howard. The story is told that the week her father was beheaded on Tower Hill for his supposed part in the Popish Plot, it was her turn to be reader in the refectory. The 22 year-old obtained permission to read a detailed account of her father's death to her fellow sisters, though the effort cost

greatly: her hair turned grey overnight! Perhaps most astonishing was the presence of two members of the extended royal family at the English Benedictine convent of Pontoise. Dame Benedicta Fitzroy was the illegitimate daughter of Charles II (through the Duchess of Cleveland), while Dame Ignatia FitzJames was fruit of the illicit union between James II and Arabella Churchill and, we are told, “valued her vocation above all ye titles ye world could give”.

But the story of the English Catholic Diaspora was still in its early stages in the 1570s and 1580s. The “communities of the banished” were still settling down in Catholic Europe, with the help not only of local rulers and elites but also of the papacy. In fact, not since the late sixth century had a pope called Gregory been so interested in England – and like his earlier namesake, it was an England viewed as mission territory. The “counter-ing strategies” that characterised his pontificate can be seen in his dealings with England. He used all the political tools he could muster to convert England and his nuncios relentlessly hounded the Spanish and French courts to form a Catholic League or send support and aid. This was easier said than done. A monarch like Philip II was very much his own man and hardly a papal puppet – “the Spanish King”, according to A. Morey, “found no difficulty, as did many English Catholics, in being loyal to his religion while opposed politically to its head”. Indeed, “the policy of Spain, as of other Catholic States, was in fact determined by *realpolitik*, not by religion”. The King may well have been better informed than the more zealous exiles, who looked back fondly to the bygone days of Catholic England and imagined their countrymen to be waiting for an papal expedition to set them free. The likes of Allen, Persons, Englefield and Ridolfi planned a grand Enterprise of England, with papal support. In 1578 Gregory sent Thomas Stukeley, a veteran of Lepanto, with an army to Ireland. However, Stukeley got distracted and shifted his loyalties to the King of Portugal, who was busy warring against the Emperor Abdulmelek of Morocco. Stukeley was killed at the battle of Alcazar. Another papal expedition was soon mounted, this time under James Fitzmaurice Fitzgerald (cousin of the Earl of Desmond) and Nicholas Sander (a noted Catholic controversialist). Armed with six ships and 800 men and flying the papal banner, they landed at Dingle Bay in July 1579 and were soon joined by sympathetic local forces. Though they took Tralee, James Fitzmaurice Fitzgerald was fatally wounded in a skirmish at Barrington Bridge, Limerick. The story goes that he was riding in his characteristic yellow tunic along the bank of a stream when he was confronted with his opponent, Theobald Burke, Lord of Castleconnell. James raised his banner and shouted *Papa abhu* (“for the Pope”) and Burke shouted back “God save the Queen and the devil take James Fitzmaurice” – at which point he was shot. The rising continued in southern Ireland and was helped by Spanish reinforcements the following year, before being crushed by the machinery of the Elizabethan government. Shortly afterwards, Gregory even agreed to pay 100,000 francs to an assassin to remove the Queen, but the assassin backed out. It is hardly surprising that Campion and Sherwin had such a high price on their heads in the aftermath of a papal invasion of the Queen’s realm! Indeed, one of the main charges against Sherwin was an unproven statement that “by the fireside in an English seminary beyond the seas” he had described St Michael’s Mount as the best place for a landing of a Catholic League.

Gregory supported the English Catholic Diaspora. He sent financial subsidies to Douai (est. 1568) and, of course, founded our own College in Rome (1579). Much has been written on this, not least in the pages of this venerable journal. Suffice to say that the idea of transforming the moribund Hospice of St Thomas into a

seminary had been suggested as early as 1560, but a combination of factors in the mid-1570s allowed, at last, its realisation. Allen needed a foundation to take the surplus numbers of students – and one that was preferably far away from turbulent Flanders since hostilities had necessitated the migration of Douai to Rheims in 1578. Gregory and the Roman authorities needed to do something constructive with the Hospice, by now a refuge for troublesome exiles and pluralists. Moreover, the idea of an English College tied in nicely with the ideas of the more radical exiles, busily thinking and re-thinking plans of invasion. These included Owen Lewis and Morus Clynnog, and the actual erection of the College was brought about by Allen’s visit to Rome for a meeting about this grand enterprise.

The first students – six transfers from Douai – arrived early in 1577 and a year later they numbered twenty-six. The famous “Troubles” soon erupted, based around Clynnog’s seemingly pro-Welsh prejudice but revealing far deeper arguments around the very contemporary issue of “maintenance or mission?” The students drew up libellous petitions and even waylaid the Pope, who gave them his (reluctant?) blessing. In more recent times, such high jinks among the student body would have resulted in a string of expulsions and pastoral years – a harvest of martyrs of a very different kind. However, the “English” party got their way and Gregory himself dismissed Clynnog, asking the Jesuits to take over direction of the nascent *Venerabile*. This was confirmed in his Bull of Foundation, dated 1 May 1579. Gregory gave the College a yearly grant and the Abbey of S. Sabino at Piacenza (worth 3,000 ducats annually) – a paternal generosity that he had also demonstrated with the other colleges in Rome.

500 years old this year, we have much to thank Pope Gregory XIII for. In general terms, he was a hard-working and conscientious Pope, dedicated to reform and evangelisation, even though some of his methods might offend modern sensibilities, especially his dabblings with invasiory forces and hit-men. Moreover, every time we date a letter we are reminded of the calendar that is named after him. Though Gregory was noted for his German sympathies, he also had a fondness for the persecuted English Church. His attempts at manipulating the political *status quo* were well meant, although they led to increased persecution (claiming many of “the Forty-Four”) and a growing identity between English Catholics and England’s enemies that would reach its culmination in the Armada of 1588. However, Gregory’s support of the Catholic Diaspora and the various English Colleges, was a more positive contribution to the evangelisation of Europe and allowed a substantial strain of English Catholicism to survive for “the Second Spring”. As the future martyrs walked their weary way to lectures at the Roman College, they would have passed the inscription: *Gregory XIII – for religion and learning*, and have remembered, with grateful hearts, all that he had done for their homeland. So, too, can we.



Nicholas Schofield read Modern History at Exeter College, Oxford, before coming to the College as a student for Westminster in 1997. Having completed his STB at the “Greg” in 2001, he returned to London to work in the parish of Our Lady of Willesden. He was ordained to the Sacred Diaconate on 29 June 2002 and has been appointed to stay in Willesden as a deacon for the coming year. A former Archivist and Editor of last year’s edition of The Venerabile, he was a participant in the College Archive conference in April.

Friends of the Venerabile



JOIN US TO HELP THE COLLEGE BY PRAYER, SUPPORT AND FUNDS

Minimum subscription is £10 per annum, £15 per family.
Payment if possible by Banker's Order.

For your membership you will receive:

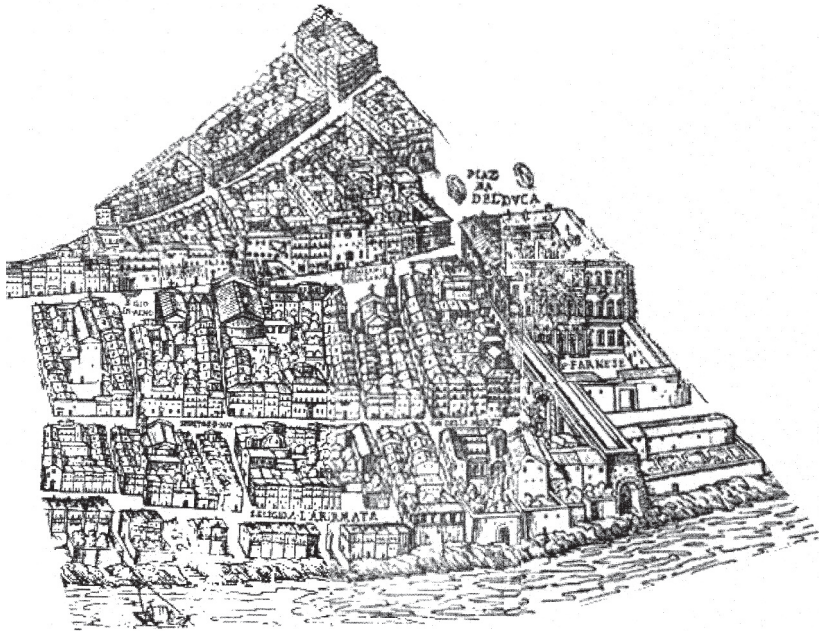
- *The Venerabile* each year
- *The Venerabile View* twice a year
- Entitlement to wear the Friends' Tie and Badge
- The chance to enjoy a Friends' Outing, Pilgrimage or our Annual Meeting
- You will have kept in touch with the College and have the satisfaction of knowing that you are helping in its good work.

For more information please contact:

John Broun, Secretary,
Friends of the Venerabile,
Bank House,
St. Edwards Street,
Leek ST13 5DS,
Staffordshire

The Neighbourhood of the English College in the Seventeenth Century

ANTHONY MAJANLAHTI



The contrada of Sta Caterina della Ruota in the seventeenth century.

The seventeenth century was an important period of development for the city of Rome, and it left its mark distinctively on the neighbourhood of the Venerable English College, to the extent that by the 1680s the area was more or less in the condition in which we see it today. This involved a series of initiatives on the part of private individuals, the urban planning office of Rome – the *maestri delle strade* – as well as national and artisanal confraternities, religious orders, great families, and small landholders. Notably, papal interventions in the area were few. If we define the neighbourhood as being bounded by the Cancelleria and via del Pellegrino to the north, the piazza Farnese to the east, the via Giulia and the river to the south, and the *contrada* of the Chiavica to the west, we find a busy

mercantile zone, principally the via dei Cappellari, which supported the trade of its eponymous hatmakers as well as cabinet-makers and bookbinders. The via del Pellegrino, one of the principal pilgrim-routes from the Campo de' Fiori to the ponte S. Angelo and the Vatican, was also a prosperous area of small craftwork, including goldsmiths and even armourers. The same neighbourhood was, at the same time, still a desirable residential area for aristocrats and members of the papal curia, and full of small scale assertions of wealth, importance, and good taste.

Papal Initiatives

The principal papal interventions in this neighbourhood were ones of overall policy rather than of specific pontifical interest. The efforts of Alexander VII Chigi from 1658 to 1662 to remove the old grain and haymarket from the Campo de' Fiori, where it had been for centuries, was as ineffectual as other attempts to concentrate mercantile activity before and after, and the building projects that the initiative brought about favoured other areas.¹ Major works were done around the periphery of the area: Paul V Borghese (1605-21) constructed the church of S. Andrea della Valle (which was completed by Alexander VII), Urban VIII Barberini (1623-1644) built the via Larga to join the via dei Banchi Vecchi (the extension of the via del Pellegrino beyond the Chiavica) to the via di Parione, and redeveloped the depressed area of the *contrada* of Pizzomerlo into the great Oratory of the Filippini. Alexander VII Chigi (1655-67) turned the façade and piazza of Sta Maria della Pace into one of the city's most successful set-pieces, and had similar plans for the façade of S. Andrea della Valle.² The western end of *rione* Regola which contains the neighbourhood was thoroughly built up, with a patchwork of complicated land-owning patterns, as the Maggi map of 1625 shows; perhaps the city planners considered that it functioned adequately without massive, and expensive, changes.

The local water supply was principally that of the *acqua vergine*, which extended this far despite having its great ceremonial terminus in the piazza di Trevi (where its monumental display, projected by Bernini, underwent alteration after alteration throughout the seventeenth century without ever being concluded). The English College garden had an outflow of the *acqua vergine* aqueduct and still has a fountain there today. However, this area was undersupplied by aqueduct water and great fountains were the exception rather than the rule. The fountain called *La Terrina*, which now stands in the piazza della Chiesa Nuova, was originally built by Jacopo della Porta in the 1580s for the Campo de' Fiori, and it stood in the centre of the piazza where the statue of Giordano Bruno now stands. The famous low water pressure of the *acqua vergine* required the fountain to be set below ground level, and even then it was likely to have been clogged with debris from the market that surrounded it, to the extent that by 1622 the fountain was covered with the lid we see today, as a faint inscription around the top attests: "Love God and do not fail; do good and let them talk. 1622."³ However, in 1612 Paul V Borghese completed his new aqueduct, the *acqua paola*, which brought waters from Lake Bracciano to Rome, and it was extended across the ponte Sisto to feed the western Campus Martius. Unfortunately, the water was perhaps the least salubrious of all Rome's aqueducts, and was principally to be used for fountains and secondary tasks that did not involve ingesting it.

Perhaps the most important papal development of the neighbourhood came in 1654, when on 17 September the English College purchased the Corte Savella

prison and began to plan its demolition.⁴ Innocent X Pamphili (1644-55) rejected several pleas to licence renovations to the squalid old building by the Savelli family, hereditary custodians of the prison, and instead decreed its eligibility for purchase by the College. In doing so, he was responding to complaints made by the College about the cries of the inmates disturbing the students while at prayer; he was also simultaneously reducing the authority of one of Rome's old baronial families by taking from them a source of their prestige. Innocent's larger plan had been apparent since 1652, when he had charged the architect Antonio del Grande with surveying the old Corte Savella with a view to renovating it, and, finding it inadequate and impractical to carry out del Grande's suggestions, further instructed him to design a new prison, to occupy a central position on the via Giulia.⁵ This prison, the *Carceri Nuove*, was ready for inmates in 1655, and the demolition of the Corte Savella, deprived of its *raison d'être*, was completed by 1658, when the College constructed a modest palazzo on the site, as a rental property.⁶ This accorded well with the pope's desire to gentrify the piazza Navona, where his family owned large tracts of property, as to do so would require the downgrading of the via Giulia, the previous century's best residential district.

Papal initiatives during the seventeenth century, in general, reveal a preoccupation with expansion into the *disabitato*, the large underpopulated area inside the city walls which had been given over, since the sixteenth century, to large noble suburban villas. Beyond that, the improvements to the already built-up area of the Campus Martius principally involved the grading of piazzas like that of the Pantheon, and the construction of vast family palaces (Borghese, Barberini, Pamphili).

Cardinalate, Curial, and Aristocratic Initiatives

Though the great period of cardinalate urban redesign had passed with the construction of the piazza Farnese in the century before, the area continued to be redeveloped by the upper echelons of seventeenth-century society, in both residential buildings and sacred edifices. Palazzo Chigi Montoro, for instance, was already in the hands of the Umbrian family of the Montoro in the sixteenth century; its expansion along the street that bears the family name likely progressed through the seventeenth, though its final appearance dates from the following century.⁷ The palazzo d'Aste (via Monserrato 149), next to the sixteenth-century palace of the Incoronati family on the via Monserrato, was built in the second half of the seventeenth century on the site of a house of the Orsini, the great medieval property owners of the Campo de' Fiori. Closer to the site of the English College, Carlo Maderno built palazzo Rocci (via Monserrato 25) for Cardinal Bernardino Rocci, and for Monsignor Diomede Varese, palazzo Varese (via Giulia 16), constructed in 1618. At the edge of the neighbourhood, Gian Andrea Ricci constructed a wing of his palace on the via Giulia in 1634, though the building's famous painted façade on piazza Ricci behind had already been standing for a century. Cardinal Odoardo Farnese, who among other roles functioned as Cardinal Protector of the English College, inserted the now-famous bath fountains into piazza Farnese in 1626, which were fed by the new *acqua Paola* aqueduct. At the same time the fountain of the Mascherone was also built, at the south-eastern corner of the palazzo Farnese property and bearing the Farnese arms, an indication that the same cardinal had it constructed.⁸ These last are, however, the area's only

notable evidence of the kind of cardinalate and aristocratic effort *ad ornandum urbis* that was so striking in the sixteenth century.

Such patronage moved indoors, into the semi-public but controllable spaces of churches. Tombs in the English College church of St Thomas from the seventeenth century are modest, either wall-plaques or floor tombs, with only a few exceptions. However, the other churches on the piazza were well-endowed: Santa Caterina della Ruota itself was reconstructed sometime in the seventeenth century, though specific information is hard to find. San Girolamo della Carità received the tomb monument of Count Asdrubale di Montauto, after a design by Pietro da Cortona, in 1629, and from Cardinal Virgilio Spada the Cappella Spada in 1660, one of Borromini's last works, notable for its rich marbles and imaginative balustrade of two angels holding a marble drapery. The rebuilding of the church of Sta Brigida took place around 1630, by Francesco Peperelli, who built the Hospice of San Girolamo in the piazza Sta Caterina at about the same time: the church of Santa Brigida was badly damaged in a fire and had to be reconstructed again, in the initial years of the following century. Down the street, the church of Sta Maria in Monserrato received (possibly as a gift from Cardinal Odoardo Farnese) an altarpiece by Annibale Carracci depicting St James, at the start of the seventeenth century if not slightly earlier.

Pious Institutions, Confraternities, Monasteries

In fact, the great majority of building in the neighbourhood during the seventeenth century appears to have been by religious, national, and craft associations. The most prominent example is that of the English College itself, which was greatly redeveloped in the mid to late seventeenth century. A description of the then extant College buildings made between 1660 and 1680 refers to it as "old, with neither convenience nor architectural merit, with narrow and inconvenient stairs; only ten rooms serve to accommodate the scholars, each with his private library, and a few others for the rector, the other ministers and officials".⁹ The *palazzo d'affitto* or rental building that had been built over the site of the former Corte Savella had been leased to Cardinal Howard of Norfolk, who desired to expand the building across the College properties still standing between the old prison site and the College church; however, the College decided to demolish the four houses on the intervening property and reconstruct a new College building there instead of aggrandizing the cardinal at their own expense. In the end, both College and cardinal were satisfied with a building that shared a façade but which was likely decisively divided between collegial building and cardinal's palace. License was acquired from the *maestri delle strade* to build over part of the public street left over from a house that had been set back from the street line, on 13 November 1682.¹⁰ The building works occupied the better part of the years 1681-89, with the majority of building expenditures from 1682 to 1685; the cost at the end of 1689 was 21,463 *scudi*, 87 *baiocchi*. Evidence suggests that this rebuilding put a considerable strain on College finances, provoking perhaps a sale of country property in 1685.¹¹ Cardinal Howard contributed nothing to the construction, and in fact was distinctly reluctant with the rent money on his original palace. By 1689 the new building was in use, and the old hospice-era building on the other side of the church was subdivided, possibly even according to its original medieval boundaries, and let to tenants. The old church,

a utilitarian fifteenth-century edifice, was to be demolished and a new church was intended, the architect being the Jesuit Andrea Pozzo, whose plans survive in the College archive.¹² The cost of reconstructing the College itself rendered this plan impossible. However, the telltale jagged edge of the façade wall of the College abutting the church is a clear indicator of the builders' intention to extend an integrated and unified front across both church and College building.

That construction was merely one of several significant undertakings of a religious institution in the neighbourhood. Across the via Monserrato from the old College buildings, the complex of San Girolamo della Carità was thoroughly reconstructed during the seventeenth century. The church itself had been given into the hands of a charitable confraternity, the Carità, by Clement VII Medici in the 1520s, and by 1632 the organisation was wealthy enough to afford to build or rebuild its poor hospice in 1632, with Francesco Peperelli as architect; this hospice building, now converted into a small nunnery and the library of a papal university, still stands down the via S. Girolamo beside the church. Some twenty-eight years later, in 1660, the church itself was rebuilt, by Domenico Castelli, and the façade was completed in the same year by Carlo Rainaldi.¹³ The austere convent buildings attached to the parish church of Sta Caterina della Ruota are also likely of late seventeenth-century construction, though this is conjecture: it is known that the Capitolo Vaticano acquired the church in 1630 and began to reconstruct it, as it had fallen into such a decayed condition that the piazza which took its name from the church began to be known as the piazza di San Girolamo instead. This process of decline was reversed by 1730 when the façade of Sta Caterina was completed.¹⁴ Further along the via Monserrato, the Spanish hospice was sinking into a period of catastrophic decline and poverty which was to provoke the closure of the church and the sale of most of its property in the following century, before its revival in the *ottocento*. The unkempt appearance of the Spanish complex, with even its church façade unfinished, must have presented a peculiar contrast with the elegant buildings of the via Giulia on the other side of the block.

At the edge of the neighbourhood, the Confraternity of Goldsmiths was required by mischance to rebuild the façade of their church, Raphael's celebrated Sant'Eligio (Sant'Ali); the original front had collapsed and was replaced by Flaminio Ponzio in 1601, though not brought to completion until 1620 by Giovanni Maria Bonazzini. The goldsmiths' *cinquecento* meeting-house remained adequate, and still stands today. Nearby, the wealthy doctor Giuseppe Ghislieri built the Collegio Ghislieri, which was used as a retirement home for priests, in 1630. Next door on the via Giulia, the Confraternity of Neapolitans built their church of the Santo Spirito at the start of the seventeenth century, giving the commission to Ottaviano Mascherino. The accompanying hospice was a project of Domenico Fontana; however, none of the seventeenth century work has survived the nineteenth century rebuilding. Finally, and most uniquely local, the little church of S. Filippo Neri on the via Giulia was erected in 1623 by Rutilio Brandi, "a well-known glove-maker of the city," and a member of yet another religious and national brotherhood, the Compagnia delle Santissime Piaghe di Gesù Cristo, founded in 1617 and formed largely of Florentine residents of Rome.¹⁵ This was the first church in Rome dedicated to its sixteenth century saint and local resident of the neighbourhood: he had lived for several decades in rooms next to San Girolamo della Carità before moving to new rooms at the Chiesa Nuova, in the *contrada* of Pizzomerlo.

All this construction, especially at the beginning and middle of the century, attests to the ongoing power of lay and regular religious groups, especially ones of a national character, to band together and build themselves places to meet, worship, and provide for the relief of the poor of their own kind. Of all the hospices mentioned above, only the hospice of San Girolamo della Carità catered to the poor of any nationality; outside the neighbourhood but along the same street,¹⁶ toward the Ghetto, the great hospice of the Santissima Trinità dei Pellegrini also offered shelter to persons of any nation. Notably absent from the area are enclosed religious orders. The Jesuits had the ruling of the English College, and Palazzo Bossi, on the corner of the via Monserrato that met up with the Chiavica area, was given to the Philippine Sisters in 1628, for use as a conservatory for poor girls, but apart from that, we do not find evidence of a monastic presence in the neighbourhood, given over as it was to aristocratic palaces, foreign institutions, and workshops.

Artisanal Buildings, Modest Houses

To judge from the admittedly inaccurate Maggi map of 1625, the majority of the neighbourhood's buildings were small houses and shops.¹⁷ Rows of *botteghe* and small dwellings lined the via del Pellegrino, via dei Cappellari, the side streets linking the via Monserrato and via Giulia, and even down along the river bank. A city block of such houses filled the western end of the Campo de' Fiori, where the fountain now stands; the block was probably demolished in the nineteenth century when the market diversified and expanded. A look at these houses on the map shows that many had back gardens or rear courtyards. The appearance of these buildings had not changed much since the fifteenth century, and new construction followed the old models, with the biggest difference being the absence in the seventeenth century (and even in the century before) of front gardens.

The English College's visitation books represent an excellent case study of small and medium-sized houses in the area. The books (VECA *libri* 246-249) describe in words and drawings the possessions of the College in 1630, when the College's architect, Orazio Torriani (the architect of the steps of SS. Domenico e Sisto by the Torre delle Milizie, and of the church of S. Lorenzo in Miranda which occupies the area of the temple cella of Antoninus and Faustina in the Forum) visited all the properties in the company of a College official and took detailed measurements.¹⁸ These houses reveal a remarkable variety of forms in their specific details, but share a general similarity: long, narrow properties stretching back from the street frontage, with internal courtyards and second storeys, sometimes with wells, but very seldom with any appearance of planned architecture, classical forms, or even symmetry. The College block itself contained artisanal shops and an *osteria*, a woodworker (*falegname*) and other similarly skilled workshops. The visitation books rarely record the occupation of the inhabitants if the trade was not practised in the same building, so the evidence suggests a diverse and prosperous area of modest industry. These conclusions are borne out by the *catasto* of the properties of S. Girolamo della Carità from the same period, in which much more modest properties in the neighbourhood—in some cases, single rooms—were rented to doctors, widows, and woodworkers, among others who worked from home.¹⁹

Some smaller buildings remain in the neighbourhood. Apart from the unchanged workshops of the via dei Cappellari, we find small but elegant

townhouses belonging originally to members of the papal bureaucracy and smaller families interested in improving their social lot. Among these are the buildings of via Monserrato 102, decorated with stars and conch shells, two houses in the via in Caterina (86 and 87-89), the second one having been ornamented by the Curti family with their heraldic emblems of tower, lion, and eagle, and a number of narrow but well-finished houses along the south side of the via del Pellegrino.²⁰ Most of the houses on the neighbourhood's streets which bear ownership plaques were likely built or rebuilt in the seventeenth century: these houses, belonging to the Confraternity of Goldsmiths, the Carità, the Trinità dei Pellegrini and several others, may preserve plans in the archives of those bodies, and might offer a valuable comparison with the visitation books of the English College.

Conclusions

The seventeenth century left a profound impression on the neighbourhood of Sta Caterina della Ruota. The streetscape was made regular, piazzas were ornamented with rebuilt churches with up-to-date façades, palaces gradually englobed some of their neighbours and extended uniform frontages along the streets. Foreign, craft, and religious associations were able to make an impact on the urban environment as well, in the absence of compelling papal interests or grand schemes. The demolition of the Corte Savella and the removal of the prison to the via Giulia assisted in gentrifying the neighbourhood somewhat, pointing the way toward the eighteenth century's reinvention of the previously rather humble piazza Santa Caterina as a chic rental address.

Particularly important in determining the international character of the neighbourhood were the English College, the Spanish Hospice (though in decline), and the new Neapolitan Hospice; as for social services, the confraternity of the Carità provided poor relief and the little house of the Philippine Sisters offered a home to poor girls. The local market of the Campo de' Fiori continued to function, despite official attempts to move it. In architecture, innovation took a distinct second place to tradition, though at the same time, the Baroque left a strong mark, particularly in church and palace façades, as well as the interior decoration of chapels and residential buildings. One modest house on the via del Pellegrino had a façade frescoed by no less than Pietro da Cortona; the expense lavished on even small buildings reflects a rise in property values and a recognition of the neighbourhood's importance. Despite these changes, the neighbourhood retained its generally *cinquecento* appearance, with its numerous façades covered in *sgraffito* work by Polidoro da Caravaggio and Maturino da Firenze in the 1520s, and artisanal workshops and small houses retaining their sixteenth century heights and floorplans.

Notably absent were large religious houses and massive public works. After 1626, not even a public fountain was built to decorate the neighbourhood, and in fact the area remains remarkably without the Baroque theatrical set-pieces that characterise other parts of Rome. Though the Neapolitans were a new presence in the area, its demographic composition remained what it had been in the sixteenth century: an international neighbourhood of inhabitants of varying conditions: woodworkers, hatmakers, innkeepers and goldsmiths, retired and trainee priests, nobles and commoners.

Anthony Majanlahti obtained his degrees in History and Renaissance Studies at the University of Toronto. He is a research associate of the British School in Rome and is currently working on a book on the Roman aristocracy.

- ¹ R. Krautheimer, *The Rome of Alexander VII, 1655-1667*, Princeton, Princeton UP, 1985, pp. 33-34
- ² I. Insolera, *Roma: Immagini e realtà dal X al XX secolo*, Roma, Laterza, 1980, pp. 217, 249, 252
- ³ H.V. Morton, *The Fountains of Rome*, New York, Macmillan, 1966, p. 241
- ⁴ M. Williams, *The Venerable English College: Rome*, London: Catholic Record Society, 1984, p. 198-9
- ⁵ Insolera, *op. cit.* p. 260
- ⁶ Williams, *op. cit.* p. 198
- ⁷ Most of the following information comes from L. Pratesi, *Il Rione Regola*, Roma, Newton, 1997, pp. 28-61.
- ⁸ Morton, *op. cit.* pp. 188-9
- ⁹ VECA *Scritture* 31.5.1, ref. Williams, p. 199
- ¹⁰ VECA *membrana* 401, probably also in ASR Pres. delle Strade for the relevant year; ref. Williams, p. 199
- ¹¹ VECA *Scritture* 31.5.6 and 8.1.1b, ref. Williams, p. 199
- ¹² Bernhard Kerber, "Ein Kirchenprojekt des Andrea Pozzo als Verstufung fuer Weltenberg?" *Architectura*, 1972
- ¹³ Pratesi, pp. 39-40
- ¹⁴ Pratesi, p. 39
- ¹⁵ Pratesi, p. 61
- ¹⁶ It should be noted that this hospice was a landowner of the neighbourhood.
- ¹⁷ S. Borsi, *Roma di Urbano VIII: La pianta di Giovanni Maggi, 1625*, Roma: Officina Edizioni, 1990, pp. 88-89
- ¹⁸ For a reproduction of this work, not without errors but nonetheless useful, see C. Cristallini and M. Noccioli, *I <<Libri delle Case>> di Roma: Il Catasto del Collegio Inglese (1630)*, Roma, Edizioni Kappa, 1987.
- ¹⁹ ASR, Archivio di S. Girolamo della Carità, tomo 72, dated c.1631; for a typical entry, see p.12v, with its reference to the next door house of the "medico".
- ²⁰ Pratesi, pp. 37, 39

Some Corner of a Foreign Field

PAUL KEANE

The coffin was too big. It stuck out of the hearse and only cords stopped it tumbling onto the road. A purple cloth had been draped over its protruding head to give it some dignity and an undertaker walked behind, ready to catch the deceased should cobbles jostle him from his temporary, hazardous rest. The mourners, who included the students of the English College and the Rectors and students of the Irish and Scots Colleges, followed in five coaches and five *carrozze*. When the cortège arrived at Vespignani's monumental entrance to Campo Verano, it could not trundle to the newly bought Venerabile vault because it was unready. Instead, when the final words had been pronounced, the body was placed in a temporary brick chamber and sealed with a plain slab. Sig. Cantoni, the estate agent, then stepped forward and wrote on the slab with his black lead pencil, "W. Giles".

Mgr William Giles, titular Bishop of apocalyptic Philadelphia *in partibus* and Rector of the English College, died late in the evening of Monday 28 July 1913 at the College's villa in Monte Porzio, surrounded by his kneeling and praying students. Albert Wood, one of these men, later recorded that "one of the most impressive features of Giles' death in its historical aspect, was that he, who when living was the last person in the world to wish to give any inconvenience to anyone, should by the circumstances of the time and place of his death give the greatest imaginable inconvenience to everyone concerned with him".¹ The chief inconvenience was the coffin. Villagers at Monte Porzio were entrusted with the making of the traditional three coffins – an inner wooden one, a zinc shell and an outer one of wood. By the evening of the day after his death, Giles' body had been placed by his students – they would not allow the villagers to do it – into the wooden and zinc coffin. The Senior Student, John Foley, who was in charge because the Vice-Rector, Charles Cronin, was in England, noted, however, that the "shape of these was unusual; instead of growing narrower from the shoulders to the head, the sides continued to broaden out from the foot right to the top".² And when the final coffin was brought the students were horrified to see that it was no more than a plain box, with tin strips to go around it just like a packing case. So a student was sent to Rome with measurements to see if another, more dignified, outer coffin might be made in time for the funeral and burial. When the body arrived at the English College for the Requiem, a new coffin of polished wood had been produced but it had to conform to the shape of the zinc shell. So as his over-packaged remains were carried to Campo Verano, Giles' sunken rubicund round face crowned with snowy hair, stuck out of the hearse and bounced over the cobbles, secured crudely by cords and an undertaker's hand.

Death has always been part of the College's life. The partially surviving funeral inscription of Richard Hanson, who died in 1446, records that he was the first

person to be buried in the Hospice Church after its consecration. Many others would join him, including an episcopal supporter of Richard II, two cardinals and some of Mary Ward's earliest companions. After the restoration of the College, following the Napoleonic dissolution, the decayed College Church was demolished and slowly rebuilt, and at least one student, John Errington, who died in Rome on 2 January 1831, had to be buried in the Martyrs' chapel. His Rector, Nicholas Wiseman, had referred to him and his brother in a letter in the previous year: "I regret that the health of the two younger Erringtons is very delicate; both have kept their beds a good part of this severe winter; but both are recovering as fast as could be expected."³ John's recovery was to be brief but not the memory of his name in death. Most of the many students, however, who must have died in the nineteenth century, oppressed by Rome's heat and diseases, lie unrecorded and forgotten. But by Giles' death, even if not ready, a vault had been bought at Rome's cemetery, Campo Verano, for the College. There are no documents in the College Archives which tell us exactly when it was bought or who carried out the transaction. Campo Verano's own earliest record of the College vault is dated 1 January 1914 and refers to Charles Cronin as the responsible person but John Foley notes that by Giles' death "one or two students had died previously in Rome and Mgr Prior (the Vice-Rector before Cronin) thought it well to take the opportunity to have a vault for the College, to be used for any members of the Venerabile who should happen to die in the City."⁴

Campo Verano, named after the Emperor Lucius Verus (161-169), whose estate once covered the site, was begun in 1809 by Napoleonic decree during the French occupation of Rome, for reasons of hygiene. In 1814, however, its development stopped with the fall of the French government because the restored Papal government thought it unnecessary. But contemporary commentators, such as the newspaper reporter Giovanni Faldella, recorded that "*la nota dominante della vecchia Roma erano i cattivi odori*".⁵ And by 1835 the lack of good, hygienic burial places in central Rome had forced the Vatican to continue the French works. Campo Verano was eventually opened, therefore, on 1 July 1836 but its final, present boundaries were not marked out and enclosed until 1870. It is not a homogenous site but, despite its recent foundation, is like any long inhabited city whose districts vary in architecture, layout and feel. In this city of the dead, the English College vault is in the part of town where old money resides. Beside the Basilica San Lorenzo fuori le mura, where many of the Requiems for future occupants of the Campo are celebrated, is the cemetery's neo-classical entrance, decorated by statues depicting Meditation, Hope, Prayer and Silence. A road leads from it, which has ornate tombs on either side, to the oldest part of the cemetery: a square containing four large lawns, which is framed by colonnades and a small Church, Sta Maria della Misericordia, consecrated in 1860. In the middle is a statue in red marble, Il Redentore, which has the inscription on its plinth, "*Ego Sum Resurrectio et Vita*". In this *piazzale*, surrounded by the great and good of deceased Roman society, on one of the lawns, is the College vault or, more accurately, well. For beneath the four lawns are many excavated and bricked spaces, which have openings large enough for a coffin to be dropped into them vertically. Containing the remains of seven people, one of these underground spaces is distinguished by a squat pyramid of grey stone over its opening, marked with the words, in lead lettering, "*Collegium Anglorum*".

Mgr Giles, therefore, has six companions, so far, but three of them are mysteries: Tomaso Lucey, whose exact date of death is unknown but which

occurred sometime between 1913 and 1925; Hugh Boyle, who was buried on 14 April 1925; and Altier Re, who died on 23 December 1966. Their names appear in Campo Verano's records and their remains lie in the College vault but who they are, besides their names, and what might be their connection to the *Venerabile* is unknown. The first person to be buried with Giles whose memory lasts until today was Fr Lancelot Pears who died on 21 January 1965. He was a priest of Salford Diocese and a good friend of Fr Rope, the College's Archivist, and would often travel to Rome from Florence, where he permanently lived, to visit old Ropey. Unfortunately, he dropped dead, during one visit, on the via Condotti. His quietus is noted in the College Magazine's diary: "We are saddened to hear of the sudden death of Fr Lancelot Pears, a very old friend of the College. As usual, he had spent last Christmas with us. Nobody could meet him, even briefly, without remembering him with respect. May he rest in peace."⁶

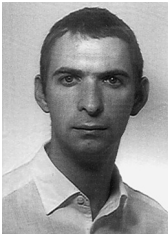
On 16 September 1973, the last living member of the Oxford crew for the Boat Race in 1907 died: William Theodore Heard, Cardinal Priest of St Theodore. He was born in Edinburgh, studied at Fettes College and Balliol and, having been received into the Church, trained at the *Venerabile*, being ordained in 1918 for the Archdiocese of Southwark. From 1926, however, until his death, he worked at the Roman Rota, eventually becoming its Dean and the English College's thirty-first and ultimate Cardinal Protector. When he became a Cardinal in 1959 he was living in the College and remained there until his final sickness, acting as a spiritual director and confessor to many of the students. He also ordained between 1962, when he was made Titular Archbishop of Feradi Maggiore *pro hac vice*, and 1968, by which his eyesight had become too poor to continue, forty-three of them to the priesthood. His death, therefore, at the clinic of the Blue Sisters at S. Stefano Rotondo, was a particular loss for the College. After the Requiem Mass at St Peter's, offered by Bishop John Brewer, his remains were taken to Campo Verano. He had been the first former student of the College to become its Cardinal Protector and is, after Giles, the first and last person, so far, who has studied at the College, to be buried in her vault.

The last person to be laid to rest in the vault was Fr Christopher Pemberton, who died of a heart attack during the *Villeggiatura* at Palazzola, on the night of 8 July 1983. Before he trained at the Beda for the Archdiocese of Westminster, he had been a solicitor and then BBC announcer. The voice of Pemberton launched the Third Programme in 1946. He was a regular visitor to the College as a voice trainer and giver of retreats; he was at the Villa when he died because he had just given a pre-diaconate retreat to three students. The Requiem Mass for Pemberton was celebrated in the Villa chapel at which, at his request, a recording of Edith Piaf was played, singing "*Je ne regrette rien*". His body was then taken to Campo Verano. The College magazine records the final moments of the internment: "after the coffin had been lowered into the vault and the College stood around singing, 'Awake Sleeper, rise from the dead,' the sight of a gravedigger being hauled out of the tomb on the end of a rope was too much for most people".⁷

The inspiration for this recollection of our dead is an innovation in the English College's calendar and piety; an innovation which brought students to the tomb of Giles praying for his soul, despite his distaste for such innovations. When his students ever suggested something new, Giles' reply was inevitably, "Never been done before!"⁸ And so, usually, it wasn't. But during November last year a body of staff and students went to Campo Verano and celebrated Mass in Santa Maria

della Misericordia, probably for the first time, for the souls of those who are buried in the College vault and all the deceased members of the Venerabile. Beneath a net which stretched across the church, hung to catch falling bits of the ceiling – decay is not confined to the dead – Fr Tony Philpot presided at Mass and during his sermon reminded us of the College community which stretches through time despite its mortality. After the final hymn we processed out of the church and into late November’s early dusk: the outline of San Lorenzo and her neighbouring cypresses was sharp and at each tomb, including ours, the timers had switched on the little lamps which keep the dead company during the night. It seemed, as if, the piazzale was crowded with dwarves, each holding up a gentle but solemn torch. We walked the few paces to the College vault and began the *De Profundis*. Catullus, on finding his brother’s ashes, could only say “*ave atque vale*”,⁹ but we in the full hope of the resurrection, could pray for the future of our deceased brothers. Our prayer, however, was not unaccompanied. Speakers are dotted around the cemetery, broadcasting sombre music to the visitor. In England we, perhaps, would think this tacky but for Romans it is encouraging and supportive. The piece that burst into our ears, however, during our psalm, was redolent of the theme tune of a Western and so for the first time, since Fr Pemberton’s funeral, that a group of the College’s staff and students stood around, their dead guffaws, as at that funeral, had to be swallowed and suppressed.

This innovation is set to become a tradition. A Mass at Campo Verano is in the diary for next November; something good and holy has been begun and we hope to maintain it. We shall not allow Giles to remain a collection of valued paintings in the safe or Heard as a framed frown on the Cardinals’ corridor or Pears as a collection of forgotten letters and prayer cards in the archives. There is some corner of a foreign field, which reminds us at the English College of those who have gone before us and their need of our prayers.



Paul Keane is a deacon of Brentwood diocese. Before coming to seminary he read history at Peterhouse, Cambridge. He is at present completing a license in Fundamental Theology at the Pontifical Gregorian University.

¹ Wood to Editor of *The Venerabile*, 29 July 1928, VEC Archives, *scr.* 81.12

² “The Passing of Mgr Giles,” *The Venerabile*, vol. XI, pp. 230-23

³ Wiseman to Penswick, 4 March 1830, VEC Archives, *scr.* 63.3.1

⁴ “The Passing of Mgr Giles,” *op. cit.*

⁵ Maria and Laura Di Palma, *Il Cimitero Mounmentale del Verano*, 6, Roma, 2001

⁶ “Diary,” *The Venerabile*, vol. XXIII, p. 191

⁷ *The Venerabile*, vol. XXIII, pp. 109-111

⁸ “Mgr William Giles”, *The Venerabile*, vol. IX, pp. 289-297

⁹ From the poem *Multas per gentes*

Why do I use my paper, ink and pen?

Music in the English Catholic Community during Penal Times

PHILIP WHITMORE

*Why do I use my paper, ink and pen
And call my wits to counsel what to say?
Such memories were made for mortal men:
I speak of saints whose names cannot decay.
An angel trump were fitter for to sound
Their glorious death, if such on earth were found.*

After witnessing the martyrdom at Tyburn of Edmund Campion, Ralph Sherwin and Alexander Bryant on 1 December 1581, the young Henry Walpole was inspired not only to write the poem quoted above, but to follow in the footsteps of the martyrs. Ordained as a Jesuit in Rome in 1588, he was to suffer a martyr's death in York seven years later. Meanwhile, before the year 1581 was out, Walpole's poem had been set to music by arguably the greatest living English composer, William Byrd, himself deeply committed to the recusant cause.¹

William Byrd (1543-1623)

Byrd is believed to have studied with the composer Thomas Tallis, some 40 years his senior. Tallis was a Gentleman of the Chapel Royal, and so the young Byrd may well have been exposed to the music sung in the royal household chapel during the years of his childhood and adolescence, marked as they were by such great religious upheavals. In 1563, Byrd was appointed Organist and Master of the Choristers at Lincoln Cathedral. A memorial tablet to him is located there in the north choir aisle. In 1570, he too became a Gentleman of the Chapel Royal, and there he remained for at least another twenty years. Both in Lincoln and in London he composed a good deal of music for the Reformed liturgy, hence some fine English motets (e.g. "Sing joyfully", "Christ rising again") and some equally fine settings of Anglican service music. Nevertheless, the greater part of his sacred music consists of Latin motets.

The use of a Latin text at this time did not always indicate music intended for Catholic worship. Elizabeth I encouraged the use of Latin in the Chapel Royal, and in 1575, Tallis and Byrd dedicated to her a published collection of their Latin motets, or *Cantiones Sacrae*. Earlier that same year, the Queen had granted to Tallis and Byrd a patent for the printing of music, which was effectively a monopoly. This was

their first publishing venture, a surprising choice, perhaps, in view of the religious situation at the time, but one that was evidently acceptable to the Queen.

Outside the Chapel Royal, the University chapels continued to use Latin as the language of worship. Some composers may have opted for Latin with a view to maintaining their professional reputation overseas, where many of their peers were composing Latin motets and Masses;² it has even been suggested that Elizabethan composers wrote Latin motets as exercises in composition for recreational singing. More often than not, though, the choice of Latin may be assumed to indicate Catholic sympathies on the part of a composer – or on the part of his patron.

Byrd was the most “notorious” among the recusant composers working in England. His wife Juliana was cited for recusancy from 1577 onwards, and their house was listed as a suspected recusant gathering place in 1580. He himself was not cited until 1585, but from then onwards he and his family are repeatedly listed, and on one occasion, in 1605, they are described as long-time “seducers” in the Catholic cause. His eldest son Christopher married a great-granddaughter of St Thomas More, and his son Thomas, another musician, spent some time at the English College in Valladolid. The fines for recusancy might have been expected to leave the family penniless, but in fact, by the time of his death in 1623, Byrd was a man of some means. He was fortunate enough to enjoy the patronage and protection of some powerful figures among the Catholic aristocracy, and even of Queen Elizabeth herself. The Queen seems to have supplied Byrd with a remittance of some sort to help him to pay the fines.³ She presumably trusted sufficiently in his loyalty to her person, and recognised his genius. After the defeat of the Spanish Armada in 1588, he wrote a thanksgiving anthem using a text the Queen had composed herself, “Look and bow down”. Byrd’s confidence in Elizabeth’s protection may help to explain why he felt able to publish so much overtly Catholic music, despite the religious climate of the time.

The increasingly severe persecutions of the 1580s were accompanied by a growth in the number of Byrd’s Latin motets – and, as we have seen, his song “Why do I use my paper, ink and pen?” was produced almost as soon as Walpole’s poem was written. Another of Byrd’s consort songs (i.e. songs for a single voice accompanied by a consort of viols), “In angel’s weed”, is an elegy for Mary Stuart, prudently left anonymous in the manuscript sources.⁴ It has been pointed out that a remarkably high proportion of Byrd’s Latin motets from this period are laments for Jerusalem during the Babylonian captivity⁵ – so much so that they are widely held to be coded references to the difficult situation in which Catholics found themselves at the time (e.g. *Quomodo cantabimus*⁶ and *Aspice, Domine, quia facta est desolata civitas*). A more optimistic note is sounded in the motet *Circumspice, Ierusalem*, which celebrates sons returning from the East in the service of God. Could this be a reference to the arrival of priests from the Continent? Byrd is known to have met St Robert Southwell SJ, when he arrived in England in 1586, and to have taken part in a week-long clandestine reception for him.⁷ *Circumspice, Ierusalem* could well have been composed for the occasion.

In 1593 Byrd moved to a rather large property in Standon Massey, Essex, not far from Ingatestone Hall, then the seat of his patrons the Petres and now the residence of the Bishop of Brentwood. It seems likely that the Byrd family took part in undercover Catholic worship at Ingatestone. It has been noted that Byrd’s approach to Latin sacred music underwent a change after 1590. Instead of the monumental style, found as late as the 1589 *Cantiones Sacrae* (e.g. *Haec dies, Laudibus in sanctis*),

a simpler and more devotional style makes its appearance. The three Mass settings and the *Gradualia* motets seem designed for practical purposes: to provide music for liturgical use at Ingatestone and elsewhere, or at least to make available to recusant households devotional music for their private domestic use. It should be remembered that with the publication of the Tridentine Breviary in 1568 and the Tridentine Missal in 1570, the older Sarum rite, for which Latin liturgical music in England had been intended hitherto, was rendered obsolete. It is hard enough to provide a corpus of music for a new liturgy when there is freedom of worship, as we were to discover 400 years later; how much greater the difficulty in times of persecution.

Byrd's three glorious Mass settings, respectively for 3, 4, and 5 voices, were published, without a title page, most probably during the 1590s. No post-Reformation English precedents existed. They were written with the requirements of the new liturgy in mind. Unlike many of the Sarum Mass Ordinaries, they all three contain a Kyrie and set the remaining texts in full.⁸ The *Gradualia* motets were published in the first decade of the 17th century, during the period when Byrd would have been taking part in regular worship at the home of the Petres. These motets are the fruit of a most ambitious programme to supply settings of the Mass Propers for the major feasts of the Church year, together with a number of votive Masses in honour of Our Lady. Between them, the two publications, dated 1605 and 1607, contain over 100 motets, of which the best-known must surely be the lovely 4-part *Ave verum corpus*. Also included in this collection are the *Voces turbarum*, the crowd parts for the St John Passion, frequently sung in the English College on Good Friday.

The first collection of *Gradualia* would have been published before the Gunpowder Plot, when the political climate may have appeared more favourable for Catholics. This was soon to change, and there is record of someone being arrested for possessing the music of the *Gradualia*. By 1607, though, Byrd evidently felt it was safe to issue the second set, and in the dedication of this volume to Sir John Petre, he makes clear that the contents "mostly proceeded from your house" and, having been "plucked as it were from your gardens" are "mostly rightfully due to you as tithes".

In his preface to Book I of the *Gradualia*, Byrd commented on his approach to the composition of these motets: "There is a certain hidden power, as I learnt by experience, in the thoughts underlying the words themselves: so that, as one meditates on the sacred words and constantly and seriously considers them, the right notes, in some unexplicable manner, suggest themselves quite spontaneously".⁹ There speaks a man blessed with most exceptional gifts!

However much or little use was made of Byrd's Latin sacred music during his lifetime, it quickly passed into oblivion after his death. While some of his Anglican church music remained in the repertoire of English cathedral choirs, the Latin motets and Masses had to wait until the early 20th century to be heard again: we owe their revival to Sir Richard Terry, first Master of Music at Westminster Cathedral, who performed them liturgically in a setting that would have brought joy to the composer's heart.

Other recusant composers and households

It is hard to know how many Catholic households during Byrd's lifetime would have performed the *Gradualia* liturgically, but Appleton Hall in Norfolk was probably one. This was the home of Edward Paston, himself a friend and admirer

of Byrd. Paston's large musical collection, now dispersed among various English and North American libraries, is the sole source of many of Byrd's unpublished works (including songs written to celebrate events in the life of the Paston family).

Another recusant household, Hengrave Hall, near Bury St Edmunds, was home to the Kytson family, in whose service the composer John Wilbye (1574-1638) spent some 30 years of his life. Wilbye's music consists mainly of madrigals, while of the mere handful of sacred compositions, only two are based on Latin texts. Little is known of his own religious allegiance, but it is interesting for our purposes to note the presence of such a distinguished composer in the service of a Catholic family.

Byrd's pupil Thomas Morley (1557-1602), held posts at Norwich Cathedral and later at St Paul's Cathedral and the Chapel Royal. Best known, perhaps, for his madrigals ("Now is the month of maying", "April is in my mistress' face", etc.) and for his "Plaine and Easie Introduction to Practicall Musicke", published in 1597, he also composed Church music, to both Latin and English texts (e.g. *Nolo mortem peccatoris* and "Out of the Deep"). Morley is known to have had Catholic sympathies and to have been associated with recusant groups in Norfolk. His song "With my love my life was nestled", printed in 1600, is a setting of an allegorical poem by St Robert Southwell SJ, on the outlawing of the Catholic faith.¹⁰

There is little evidence, though, of formal musical establishments being maintained in recusant households,¹¹ and it is thought that much of the Catholic sacred music written in England at this time, if performed at all, could be considered a form of domestic music. Some commentators regard even Byrd's Latin liturgical music as a private and personal expression of devotion, similar, in that respect, to his sacred consort songs.

Collections of music by Catholic composers

More influential on the contemporary musical scene was the activity of those Catholics, like Edward Paston, who collected music, much of it secular in nature. They often showed a particular interest in the work of Catholic composers. Quite exceptional was the very substantial library of music, mainly from abroad, belonging to the leading Catholic nobleman of his generation, Henry Fitzalan (1511-80), 12th Earl of Arundel and maternal grandfather of St Philip Howard.¹² Through the activities of such men, more and more Italian music was imported into late Elizabethan England. Thomas Morley has been described as the first English composer to have assimilated thoroughly the Italian idioms of his day,¹³ and it is surely no coincidence that he was also a Catholic. Of great significance for the impact of Italian music in Elizabethan England was the publication in 1588 of *Musica Transalpina*, a collection of Italian madrigals with the texts translated into English. Native composers quickly took to imitating the style of these popular imports, and the Elizabethan madrigal was born. While English Catholic composers would have played a relatively small part in this particular development, the taste for Italian music in Catholic circles doubtless helped prepare the way for it.

A significant musical manuscript associated specifically with the Catholic community was the so-called *Fitzwilliam Virginal Book*. The compilation of this collection of English keyboard music is widely attributed to Francis Tregian (1574-1617), a member of a large and staunchly Catholic Cornish family. Educated at the English College in Douai, he travelled to Rome in 1592 to become chamberlain to Cardinal Allen. He returned to England after the Cardinal's death

in 1594, but in due course was convicted of recusancy and sent to the London Fleet Prison, where he remained until his death.¹⁴ It is said that, while in prison, he put together some of the most important manuscript collections of early 17th century English and Italian music, of which the best-known is the Fitzwilliam *Virginal Book*,¹⁵ containing almost 300 keyboard pieces by Byrd, Bull, Philips, Morley and others. Tregian appears to have shown a marked preference for music by Catholic composers in this collection, although it was not an exclusive preference: Giles Farnaby, for example, is well represented, in fact his music would be virtually unknown had not so much of it been included here. Farnaby had Puritan sympathies. Perhaps the truth of the matter is that many of the leading English keyboard composers at this time happened to be Catholic. Because Philips and Bull were among their number (see below), the English keyboard style spread to the Continent, where it was to exert a considerable influence. In fact, early 17th-century keyboard music was one of those rare instances in musical history when English composers found themselves in the vanguard, discovering new techniques and extending musical language in hitherto unexplored directions.

English Catholic composers abroad

Many English Catholics at this time, of course, took refuge overseas, and musicians were no exception. Among the best-known Catholic composers in exile were Peter Philips (1560-1628) and the aptly-named John Bull (1562-1628). Philips fled from England in 1582, and spent a few days at the English College in Douai before moving on to our own College in Rome the following October. The entry in the Pilgrims' Book reads: *Petrus Philippus Anglus diocesis ____ receptus fuit hospitio 20 Octob:1582.ad.12.dies*. He remained in Rome for three years, enjoying the patronage of Cardinal Alessandro Farnese and acting as organist for the College. Thereafter he settled in the Spanish Netherlands, where he remained for the rest of his life. In his new home, he published over 100 polyphonic motets (e.g. *Ascendit Deus* and *Ave verum corpus Christi*) and at least as many more in a modern vein for 2 or 3 voices with organ *continuo* accompaniment. Like Byrd, he set Tridentine texts, mainly drawn from the Breviary, presumably with liturgical use in mind.

John Bull fled the country in 1613, having previously held musical posts at Hereford Cathedral and in London, including the Chapel Royal. Although he pleaded his Catholic faith as the reason for his exile, a different reason was alleged in a letter to James I from Sir William Trumbull, English envoy at Brussels: Trumbull says that Bull fled in order "to escape the punishment, which notoriously he had deserved . . . for his incontinence, fornication, adultery, and other grievous crimes."¹⁶ Be that as it may, King James was greatly angered by the flight of his organist, and made it quite difficult for him to obtain employment in Flanders; nevertheless, Antwerp Cathedral engaged him as organist for his last 10 years. Bull wrote relatively little church music, being famed principally as a keyboard virtuoso and composer.

Another expatriate composer, Richard Dering (1580-1630), was organist to the English convent in Brussels between 1617 and 1620, and he also spent time in Venice and Rome; unlike Philips and Bull, however, he later returned to England, becoming organist to the Catholic Queen Henrietta Maria in 1625, soon after her marriage to Charles I. His Latin motets for 2 and 3 voices (e.g. *Gaudent in caelis*) were specially popular in England after this date. Ironically, they are said to have been Cromwell's favourite music.¹⁷

Court and Embassy Chapels

The arrival of a Catholic Queen in England necessitated the establishment of a court chapel for her private worship. After the Restoration in 1660, the same need arose once more, since Charles II's Queen, Catherine of Braganza, was also a Catholic. During the brief reign of James II, both King and Queen were Catholic. So for about half of the 17th century, in addition to private Catholic worship in recusant households, there was a formally established court chapel which naturally attracted Catholic musicians and composers. After the Act of Settlement in 1701, the royal household would have no further need of such provision, but Embassy Chapels remained centres of Catholic worship, and until Catholic Emancipation in 1829, these were the only "public" places where such worship was officially permitted. Many of the Embassy Chapels in London were the forerunners of what are now flourishing city churches: e.g., St James, Spanish Place, St Anselm's and St Cecilia's, Holborn, and Our Lady of the Assumption, Warwick Street, which trace their origins respectively to the Spanish, Sardinian, and Bavarian Embassies. The impact of these establishments on the Catholic community outside London was limited, but they did provide employment for musicians whose works could then be more widely disseminated.

The singers in the Catholic Embassy Chapels were mainly amateur, but for solos and duets it was possible to draw on the talents of professionals: London during the 18th century was home to a good number of Italian opera singers. Opera in English never properly established itself, but Italian opera became a regular feature of the London theatrical scene, particularly after the arrival of Handel in 1710. Indeed it was with a view to composing Italian opera that Johann Christian Bach (1735-82), youngest son of the great Johann Sebastian, settled in London in 1762. J.C. Bach had become a Catholic as a young adult while living in Italy, and had been briefly employed as a cathedral organist in Milan. In London he met his future wife, the Italian soprano Cecilia Grassi. The "London Bach" is buried in St Pancras Churchyard, as were many of London's Catholics towards the end of the penal era.

Also buried in St Pancras Churchyard is Samuel Webbe (1740-1816), who worked as organist at several of the Embassy Chapels, and composed a good many simple Masses and motets for liturgical use. Much of this music was published from the 1780s onwards, as Catholic worship gradually came out into the open. Webbe's best-known composition at present is probably the hymn-tune Melcombe, originally written as an *O salutaris hostia*, and still often sung to those words, in Latin or in English.

Webbe's pupils included Vincent Novello (1781-1861), best known today for the music publishing house which bears his name. Although established by his son Alfred, this firm traces its origins to the publication in 1811 (by Vincent) of "A collection of Sacred Music as performed at the Royal Portuguese Chapel" where Vincent Novello was organist for 25 years. He made a great impact on the London musical scene by his regular performances at the Portuguese Embassy Chapel in Mayfair of Masses by Haydn and Mozart, hitherto unknown in England.

Another musician from the same circle as Webbe and Novello was Samuel Wesley (1766-1837), nephew of the founder of Methodism. If he was ever formally received into the Catholic Church, he did not remain, but he was fascinated by the music he heard at the Portuguese Embassy Chapel. For a period of over 40 years he composed music for the Catholic liturgy. A towering figure in

a somewhat barren landscape – that of English music in the late Georgian period – Wesley produced his best music, astonishingly enough, for Catholic worship.

Three popular songs

To conclude, it is remarkable to note that three of the best-known English songs to have come down to us from the 18th century are associated with Catholic composers. Thomas Augustine Arne (1710-78) was the leading figure in English theatrical music in the mid-18th century. He was also a Catholic, and served for a time as organist at the Sardinian Embassy Chapel, although he seems to have written very little sacred music. His name is associated with a song that was performed while he was engaged at the Theatre in Drury Lane: during September 1745, his setting of “God save the King” was sung “by the Gentlemen of that House” every night until the danger of the Young Pretender’s rebellion had passed. The origins of our national anthem are obscure. Some have claimed that it was originally a Jacobite anthem: “God save great James our King Send him victorious, soon to reign over us”. If so, was Arne sending out a coded message to his co-religionists, or was his display of patriotic loyalty sincere? Be that as it may, it was in his setting and under his baton that the piece was first performed publicly, even if the tune had originated earlier.¹⁸

Another well-known song definitely composed by Arne appears in his masque “Alfred”, written in 1740. Still a great favourite at the Last Night of the Proms, “Rule Britannia” is nothing if not patriotic.

Meanwhile, around 1740, among the expatriate English Catholics in Douai, one John Francis Wade (1711-86), a layman, penned a Latin Christmas hymn, for which he probably also wrote the music.¹⁹ It has come down to us as *Adeste fideles*. The piece was evidently popular; a manuscript dated 1746 found its way to Clongowes College in Ireland.²⁰ Sometimes referred to as a “Portuguese Air”, it was probably heard at the Portuguese Embassy Chapel, which could explain how it also came to be known outside Catholic circles. The Tractarian vicar of All Saints, Margaret Street, Frederick Oakeley, was probably the first to produce an English language version of the carol that has come to be known as “O come, all ye faithful”. Oakeley was to end his days as a canon of the Archdiocese of Westminster – but by then, of course, penal times had come to an end.

We saw earlier that the text chosen by Byrd for his motet *Quomodo cantabimus*, “O how shall we sing the song of the Lord in an alien land”, had a particular poignancy for the first generation of recusant composers. We may take pride in the thought that so many English Catholic musicians in those difficult years, both at home and abroad, managed nevertheless to sing the Lord’s song with unwavering faith and hope.



Fr Philip Whitmore is a priest of the Archdiocese of Westminster. He completed a DPhil in Music at Oxford and was elected a Fellow of Magdalen College, before entering Allen Hall seminary in 1986. In 1988 he came to the English College and later served as Senior Student. After ordination in 1993, he was Succentor and then Precentor at Westminster Cathedral, and returned to Rome in 1999 to work for the Congregation for Bishops. He is also the College’s Schola Master.

- ¹ Byrd set only two stanzas of the 30 contained in Walpole's original, plus a third from an unknown source. The full text of Walpole's poem is printed in *The Month*, xvi (January-June 1872), pp. 116ff. It was prudent of Byrd to omit many of the more polemical verses. For his involvement in the 1582 publication which included these "certayne verses made by sundrie persons", Stephen Vallenger suffered the loss of both ears and subsequent imprisonment for life. See A.C. Southern, *Elizabethan Recusant Prose 1559-1582*, London and Glasgow, 1950, p. 279
- ² J. Caldwell, *The Oxford History of English Music*, vol. 1, "From the Beginnings to c.1715", Oxford and New York, 1991, p. 293
- ³ This is known only through a document from the next reign in which Byrd petitioned for the continuance of the practice. See J. Kerman, "Byrd, William" in *The New Grove Dictionary of Music and Musicians*, 2nd edn., 29 vols, London and New York 2001, iv, pp. 714ff., from which the present article draws extensively. This particular reference appears on p. 718. In subsequent footnotes, "New Grove" always indicates the 29-volume 2nd edition
- ⁴ Interestingly, this song is adapted from an earlier elegy for Sir Philip Sidney, who had died a year earlier. The original version began "Is Sidney dead?" See Caldwell, *op. cit.*, p. 389n
- ⁵ Kerman, *op. cit.*, p. 718
- ⁶ This piece owes its origin to Byrd's correspondence with the Flemish composer Philippe de Monte, Kapellmeister to the Holy Roman Emperor. De Monte had sent Byrd the motet *Super flumina Babylonis*, setting verses from Psalm 136 (the "captivity" psalm). In response, Byrd sent him *Quomodo cantabimus*, to a text taken from the same psalm: "O how shall we sing the song of the Lord in an alien land?"
- ⁷ Although not an alumnus of the English College in Rome, Southwell did serve briefly as Prefect of Studies there before his return to England in 1586
- ⁸ Caldwell, *op. cit.*, p. 384
- ⁹ Quoted in A. Robertson, *Music of the Catholic Church*, London, 1961, p. 123
- ¹⁰ Caldwell, *op. cit.*, p. 437
- ¹¹ *Ibid.*, p. 347. A notable exception is the household of the Earl of Arundel at Nonesuch. See n. 12 below
- ¹² See C.W. Warren, "Music at Nonesuch", *The Musical Quarterly*, liv, 1968, pp. 47ff. and K.S. Teo, "Three chromatic compositions in mid-sixteenth-century England", *The Music Review*, xlv (1985), pp. 1ff
- ¹³ Caldwell, *op. cit.*, p. 404
- ¹⁴ He seems to have been imprisoned for his debts, incurred through the payment of recusancy fines, rather than for recusancy directly. See O. Neighbour, "Tregian, Francis", *New Grove*, xxv, pp. 710ff
- ¹⁵ Bequeathed to Cambridge University in 1816 by Viscount Fitzwilliam, it now belongs to the Fitzwilliam Museum
- ¹⁶ S. Jeans, "Bull, John", *New Grove*, iv, pp. 584ff
- ¹⁷ P. Platt and J. Wainwright, "Dering, Richard", *New Grove*, vii, pp. 226f.
- ¹⁸ *The Tablet*, 15 June 2002, p. 31. Some attribute the tune to Henry Purcell (1659-95), others to John Bull
- ¹⁹ Through copying manuscripts and through his publishing activities, Wade contributed greatly to the revival of plainchant among English Catholics. See B. Zon, "Wade, John Francis", *New Grove*, xxvi, p. 921
- ²⁰ See G. W. Rutler, *Brightest and Best: Stories of Hymns*, San Francisco, 1998, p. 113

Part 3

Faith



From Rome to Canterbury

RICHARD WHINDER

During my six years at the Venerabile I sat opposite a stained glass window which depicted the famous encounter of St Gregory the Great and the English slaves. *Non Angli sed angeli*, he declared them to be, and there and then decided to make it his business to bring the Gospel to their pagan homeland – a promise fulfilled when he dispatched St Augustine to English shores in 597 AD. Over the years, if my attention wandered during a homily (*horribile dictu*), or during the more distracted moments of my meditation (many of those, unfortunately), I got to know that window very well. I got to know the little details – such as the Capitoline wolf on her pillar, clearly visible behind St Gregory’s head – and I also took quite some inspiration from the scene depicted. St Gregory was the first to send missionaries to the English people. It was to continue the same work that the College martyrs had taken the missionary oath and gone to their deaths. (Indeed, one of those martyrs, Blessed Christopher Bales, explicitly appealed to the memory of St Gregory in his trial for treason. He was, he declared, no more a traitor than St Augustine had been: “I am sent here by the same See and for the same purpose that he was.”) And so the scene in that window encouraged me to think of the work God might ask me to do among my fellow countrymen, and to prepare myself, as best I could, to do it well.

Little did I suspect, however, that I would be called to carry on the mission established by St Gregory in quite a particular way. For, on the day of my priestly ordination, 28 July 2001, I discovered that I was to begin my priestly work in Canterbury, the city where St Augustine first arrived from Rome, and which was for a thousand years the primatial See of the English Catholic Church.

Obviously, in treading the path from Rome to Canterbury I have become aware of the history linking both these ancient cities – and have discovered how often that history has been intertwined. I offer a rather rough and personal account of just *some* of that history below.

Few English pilgrims to Rome (one hopes) leave without climbing the steep steps to the church of St Gregory on the Coelian Hill, the ancestral home of St Gregory the Great, made by him into a monastery and the place from whence St Augustine and his monks departed for the English missions. In Canterbury, similarly, the pilgrim can visit the destination of that journey, the little church of St Martin, also situated on a hill, a place of worship since British times, and the place Augustine and his companions first celebrated the Mass, and preached the Gospel to the heathen English. St Martin’s is especially associated with Queen Bertha, King Ethelbert of Kent’s Catholic bride, who was instrumental in his conversion. Not unlike St Gregory’s in Rome, St Martin’s is a little removed from the normal tourist routes – not many visitors to Canterbury seem to venture that far. A shame,

perhaps, that the cradle of English Christianity should be so neglected, but it does mean that St Martin's retains its peaceful and prayerful atmosphere.¹

St Martin's is today just a ten minute walk from the Catholic parish church of St Thomas of Canterbury in the Burgate². By a happy coincidence, the path between the two churches is similar to the one Queen Bertha would have taken, when she walked to Mass at St Martin's from the royal palace within the city walls. The gate she used is still named after her, the Queningate, or Queen's Gate.

Just down the hill from St Martin's lies the ruin of St Augustine's Abbey. Here Augustine and his monks moved the centre of their missionary activities in 598, a year after they arrived in England. Here Augustine himself was to be buried. Here the monks built and rebuilt, ever expanding, until the fatal day in 1536, when the Act of Suppression made an end of that monastic life for ever. The little church of St Martin, with its ancient walls which Augustine himself would have seen, still stands: the later abbey, built in Augustine's honour, is now but a pile of stones. English Heritage look after it, and dutiful parties of tourists traipse over it – but the life is now gone. For a fee one can hire an audio guide in which an actor playing one of the monks purports to show you all around. Unfortunately he manages to give the impression that the monks of St Augustine's were mostly interested in maintaining a comfortable lifestyle – that was, after all, the excuse Henry VIII gave for extinguishing religious life in 1536. 500 years later, that monarch's triumph over the monks seems to be complete – most visitors probably leave the abbey with a very shadowy idea of what the monastic life was all about. I pass those ruins often, on my way to visit the prisoners at Canterbury Gaol, but I find it a distinctly melancholy, rather than inspiring site. Jane Austen, herself a frequent visitor to Canterbury, remarked that Henry VIII's "abolishing Religious houses and leaving them to the ruinous depredations of time has been of infinite use to the landscape of England in general",³ but now that these places have been tidied up and made into heritage sites, even their picturesque-ness is gone. Jane Austen, incidentally, went on to wonder "why a man who was of no Religion himself should have been at so much trouble to abolish one which had for ages been established in the kingdom?"⁴ It is a question to ponder in Canterbury, which suffered more than most places from the looting of king Henry and his minister Cromwell. As well as St Augustine's, the houses of the Whitefriars, Grayfriars and Blackfriars, and the priories of Christ Church, St Gregory and St Sepulchre all perished in the Reformation.

More serious a loss than any of these, however, was the destruction of the shrine of St Thomas Becket, "the holy blissful martyr". Famed across Christendom, and celebrated by Chaucer, the father of English storytelling, this was a place of pilgrimage to hundreds upon thousands of ordinary Christians from all over Britain and Europe. Becket, of course, embodied the links between Canterbury and Rome in a very special way. Not for nothing does he kneel there on the Martyrs' Picture in our College chapel. Not for nothing, either, did those Canterbury Catholics of the Second Spring dedicate their new parish church to him. Becket was above all a man of the Church.⁵ It was for his defence of the Church, for his loyalty to Rome, that Becket was slain in his cathedral on 29 December 1170. The Pope in Rome canonised the martyr with unprecedented quickness in 1173. Cardinals from Rome were present at the Cathedral when the relics of Thomas were moved to a new and more elaborate shrine on 7 July 1220, and took relics with them back to Rome. St Mary Major's, of course, has some of



The Martyrdom of St Thomas from the College Tribune.

the most important relics of Becket now present in Rome, but fittingly, so too does the chapel of the Venerable, which is dedicated to the Holy Trinity, and to St Thomas himself. I was present at the College when Mgr Toffolo, the then Rector, replaced the relic of St Thomas beneath the modern altar, removing it from the old High Altar which had been placed in the garden in the 1980s. So, from a chapel in Rome, dedicated to St Thomas, and containing relics of St Thomas, I came last year to an English parish, likewise dedicated to St Thomas and also containing some of his relics. In the case of Canterbury these relics take the form of a small piece of bone and a slightly larger piece of vestment. They were brought to Canterbury on 20 September 1953, by Dom Thomas Becquet, the Prior of the Abbey of Chevetogne in Belgium, and a collateral descendant of St Thomas himself. These treasures are now proudly displayed in a handsome relic chapel, dedicated to St Thomas and all the English martyrs. A small statue in the chapel reminds us of the heroic witness of another saintly Thomas, the patron saint of politicians, Thomas More, another victim of Henry VIII's desire for unchallenged absolutism. More's head lies buried in the Anglican church of St Dunstan in Canterbury, not far from Canterbury West railway station. It was here that More's famous son-in-law William Roper had a house (part of which remains). Roper was married to More's daughter, Margaret, and Margaret was able to rescue the severed head of her father and give it an honourable burial in the closest church to their house. Thus St Thomas More's head came to Canterbury, and there it remains.

Another Canterbury martyr is St John Stone, an Augustinian (Whitefriar), also martyred for his opposition to Henrician despotism. We know little of his early life, but he has won immortality for his brave stance at the time of the Reformation. On 14 December 1538 Richard Ingworth, bishop of Dover, visited the Whitefriars at Canterbury with the intention of closing the friary down and forcing the friars to sign the new Act of Supremacy, acknowledging Henry VIII as Supreme Head of the Church in England. Alone out of all the friars, John Stone refused to sign. As Ingworth reported back to Chancellor Cromwell:

...one Friar there very rudely and traitorously used himself before all the company as by a bill enclosed you shall perceive part. To write half his words and order there it were too long to write...At all times he still held and still will die for it that the King may not be head of the Church of England, but it must be a spiritual father appointed by God.

Friar Stone was as good as his word and did indeed die for his defence of God's Church. First sent to London, where he languished in the Tower for many months, he was eventually returned to Canterbury, where he was imprisoned in Canterbury Castle (the remains of which still stand) and finally put on trial some time before Christmas 1539, at the Guildhall in the city centre. His judges included Sir Christopher Hales, the mayor, and probably Baron John Hales, both members of a family which was later to do much to uphold the Catholic Faith in Canterbury, as we shall see below. After a short trial he was indicted for high treason and sentenced to death. The manner of his death, as with so many of our English martyrs, was the particularly cruel torment of hanging, drawing and quartering, the common punishment for treason. The execution happened shortly after Christmas Day (probably 27 December 1539), at the Dane John, a little hillock adjacent to the city walls and overlooking the site of the Whitefriars house where the martyr had formerly lived.

Friar John Stone was beatified by Pope Leo XIII in 1886, and canonised by Pope Paul VI in 1970, as one of the Forty Martyrs of England and Wales. Today there is a statue of him in our parish church, and the Catholic chaplaincy at the University of Kent is also dedicated to him.

Despite the heroic witness of St John Stone, and the hundreds like him all over England, the Catholic faith was almost exterminated in Canterbury for several centuries. All over Kent, in fact, the Reformation was imposed with particular zeal, maybe because of the ecclesiastical importance of Canterbury, and perhaps also because of the county's proximity to London, the capital city. There were few recusant families who were left to preserve the faith in country houses and secluded chapels – Kent was not like Lancashire. But there was at least one wealthy family who, from the seventeenth century onwards, adhered to the ancient faith and gave it a foothold in Canterbury once again. This family were the Hales, some of whom have already been referred to above as instrumental in the death of St John Stone. The first of them to return to the Church was Sir Edward Hale, a friend of King James II. Sir Edward helped the King to flee England following the so-called Glorious Revolution of 1688, but he himself remained behind, taking refuge in his ancestral home of Place House, a Tudor mansion overlooking Canterbury, which the family later rebuilt in more splendid style and renamed Hales Place. We know



A reproduction of an engraving of St John Stone printed in 1612 at Lieges

little of the activities that went on there, but it seems fair to assume that missionary priests would have visited and celebrated the sacraments, at least on an irregular basis. No doubt many of these priests would have been Jesuits, since Kent (along with Middlesex, Surrey, Berkshire and Hertfordshire) formed part of the College of St Ignatius, the second most important district in the English Jesuit province. Fittingly, then, Hales Place became a Jesuit house of formation, towards the end of the nineteenth century, and remained so until 1923, when it simply became too expensive to maintain. Sadly the house was later destroyed, but various relics of it remain. One is the little mortuary chapel (once the dovecote of the great house) around which many Jesuits lie buried, and another is a Victorian *pietà* which is now in a chapel of our parish church.

The Jesuits are not the only religious order to have particular links to Canterbury. The Society's sometime rivals, the Franciscans, also have some special ties to the city. Since the theme of this article is "Rome and Canterbury", it is worth remembering that St Francis himself was especially devoted to Rome, or at least to its Bishop. For example, he went to the trouble of having his new way of life personally approved by the Pope, something which might seem fairly natural to us, but which was quite an innovation at the time. As for Canterbury, it was St Francis himself who dispatched the first friars here, in the year 1224. The first little band consisted of four clerics⁶ and five lay brothers, led by Blessed Agnellus of Pisa (in whose honour the Ancient English Province⁷ is named today). The Franciscans

seemed to have flourished on Kentish soil, so much so that within a hundred years a friar had become Archbishop of Canterbury (this was Archbishop Peckham who died in 1292). Even after the Reformation, when the Franciscan presence effectively died out in England, the Order retained a titular “Provincial of England”, and the Friars returned properly in 1907. Today the Franciscans still retain a strong presence in Canterbury, especially through their work at the Franciscan International Study Centre. There are houses of both Conventual Friars and Friars Minor, and their priests and brothers are active in the city in a whole variety of ways – teaching and studying, working with young people in our schools or at the universities, sometimes singing in our parish choir or otherwise adding to the dignity of the liturgy.

I shall end this brief article where it might have seemed natural to begin it – at the most famous of all Canterbury’s ecclesiastical monuments, Christ Church Cathedral. I have already referred to the tragic destruction of St Thomas’ shrine, but of course there is much else that remains. The architecture is without doubt outstandingly beautiful, and the choir who sing at daily evensong are as melodious as one would expect. For the Cathedral is, above all, a place of worship – and the mother church of the world-wide Anglican communion, whose much celebrated diversity is centred here in this small Kentish city. Its leader still has a palace here, of course, in the grounds of the Cathedral, and here he comes for all the great festivals of the Christian year. Ecumenical relations are warm as well, with much co-operation between the various groups of believers. Christians together in Canterbury does sterling work for the poor and homeless, and many joint services are held. Twice a year the Cathedral extends its hospitality to the Catholic parish; Solemn Vespers is sung on 29 December, the day of St Thomas’ martyrdom, and the Holy Sacrifice of the Mass is offered there on 7 July, the feast of the Translation of his relics. Today, at the spot where St Thomas fell beneath the swords of the knights, we are reminded that here our Holy Father and the late Robert Runcie prayed together in 1982, echoing the prayer of Our Lord at the Last Supper *ut omnes unum sint*.

Our prayers most certainly go out to the newly appointed Dr Rowen Williams, and we pray especially that he may continue the good work that has already been done, in fostering the greater unity of all English Christian people. I was in the Venerable last year when Cardinal Cormac came out to receive his Red Hat from the Pope, and we were all made aware of how dear the cause of christian unity is to him. His presence in Rome and his reception of the Red Hat reminded us too of those close ties which have always linked our country with Rome, and of which, during these few months at Canterbury, I have become especially aware. As it was once, so may it be again, and may Rome and Canterbury go forward in unity to preach the gospel to the people of our land.



Fr. Richard Whinder is a priest of the Archdiocese of Southwark. He is a former senior student of the English College and holds an STL in Dogma from the Pontifical Gregorian University. He read History at King’s College, London before going to seminary. He is assistant priest at St. Thomas’ church in the city of Canterbury.

- ¹ There is, incidentally, a pleasant stained glass window of St Gregory and the English slaves in St Martin's church as well.
- ² St Thomas' was consecrated in 1875. It stands on the site of a mediaeval church dedicated to St Mary Magdalene, which was, ironically, demolished to stop it falling into Catholic hands. Only the tower of the old church still remains today.
- ³ Jane Austen, *The History of England*, Penguin Classics, London, 1995, p 8. The great novelist's brother Edward lived near Canterbury at Godmersham Park, an eighteenth century mansion supposed to have been the inspiration for *Mansfield Park*.
- ⁴ *Ibid.*
- ⁵ The Protestant Reformers were also well aware of everything that Becket stood for, and did whatever they could to suppress his cult. As Eamon Duffy notes, Becket was "denounced as a maintainer of the enormities of the Bishop of Rome, and a rebel against the King, he was no longer to be esteemed as a saint...His name was to be erased from all liturgical books, and his Office, antiphons, and collects to be said no more." See Eamon Duffy, *The Stripping of the Altars*, London 1992, p. 412.
- ⁶ With the exception of Blessed Agnellus, all of these clerics were Englishmen: Richard of Ingworth, Richard of Devon and William of Ashby.
- ⁷ Those provinces founded in St Francis' own lifetime are known as "Ancient".

ANCORA
LIBRERIA
RELIGIOUS INTERNATIONAL BOOKSHOP

Mail Order Service Available

BOOKS & VIDEOS
AUDIO CASSETTES COMPACT DISCS

Christmas and all occasion GREETING CARDS

ALTAR REQUISITES RELIGIOUS ARTICLES

PAPAL BLESSINGS for all occasions

Via della Conciliazione, 63 - 00193 Roma
Tel. (06) 6868820 – 6877201 Fax (06) 6833050

Our Sacred Vestments – Their History and Significance

JO BARNACLE

It is with some hesitation that I offer these few notes on the origins of the vestments worn in our liturgy. They are by no means comprehensive but are a glimpse of how those vestments which are worn today have evolved.

Just as the ceremonies that today surround the celebration of the Sacred Mysteries are the product of long development so too are the present liturgical vestments. There is as great a difference between the vestments worn at the Holy Sacrifice of the Mass in the days before Constantine and even in the following centuries, as those now customarily worn for Mass, as between the Rites of the early Church and those of modern times.

There are several main stages in the development of Christian priestly dress:

1. In the period before Constantine (who you will remember was head of the Roman Empire in the early 4th Century and embraced Christianity as the state religion). Up until that time Christians had been persecuted, so the priestly dress did not differ from the secular dress of the time. The Christians were on the run from the Roman authorities and sought to look as inconspicuous as possible. In celebrating the Eucharist a priest wore the same clothes as the lay members in attendance. It is probable that they wore their best clothes and kept them specially for the services. It would have undoubtedly scandalised the faithful if they had seen their Bishop and his assistants in dusty, dirty or worn garments. St Jerome says “the Divine Religion has one dress in the service of sacred things, another in ordinary intercourse and life”.
2. The second stage covers the time from about the 4th to the 9th century. It is the most important epoch in the history of liturgical vestments. It is the epoch in which not merely a priestly dress in a special sense was created but one which, at the same time, determined the chief vestments of the present liturgical dress. The essential developments in this period were:
 - A. The separation of clothes worn at liturgical functions from non-liturgical clothing;
 - B. The decision on what these vestments should be;
 - C. That liturgical vestments be worn over ordinary clothes;
 - D. A special blessing for the vestments to be used in the liturgy. It is not certain whether the changes occurred as mere custom or by ecclesiastical legislation, but the changes occurred at a different pace in different areas, changing more rapidly in the east than the west.

3. From the 9th to the 13th century we observe the completion of the development of priestly vestments in Western Europe. The chasuble became the vestment worn exclusively by the priest at Mass. The surplice appeared in the 11th century. In this era the pontifical dress was given its definitive form. This was the natural result of the enormous advance in the secular importance of Bishops and their position in public life.
4. From the 13th century onward the history of liturgical vestments is almost entirely the history of their adornment with embroidery and ornamental trimmings and the nature of the material from which they were made. In general the tendency was towards greater richness of material and ornamentation and toward greater convenience.

At the time of the Reformation there was a hiccup in vestment development in England as the Catholic Church was being persecuted and went underground. What was needed were vestments that were easy to conceal. Most Protestant sects at this time rejected the wearing of vestments but the Church of England kept the use of some of them, especially the surplice, the cope and the cassock. Once Catholics were free to worship and new churches were being built along came Pugin and others to design elaborate vestments. Pugin designed the churches, the vestments and in some cases the services too.

The main vestments in use now:

AMICE - is an oblong linen cloth put on round the neck. The word is derived from *amico* meaning “wrap around” it was used to protect other vestments from sweat on hot days. Roman soldiers in the 1st century AD wore a similar garment, a scarf soaked in water and wrapped around the neck to keep them cool.

ALB - an ankle length robe of white linen with full length sleeves. Alb comes from *albus* meaning white. It was the standard dress for professional people until the 6th century when it became closely associated with Christian vestments.

CINCTURE - or girdle tied round the waist made of linen, wool or silk.

STOLE - draped round the neck and worn like an untied neck tie, it was the symbol of authority among the Romans. The stole became in general use in the 6th century.

CHASUBLE - from the latin *casula* meaning little house. This vestment derives from the commonplace and secular Roman cloak worn by both men and women. It is probably the chasuble which has changed in fashion more over the centuries than other articles

SURPLICE or COTTA - is a short form of alb worn at services other than Mass and by altar servers.

COPE - worn at Benediction, processions and other services. It was retained after the Reformation by both Anglicans and Lutherans.

CASSOCK - has its origin in the barbarian *caracalla* robe or tunic favoured by the 3rd century Roman emperor who shunned royal attire to dress simply like a peasant. The early Christian Church strongly promoted the wearing of the cassock so that priest and people were on equal footing. In the 5th century Pope Celestinus reprimanded bishops who wore anything fancier than a cassock. It became standard dress for prelates and priests. Hierarchical rank was

eventually conveyed by the colour purple for Bishops, red for Cardinals, white for the Pope, black for everyone else.

COLLAR - the priest's collar stems again from a non-spiritual source. It comes from the speakers in the Roman Forum. To protect his voice and health on cold wintry days a speaker wrapped a white cloth around his neck for warmth. The cloth soon became a recognised badge of the orator and was adopted by early Church clerics as a simple and inexpensive symbol of their ministry.

Over the ages much has been made of the symbolism of vestments. Here are a few which have been suggested:

AMICE - once hooded represents the helmet of salvation, symbolising divine hope or puts us in mind of the cloth the soldiers used to blindfold Christ to mock him.

ALB - a reminder of the robe Herod draped over Jesus.

STOLE - symbolic of the yoke of obedience, a sign of humility and servitude, the pastor's responsibility to serve his congregation.

CINCTURE - a reminder of Christ's scourging, a symbol of restraint and patient suffering, or a symbol of purity (or again the cord with which Jesus was bound).

CHASUBLE - emblem of divine love, the cardinal virtue of a priest being love or the purple garment worn by Jesus before Pilate.

When I started making vestments I looked up Chapter VI of the *General Instruction on the Roman Missal* (1970) to see what the Church now recommended:

304. Bishops' Conference may determine and propose to the Holy See any adaptations in the shape or style of vestments which they consider desirable by reason of local custom or need.

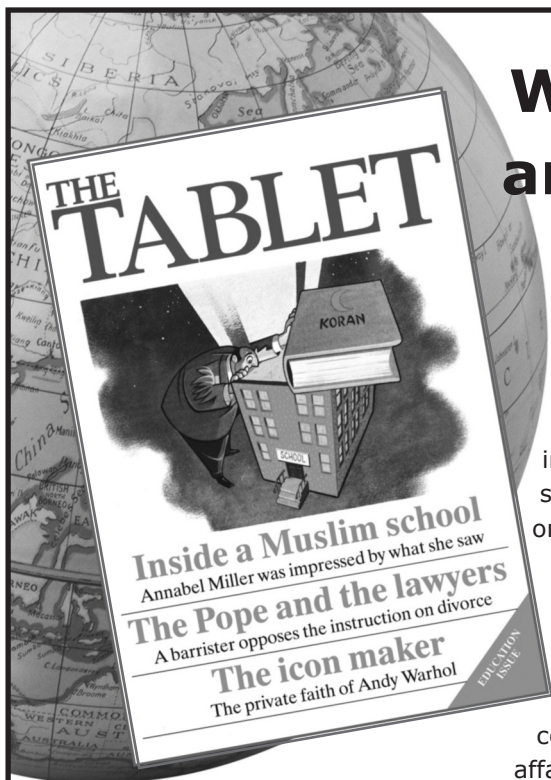
305. Besides the materials traditionally used for making sacred vestments, natural fibres from each region are admissible, as also artificial fabrics which accord with the dignity of the sacred action of those who are to wear the vestments.

306. The beauty and dignity of liturgical vestments is to be sought in the excellence of their material and the elegance of their cut rather than in an abundance of adventitious ornamentation. Any images, symbols or figures employed in decorating vestments should be sacred in character and exclude anything inappropriate.

309. On festive occasions the very best vestments may be worn even if they are not the colour of the day.



Jo Barnacle is the Chairman of the Friends of the Venerabile. She has had many years' experience of making and mending liturgical vestments especially for the English College sacristy.



Where faith and modern culture meet

Each week *The Tablet*, the international Catholic weekly, seeks to inform and entertain on religion, politics, social and ethical issues, literature and the arts. Our writers are drawn from across the denominational spectrum. As well as international coverage of Church and world affairs, *The Tablet* offers a wide range of book, art, film, theatre, music and internet reviews.

"I wouldn't be without it. Its panoramic view helps to put personal, local and regional difficulties in perspective. Under its present editor, it has become one of the very best weeklies."

Professor Peter Roebuck
University of Ulster

*"In today's world...to be a responsible and well informed English-speaking Christian, *The Tablet* is essential reading".*

Thomas McMahan,
Bishop of Brentwood, UK

**For a FREE COPY or to find out about our
HALF PRICE Student Subscriptions**

Call: + 44 (0) 20 87 48 84 84

Fax: +44 (0) 20 85 63 76 44

Email: subscribe@thetablet.co.uk

**Write to: VEN03, The Tablet,
1 King Street Cloisters,
Clifton Walk, London W6 0QZ**

**THE
TABLET**
the international Catholic weekly

www.thetablet.co.uk

Priesthood is Beautiful

TONY PHILPOT

This article is taken from a spiritual conference given to the seminarians at the VEC in October 2001

The first thing that strikes me on moving into the College is that it is the most astonishing place. What, I ask myself, can have induced forty gifted and brilliant men like you to abandon their careers, their plans for the future, their flats and cars, their decent incomes, their whole network of human contacts and company, to fly across Europe and to live for six years with a bunch of other guys in a 17th century tenement in the Via di Monserrato? Most of our contemporaries, if you suggested such a thing to them, would turn pale and say: “Wild horses on their bended knees would not get me on that plane.” The existence of the English College, and indeed of any other seminary, is to me a source of constant wonder. They are, in purely human terms, such improbable places. They prove the power of the Spirit.

The Beauty and Mystery of the Priesthood

Because it is the Spirit who has given us a burning desire for something precious and beautiful beyond words, which is the Catholic priesthood. That’s what has brought us here. Nothing else could have done it. Priesthood is the *raison-d’être* of this place. This is true for you whatever your stage of formation: even if you’ve just arrived, and ordination seems incredibly distant, you are quite right to dream of the day when you become a priest. And those of you who have returned after ordination to do further study have come to enhance your priesthood, to make yourselves even better equipped to exercise it. In other words, the College is not an end in itself, it is a means to an end. Well, if everything here revolves around priesthood, it seems logical to spend some time thinking and talking about it.

The first thing to say is this: priesthood is a mystery of faith. It is part of the bigger mystery of faith which is our redemption by Christ. It is a continuation, a prolongation, of this mystery. This is the only proper light in which to view priesthood, and it is a theological and a spiritual light. This is the only context which makes sense. If you view being a priest as just a job, or as a profession conferring status, power and privilege, or as a means of combating the political and social ills of the present age, in other words if you view the priesthood as a purely horizontal reality, you are on the way to a big disappointment. The real reality is the vertical one. It’s God who is powerful. It is he who acts, who is at work while we speak. It’s God who became human out of love. It is God-made-man who died on the Cross, and rose from the dead. God desires to save his people. The priesthood is part of his chosen way of implementing that plan. When you are ordained, you will become God’s instrument for achieving his purpose, nothing more and nothing less. It’s his plan.

“Thy will be done” suddenly acquires an added edge. So it is God who calls the shots. It is he who decides what the priesthood shall be, and what it’s for, not us.

The Necessity of the Priesthood

In 1999 the Congregation for the Clergy published a reflection on the priesthood. Here is a paragraph from it:

The goal of our efforts is the definitive Reign of Christ, the drawing together in him of every created thing. This goal will only be fully realised at the end of time, but it is already present through the life-giving Spirit, through whom Christ has set up his Body the Church as universal sacrament of salvation.

There was an old Jesuit in Bedford years ago who said to the congregation on Sunday: “Now today we have a letter from the Bishop, and I think what he’s *trying* to say is this”. I would not be so impertinent with an important document from the Congregation. But if I might be permitted to highlight one aspect of it, it is that God chose to save his people through the Church. He didn’t have to do it this way. He didn’t have to saddle himself with a Church at all. The Church must have caused God unlimited grief, over the centuries. He must get fed up with the Church in the way that he used to get fed up with the People of Israel, in the way he used to get fed up with the Apostles. Think of the Crusades. Think of the Pope who said, “Since God has given us the Papacy, let us enjoy it”. Think of the persecution of Jews, and of witches. Lord Halifax once delivered himself of this masterpiece of understatement: “Some people found Our Lord very tiresome”. Well, it would be a similar understatement to say that Our Lord must sometimes have found the Church very tiresome. Nevertheless, there it is. It is humanly weak but theologically central to God’s purpose. It’s formed by the Holy Spirit, it’s the continuing Body of Christ on earth, and through it God applies the redemption won by Christ on the Cross to individual men and women, across the centuries and across the continents. This is a vast, magnificent, generous plan. It is cosmic and majestic in its dimensions. How merciful God is! He actually calls sinful men and women into partnership with himself, in this job of pulling round a whole planet full of people.

Now when the Church actually gets down to the job entrusted to her, she does this, not exclusively but largely, through priests. Eucharist and sacraments above all are what bring the death and resurrection of Jesus into the experience of ordinary men and women, twenty-one centuries after they actually happened. And for eucharist and sacraments priests are indispensable. Of course the whole assembly of Christian people is priestly, we know that. Already by baptism we enter into the paschal mystery and take on ourselves the mantle of Christ’s self-gift and victory. But to help the whole people operate in a genuinely priestly way, the Church needs ministerial priests, ordained priests, and that’s us. For better or worse, the Catholic Church is a priestly Church. And because the Catholic Church has no alternative shape, no other way of being, it becomes crucially important to make sure that the priests we have are good ones. Here is a paragraph from a papal encyclical:

Be very careful in the choosing of the seminarians, since the salvation of the people principally depends on good pastors. Nothing contributes more to ruin of souls than impious, weak or uninformed clerics.

That was not John Paul II, but Pius VIII in 1829, addressing his brother bishops for the first time. It sounds rather negative, doesn't it? He was a rather alarmed Pope, and he only reigned for a year. But there is a positive implied in it. If we do have good priests, then the salvation of the people will happen. The Catholic priesthood is indeed a part of the mystery of salvation.

Avoiding Clericalism – A Life of Service

A priestly Church is not the same as a clerical Church, where the clergy erect themselves into a caste rather like the Pharisees, with pharisaic perks and attitudes. We're not to be clerical in this negative, self-regarding way. In *Pastores Dabo Vobis* (n.21) the Pope sums it up precisely. He describes how Jesus came not to be served but to serve. He quotes St Augustine ordaining a new bishop and saying: "He who is the head of the people must in the first place realise that he is to be the servant of many." And then the Pope says:

The spiritual life of the ministers of the New Testament should therefore be marked by this fundamental attitude of service to the People of God, freed from all presumption or desire of "lording it over" those in their charge.

"Fundamental attitude", he says. Priesthood and priestliness are essential to our Church, part of the mix. Clericalism is not.

The Joy of Being Called

Think of your own vocation. Each of you has his story to tell. God called you one day, and he did it uniquely, personally, knowing full well your heredity, talents, personal circumstances, strengths and fault-lines. Your story, whatever it is, has great beauty in it. You have been brushed by the wing of the Spirit, and you have said, in your own way, "Speak, Lord, your servant is listening." You may even be able to recall the moment. That is beautiful beyond words. It's also dramatic. Who's at the centre of this drama? Is your call a purely individual thing? The real vocation, surely, is to the whole Messianic people, to enter into the death and resurrection of Christ and be transformed by it. That's the longing of God's heart, that's what expresses his unspeakable tenderness for his children, that's the mystery of faith, his constant yearning for his sons and daughters. Remember Eph. 1:8: "With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth." You and I are part of that, and our priesthood is part of that, and our personal vocation is part of that. Gathering up all things in Christ. Out there, unknown to you but already known to God, are the men and women who are destined to be saved, under God, by what you will do for them. You cannot yet see their faces, but they're there. It's your words, your example, your patience and availability, your selfless and intelligent and sensitive celebration of Mass and sacraments which is going to bring them home. And the heart of God will be glad when that happens, and you will have helped to make the heart of God glad. Can you see what I meant at the beginning, about the vertical context in which we must perceive priesthood? There is no other context.

The Priest in God's Symphony of Salvation

The history of salvation is like the most masterly, majestic symphony, with its slow and fast movements, with its moments of pathos and sadness and its moments of triumph and glory. In the providence of God, the priest is part of that symphony, an integral part of it. When we think of ourselves as priests, our hearts should lighten. By God's grace, you are the men who will lead his people home. You are the men who will surprise them by joy. You are the men who will help them to "lift up their eyes to the mountains, from where their salvation comes". On any scale of personal fulfilment, this comes pretty high.

In symphonies, there comes now and then a coda to the principal theme. Here are two codas:

If my basic vocation is to take my place within God's cosmic plan, then for me to be ambitious is fatuous and counter-productive. The careerist priest is a contradiction in terms. Each of us is like a piece in God's jigsaw, and no one else has our exact shape. To try and force the wrong piece into a space in the jigsaw is ridiculous and damaging to the big picture. "Oh rebellious children, says the Lord, who carry out a plan, but not mine." (Is.30:1) I mention this because jealousy about other people's advancement is a real temptation. Ambition and jealousy are clergy vices, however well they may be disguised. Let's recognise them for what they are and name them - this is the stuff of sin.

And here's the second coda. Ignatius used to talk about discovering the deepest desire of your life. If my deepest desire is that God's will be done and his Kingdom established, and I want that to remain my deepest desire, then I personally need to stay very close to God. This means daily prayer, over and above the Prayer of the Church. The priest who does not pray is absurd. It should be possible to have him under the Trades Descriptions Act. The only way of making sure that we are men of single purpose, of purity of heart, is by spending reservoirs of time each day being present to the Lord and letting him be present to us. Contemplative prayer, silent time spent with the Beloved, is absolutely vital. Otherwise we lose sight of the vertical and become pure activists, exceeding our brief, and building our house on sand. It's God's plan. It's his big picture. It's his symphony. It's his world. Tim Radcliffe in his book *Sing a New Song* said: "Contemplation of the only-begotten Son is the root of all mission; [.....] without this stillness there is no movement." If we do this, refer constantly back to him who is the Master, then the sky's the limit, indeed there's no limit to what we can do for God, and we will be astonished at what he achieves through us. Let us end with profound joy at what the future holds for us, as we reflect on Eph. 3:20:

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the Church and in Christ Jesus, to all generations, for ever and ever.



Mgr Anthony Philpot, a regular contributor to this journal, is a priest of the diocese of East Anglia. He is the author of several books and a popular retreat giver. He is the Spiritual Director of the English College.

A Priestly Jubilee, 40 years

RICHARD J. TAYLOR

“I have called you friends” (Jn 15:15)

The story of my wanting to become a priest is very simple. It is worth recalling because it may help explain why I still want to be a priest. It had something to do with an image, that of Christ passing by. In that rather dim and undifferentiated image I saw that Christ was a person for others, that he was absolutely about what was good, just as he was good himself, and I wanted to be about what he was about. I did not realise that it would involve long years in a seminary which was an austere and very unloving place, full of dreary brown and fading black, and the stifling smell of snuffed candles. That seemed to be the opposite of the happy discipleship that I had imaged in that first notion of being a follower of Our Lord in the priesthood. So how did we seminarians survive a seminary regime so impersonal and so indifferent to the individual’s sensitivities? The way many survived since in the priesthood, I may suppose. Family support without family pressure, mutual friendship with one’s fellows and the support of dear friends. And especially there was prayer; this was not just prayers said but prayers lived. We students seemed to have prayed a lot. The liturgy was truly magnificent. High Mass on Sunday and on the major feasts was a religious and cultural experience of unsurpassed beauty. We believed that the Church was about what Christ was about. So it was about what was good. And we believed that the priesthood was an intrinsic part of that goodness. We did not know if we would ever be ordained, for we did not know that deep down we ourselves really wanted to be, or that God wanted us to be, or that the authorities would allow us to be priests. We lived the long years in the dark and light of faith and hope, trying to be kind and supportive of each other. But there was always an admixture of fear, because we were not sure if we really wanted to be priests. However we definitely had no alternative career in mind. There was no hedging of bets about different careers. All of this would have featured in our prayers. And the life of prayer was very focal in the whole formation system.

After forty years a-priesting, and having spent most of my life in the context of priestly formation, perhaps I can consider the question of what it is to be a priest. What should one look for primarily in a candidate for the priesthood? Above all he should be a kindly person, simple and honest, and desirous of caring for other people in their life of faith. Therefore he should be a person of faith and love. These are such obvious observations that they should hardly need to be mentioned for they come before all else. Here we are talking about personality traits and basic commitments that can be developed during the years of training, the fundamental material that can be moulded ever more positively in the right way. Dealing with

adult vocations is different from younger ones. The young change a lot. As we get older it is not so easy to change. And so attitudes formed in youth are of basic importance for the rest of our lives.

There is little point in being a pastoral priest if one does not get on well with other people. The communal aspect is fundamental. We are, not priests just because we like liturgy or like some particular aspect of ecclesial life, whether it be sacramental or social. We are priests for others in all the range and reference of needs and wants that make up daily life. The priest is a real symbol of what the faith is about. From the moment of ordination he symbolises by his very existence the faith to the faithful. He is not just defined by what he does. What he is reflects and evokes, symbolises, what the faith of the Church is. A candidate for the priesthood is a Church student; the priest is a Church man. The fundamental values of the kingdom of God entrusted to the service of the Church by Christ are symbolised by the priest. He is not a one job man. Even though he is the only one to preside at the eucharist he does not exhaust his meaning as a priest, nor his essential meaning as a priest, in that role. Symbols evoke reality, point to it, communicate it, but do not exhaust it. Symbols are not private. They are not manipulable to private interpretations and usages. They are public and live in community. They are not intelligible outside the context of the community tradition in which they live. A priest has his meaning only in the context of the believing ecclesial community. To live as a priest is to accept that role. He is instituted into it, ordained into it, and as such believers everywhere accept him without question as the person who celebrates the faith at the altar, talks about it in the pulpit, and acts it out in his daily relationships with people. As such he cannot be substituted for by anyone else. It is his very priestly existence that symbolises the faith of the Church, and not just his words and not just his actions. His priestly existence evokes the faith for the faithful long before he talks about it, and indeed long before they gather with him, and he presides for them, at the eucharistic celebration.

There should be no crisis of identity here. What he does is secondary to what he is. He can only improve on what he does. But as a symbol the reality of his position is fixed before him and independently of him, in the believing tradition. He can enhance or diminish the symbol; he cannot destroy it. This is no more in the control of others than it is in his own control, and there is no reason for him to be proud or overbearing or power seeking. It is only a question of accepting peacefully to be what he is. And that must be addressed profoundly in the experience that we call his spirituality.

Having trained to be a diocesan priest I thought I would spend all my life in parish work. Yet here I am now, never having worked at all as a curate or parish priest. I am sure that of all priests the parish priest is the man whose continual service merits our deepest respect. And I feel so grateful that several dear friends on parish work have been invited to celebrate this jubilee with me. The parish priest takes care of the faithful all the time, from baptism until death. He is the local focus of the believing aspirations of every community. On his normal day he is that loving person who is personally there for everyone. All of us have reason to be grateful to him. And heaven knows how many pressures are on him these days.

So a priest is there for people. He follows Christ who was always with people. Christ spent his life in relationships. He belonged to an ordinary family. He did a daily job. He was close to and accessible to men and women and children. We know their names because of these relationships: the James and Johns, the Marys

and Marthas, the Lazaruses and the Judas Iscariots. He was not closeted and protected and set away from everyone. He was open and free, free to love and relate with men, women and children - and help them to love and respect each other - that is, God was in Christ reconciling the world to Himself (2 Cor 5:18). Such is the meaning of the Incarnation, and if the style of living the priesthood has changed somewhat in recent times it is to make this more and more a reality. It is not to de-clericalise the priest. The priest, belongs with people, and where people are, to be at their loving service. This is not to make the Church more worldly but to make the world more Christlike. It is all about values that will not pass away and the best way to secure them.

Our Gospel today cites Jesus: "You are my friends" (Jn 15:15). That describes relationships at their best. Jesus may have lived a very hard public life, but he did not live a life of loneliness. He is a model of how to enjoy friends. Aristotle prized friendship in structuring ethics and St Luke puts "having one mind", and "sharing all things in common" as indicative of the Church, his idealised community (Acts 4:32). The importance of encouraging friendship for the humanisation, civilisation and evangelisation of people cannot be underestimated.

Friendship is a relationship nourished from sharing a truth in common, from a constant and happy exchange between those who are friends. Today's priest will take this very seriously. He knows that in every life there is some loneliness. But there is no need for crushing and self-imposed loneliness. True friendship is always about what is good. Such friendship is a gift experienced between men and women, young and old, in public and in private, between members of all faiths and of none. It is always virtuous. This is the light in which celibacy can be lived peacefully. For how does celibacy serve Christ's cause if it does not free a man or a woman for loving relationships? It should especially signify that love which releases us from the desire of exclusive and freedom-denying possession of or by others.

Here today, sisters and brothers in Christ, from our diverse ecclesial backgrounds, we recall our friendship. The Augustinian sisters* have been my family and my friends and given me a home all these long years. To you all I am most profoundly grateful. All friendship is God's gift. Please God, now, ever so gently, I can invoke some of its implications with the authority of experience. I still feel a complete novice in the things that are of most importance, still wondering at why the world exists at all, still searching for God, still looking for Christ, still praying to see what the Church is all about, still amazed at the mystery of what it is to be a human being.

Let us praise God and thank Him, and thank and encourage each other in Christ. Grow old along with me, The best has yet to be...Trust God, nor be afraid.

Fr Richard Taylor is a priest of the Salford diocese. He was the part time academic tutor of the English College for the year 2001-2002

*Boarbank Hall, Grange-over-Sands, Cumbria

Space, Time and Eternity

ANDREW PINSENT

Ever since Edwin Hubble discovered in 1929 that the galaxies of our universe appear to be moving away from one another, the notion that our cosmos is permanent and unchanging has given way to an awareness that it is transient and temporally finite. Extrapolating the current expansion back in time the generally accepted model today (the “Big Bang”) is that the universe exploded out of a point-like state approximately 12 to 15 billion years ago. This extraordinary inference has inevitably created a rich speculative playground in which the traditional domains of inquiry of experimental science, philosophy and Catholic theology overlap. Nowhere is the investigation and controversy greater than that surrounding the question of a beginning, a hypothetical zero point of time ($T = 0$).

Penetrating this mystery is a peculiar challenge due to the way in which the tools we are accustomed to using are progressively stripped from us as we reach back in cosmic history. Although deep space telescopes that view the distant universe also see far back in time (a consequence of the finite speed at which light travels) direct observation is impossible before $T = + 300,000$ years. The universe during this early epoch was not transparent like the space between the stars today but rather analogous to a fireball of seething radiation and matter. The distant signal of this ancient proto-universe is a cold, diffuse afterglow that fills our night sky, which although at a wavelength invisible to the human eye represents an impenetrable veil to our instruments. Prior to this we are forced to rely on theory but here too we encounter three conceptual barriers as we turn the clock back. Firstly our theories of the behaviour of matter break down. Secondly (at around $T = 10^{-43}$ seconds) our theories of space and time break down and finally at $T = 0$ itself we encounter a singularity in which the universe is point-like, infinitely hot, infinitely dense and natural philosophy ceases to have meaning.

These difficulties have not however discouraged some of the most acute minds in the world from seeking to make progress, not least because the implications are perceived by both believers and anti-theists alike as being theological as well as purely scientific. The Big Bang model has traditionally been embarrassing for many atheists in that it does indeed appear to be at least consonant with creation *ex nihilo*. Furthermore although Catholic belief primarily affirms the ontological rather than the historical origination of the cosmos from God, the inference of the existence of $T = 0$ suggests and might even necessitate an “unmoved mover” acting from beyond the $T = 0$ boundary. It is against this background that many commentators greeted Professor Stephen Hawking’s proposed solution to the $T = 0$ “problem” with excitement and even claimed to have excluded God entirely. Although the technical details of what is known as the Hawking-Hartle model are highly complex the temporal aspects of the argument are comparatively

straightforward. The problem addressed by the model is that if one conceives of time as being a one-dimensional extension like a line it can only have a minimum value ($T = 0$) if it were cut-off at that point like the end of a piece of string. By contrast the Hawking-Hartle model conceives of time as being just one co-ordinate of a higher dimensional “space-time” (like a curved *surface* instead of a string). In this scenario one has more dimensions to play with and one can have a minimum value ($T = 0$) without a break in the space-time surface. To illustrate his model Hawking makes a comparison with the North Pole on the surface of the earth. It is a limit in the sense that it is the farthest north one can travel (analogous to $T = 0$) and yet it does not represent a discontinuity, an edge to the surface of the earth. On this basis an enclosed, self-contained cosmos is postulated to which some commentators have given the anti-theological spin that there is no need for God.

Yet all Hawking has really managed to do is to remove a single source of embarrassment for certain atheists, and in fact upon closer examination he has not even done this. The philosophical assumption that he makes is that one can treat time in an equivalent manner to space (i.e. as another space-like dimension). This has become common practice amongst physicists partly because it is possible to write the equations of Einstein’s general relativity in a symmetric form with respect to time and space and partly because of the force of mental habit. An example of the latter is the way that physicists frequently conceptualise time as a kind of line such as the X-axis on an experimental graph. However apart from mathematical convenience there is not in fact the slightest evidence that time really is space-like. Unlike different positions in space there is no evidence that past and future exist in the same sense as the present; nor can we be sure that time (as opposed to the measurement of time) is defined solely by reference to material change. Finally although it is true that the rate of “flow” of time (measured as the concomitant of change, e.g. the motion of the hands of a clock) can vary, we can neither stop this flow nor “travel” in any direction other than towards the future. All this is very different to space, and for these reasons the Oxford philosopher John Lucas prefers to describe time as a *passage* from possibility through actuality to necessity. For these reasons also it is important to appreciate that the philosophical and anti-theological edifice that has been built on the Hawking-Hartle model is a house built on sand.

Nevertheless whilst the debate regarding time and creation looks set to continue it is notable that the question of $T = 0$ has usefully re-opened ancient questions regarding the nature of time and the application of temporal concepts in the strictly theological domain. Catholic theology has always been wary of associating God with time in any way, because time as we experience it is associated with change and frequently also with decay. However even natural time remains a mystery which although measured in terms of change cannot simply be reduced to change. It is also notable that Catholic Trinitarian theology not only discards any notion of God as a sleepy monad, but has traditionally chosen language that is evocative of dynamism. This is even more the case with regard to the symbols such as fire which are associated with the Holy Spirit.

Finally in terms of the created order consideration of the beginning of time has also re-focused attention on theological questions regarding the end of time and the promise that we shall rise on the last day. Poverty of language and philosophical intractability has tended to result in a conception of eternity by means of a *via*

negativa, a timelessness which unfortunately also suggests a certain blandness. There is however a close link between temporality and what it means to be a human person, and being raised body and soul should not imply a reduction of our capabilities in this or any other matter. We may not yet have the ability to understand but what we now experience as natural time may only be a poor analogy of a rich and glorified reality. As St Paul says (1 Cor 13:12): “Now we see but a poor reflection as in a mirror; then we shall see face to face”.



Andrew Pinsent has a doctorate in high energy physics from Oxford University. He has worked at the CERN European physics laboratory and in the computer industry in England and Latin America. He is now a fourth year seminarian for the diocese of Arundel and Brighton and took part in the Year 2000 Jubilee for Men and Women from the World of Learning. For further information on contemporary work in faith and science issues he recommends the joint publications of the Vatican Observatory and the Center for Theology and Natural Science (CTNS) in Berkeley, California.

The Venerabile

Additional copies of *The Venerabile*, including some past issues, are available from:

VENERABILE COLLEGIO INGLESE,
VIA DE MONSERRATO 45,
00186 ROMA,
ITALIA

at a cost of €16 or £10 per copy,
including postage within Europe.

Part 4

The College



Alumnus Collegii Anglicani

The BBC Daily Service Pilgrimage to Rome - the City revisited 40 years on

GEORGE RICHARDSON

"It's in Rome this time: you should come."

"What is it again?"

"The BBC Pilgrimage - we've been on it a couple of times - it's good fun."

So I phoned off and received an application form. There was a daunting bit about sending in an audiotape to demonstrate what your voice was like. I belong to a choral society, so I put together a 5-minute mixture of the bass parts in different pieces we'd performed. A few weeks later I got my invitation, made the decision, and applied to Anthony Coles who was doing the travel side of the event.

There was an optional rehearsal that we were invited to in London, a couple of weeks before departure. About fifty of us arrived for that at a little Wren church off Oxford Street in London, and had a great couple of hours being put through our paces by Gordon Stewart, the Musical Director. I'd thought I wasn't too bad at sight-reading, but the standard was extremely good, and we got through an impressive amount of material. Gordon seemed happy that listening to our tapes had been worthwhile.

Not many of us had chosen to fly from Birmingham, so it wasn't till we got to Fiumicino that the full group met – and then there was a mix-up which left half a dozen of us with an anxious wait till next day for our luggage. We were dropped on the Lungotevere by the Ponte Sisto and had a short walk to our very local hotels. There wasn't a lot of time to spare before we were straight into our first rehearsal, in the College church, in preparation for our live Sunday Service broadcast two days later. College students had been very welcoming, and shepherded us efficiently on our first walk through the streets near the Campo de' Fiori. Our first meal – there's nothing like taste and smell to bring the past wafting back - was at Tosca's, next to S. Andrea. I found myself next to a couple with whom I'd sung 25 years previously.

Our plans had been disrupted. The Twin Towers disaster had been less than a week previously, and a decision was made at the last minute to switch the daily service back to the UK. Our Sunday Service was recorded for a future occasion. I'd never before been so conscious of the echo in the College church. Was it our numbers (about 90), or was it the reduced amount of carpeting and furniture? We

had more than half of our rehearsals at the College (as well as the hospitality of drinks receptions and a magnificent meal), and the conditions were a good preparation for services in the Teutonicum, S. Ignazio, S. Gregorio, S. Sabina and St Paul's. They all provided new experiences, and our young organist (and the sound engineers) rose magnificently to the challenges.

We had generous time to make our own plans. Way back in the olden days there was a daily walk in the College regime and, whatever its drawbacks, we did get to know the streets of the centre of the city pretty well. I was able to show off to fellow-pilgrims, and walk them past old haunts both ecclesiastical and otherwise. There was the day we walked to S. Gregorio for an early broadcast, doubled back to S. Pietro in Vincoli for a quick look at Moses, ate a tasty snack lunch next to the Domus Aurea, then back past the top of the Circus Maximus and up to S. Sabina for a rehearsal. After the rehearsal we went down the hill, took in the tail-end of a wedding at S. Maria in Trastevere, then up and over the Janiculum, across the river and back down the Via Giulia to Ponte Sisto. We slept well that night.

Many of us had been interested to see how much the trip would be a pilgrimage, how much a performance and how much a holiday. Everybody I spoke to thought there was a good mixture of the three elements. The standard of the singing was excellent, often in unusual conditions. I would say we were 80-90% churchgoers, and there was a very devotional atmosphere throughout. Our conductor was very complimentary, and told us on one occasion we had no right to be so good after such brief rehearsal. And there was plenty of the enjoyment and fun and refreshment of a holiday.

One recalls a kaleidoscope of impressions: the early-morning cappuccino or macchiato, with a cornetto, hurriedly consumed *qui al banco*; the worried student who was reluctant to see me take off walking to St Peter's with a few fellow-pilgrims - but towards the river rather than the Corso or the coach; the hospitality of a reception at the Embassy to the Holy See; Father John's entertaining introduction to the frescos at the Sacro Speco in Subiaco; our evening recording session in the twilight, lost in the enormous space of St Paul's (and our coach lost us afterwards); a swim followed by delicious lunch on the terrace at Palazzola; and of course the warm (and continuing) welcome given to us by the Rector and students at the College. And that final Sunday Mass at S. Sabina, with our singing of the Fauré Requiem, and a most moving homily from Fr Thomas McCarthy OP - thoughts following the atrocity in New York. A couple of hours later we were on our way back to the UK.

I've been told that - unusual for me - I've been full of it ever since I got back home.

George's singing career in the VEC consisted of being a bass in the Schola (including taking part in the Hallelujah Chorus at the Greg under Jim Brand), and performing in various G&S operettas, one of which he produced. He left the College in 1962 and served as assistant priest in the Salford diocese. He was laicised in 1974 and worked as a primary school teacher in Sussex. He sang in choral societies in Sussex and - after retirement - with Hereford Choral Society. He enjoys gardening, walking and travel, once his wife has set his mind to it. He acquired an interest in bridge during an early Villeggiatura, and is now a minor local bridge guru; he has represented his county several times.

Life in the College in the 1970s

FERGUS MULLIGAN

“The past is a foreign country: they do things differently there.”

L. P. Hartly

It was a slightly inauspicious start. The flight from Gatwick to Ciampino was many hours late but in those days you got a full meal for a late departure. Not bad for a charter flight. The nine new men in my year were travelling with a large number of other students on the “re-**** special”, a sort of early version of Hogwarts’ Express. The premature return to Rome was for those unfortunates who had to resit an exam from the previous summer.

We arrived in the early hours in Piazza Farnese. One optimist, Peter Fleetwood, glanced up at the Palazzo and asked: “Wow, is that where we’re going to live?” He was quickly disillusioned. The genial Msgr Leo Alston bade us welcome and I crashed out in my room, not bothering to unpack.

Next morning we woke early to the noise of vespas, car horns, shouts and roars. No, it wasn’t a murder in via di Monserrato, just normal Italian exuberance. As one guide book put it: “The Italians are incapable of doing anything quietly but don’t confuse noise with aggression.” Lauds in the Martyrs’ Chapel, a lovely way to start the first day, was followed by our first meal in the English College: a boiled egg and fresh rolls with coffee you could trot a horse across. No problem staying regular on this.

A group of us walked up to St Peter’s to see Pope Paul VI at the weekly audience; my first sight of the Tiber and the great basilica. A quick look at the vast interior and then back to the College for lunch, which being Sunday was substantial: spaghetti, lamb, potatoes, spinach, salad, dolce and WINE! Up to then my only tangle with the noble grape had been a sip of Blue Nun in a Chinese restaurant in Wrexham which brought out the subtle flavour of chicken and chips. I tasted the castelli wine gingerly, a reluctance I have since managed to overcome and offered it to a rather serious looking young man next to me, David Evans. His reply was terse: “I don’t drink and I don’t intend to start.” He too has forced down the odd glass since then.

The area round via di Monserrato was as full of characters then as it is now. Across the street was the biker from hell. Every night he bade farewell to his girlfriend (or maybe it was his mamma) and then spent 15 minutes struggling to get his ancient vespa to start. The bike had no silencer, of course, and the jarring noise echoed between the buildings of the narrow street like a squadron of B52s taking off. The nightly cardrum assault just at the point where sleep beckoned was too much for one resident of the *Monsera*, Kevin McDonald, who opened his window one evening and shouted down: “*Perché non compri una bicicletta, scusa?*” I think it was the “*scusa*” that got to Fabrizio because the torrent of abuse that rose up could be heard in Piazza

Venezia. Kevin is proud of his colloquial Italian and regaled us one day with the comments of a contessa or principessa he met at a reception who told him: “*Lei parla bene Italiano, ma, con un tocco del Campo de’ Fiori.*”

A day or two later we were introduced to the concept of the *gita*. Those who had finished their repeat exams (and a few who hadn’t) took the train to Frascati. We didn’t see much of the town but fell into a *trattoria* on the road from the station to the *centro storico*. The menu was, not surprisingly, all in Italian so I asked John Metcalfe to suggest something. “Do you like chicken? Have *pollo con peperoni.*” What came was not what I expected, being raised on a diet of bland stodge in Merseyside (not the culinary capital of Europe). I fiddled with the plate for a while, challenged by the strong, spicy flavours and then gave up. Metcalfe was not sympathetic: “You ordered chicken with peppers and that’s what you got”, he said, turning away in disdain. My heart sank as in my ignorance I bleakly contemplated years of unpalatable meals. The members of the group imbibed liberally of the new season’s wine after calling in to a *cantina* half way down the steps to the station and several were poorly sick on the way back to Rome. A couple of years ago I was in Frascati and noticed the *cantina* is still there, just above the station.

The first day at the Greg was an eye-opener. A vast polyglot crowd crammed into the marble halls of academe and I well remember the ranked seats with the double-jointed desktop and the philosophy lectures in Serbo-Croat (Italian actually) from Huber, O’Farrell, Wetter & co. By 12.30 my brain was numb, my brand-new notepad untouched and I was slightly hysterical. How could I even begin to take notes let alone pass an exam? Well, like most things it got better and I did begin to understand a little and even managed to pass the exams.

There were many different influences in the College then. Roughly half the 52-odd students were graduates, the remainder came straight from school. Top year were a strong influence and the music they produced was great: John Marsland, Rick Lohan, Ernie Sands, John Murphy et al. put together a book called *Awake Sleeper* more commonly known as “The Cloggy Hymnal”. At Sunday mass the measured tones of the *Schola* under the baton of Michael Jackson were balanced by the fine organ music of Bill Mellor (RIP) or Michael Murphy and the wonderful guitars and saxophone of the Cloggies.

John Magill, also from Liverpool, inhabited the farthest reaches of the Common Room corridor, along with people like Alan Griffiths and Robert Plant who had to set out 5 minutes before everyone else to get to the refectory. John never troubled the *Schola* with his musical talents but could often be heard belting out *Wandering Star* while battering an ill-tuned guitar. Anyone who banged on the door in a vain attempt to silence him was met with a cheery: “D’ya wanna cuppa tea, or wha’?” before the music resumed.

An almost invisible but very detectable presence was the late William Theodore Cardinal Heard. He occasionally emerged from his rooms opposite the library for a stroll along the Cardinals’ Corridor and a student rota (forgive the pun) served his early morning mass and took him for a daily drive in his fine old black SCV sedan. One driver often told of speeding along Lungotevere with Heard puffing away on a Dunhill in the back and urging him: “Faster, faster!”

One sought after early mass duty was serving in the Brigittine convent next door. This was followed by ham, poached eggs, toast and tea, pretty close to the true Brit breakfast. Equally popular was the German nuns’ pensione near St Peter’s. After a group went to celebrate mass in the basilica it was the custom to have bacon and eggs in this *pensione*. When ordering breakfast the challenge was

to get the head nun, a formidable lady straight out of *Parsifal*, to inquire of the table: “You vant ze joos?”

If you slept in and missed breakfast (only on a Thursday, of course) you could repair to Anna’s bar off the Farnese, then unkindly known as “the Sordid”, for a large bowl of milky coffee, a brioche and a game on the pinball machine. This was followed, in Michael Morton dialect, by DBLs, a light but nourishing lunch and a rough lie down. While not far away in Piazza Capodiferro was Scraggy Annie’s *trattoria*. Scraggy herself was a larger than life *romana* who, as soon as you arrived, slapped down a sheet of paper on the rough wooden table, quickly followed by a *fiasco* and a plate of spaghetti. Asking to see a menu was not necessary. It was much frequented by poor people from the Campo area, including penurious VEC students; a plate of pasta cost Lit 150, which was extraordinary even then.

In those days we all stayed in Rome for the whole year (not like the softies today) and Christmas really was a spectacular time. The Christmas Fair in Piazza Navona, Befana, the beautiful, highly elaborate mechanical cribs in the churches, the Abruzzi shepherds around via Condotti playing “*Tu scendi dalle stelle*” on their pipes and the smell of roasting chestnuts on street corners (provided now by young Indians). The pantomime was a highlight of the season with some great scenes and wonderful lines. One year Kieran Conry co-wrote and starred in *Aladdin* and as he wandered around a darkened cave looking for his lamp, delivered the following: “I can’t see my hand in front of my face, uncle.” “Why not, Aladdin?” “Because it’s behind my back.” His episcopal colleague, Kevin McDonald, appeared as “that dried up old fruit, the Sultana”.

In *The Wizard of Oz* I played Eamonn, the Straw Man alongside Robert Plant as the Tin Man, Alan Griffiths as the Lion and Gerry Murray as Dorothy. James Overton and Jeremy Garrett performed a Missing Persons Bureau scene as good as any from Monty Python and each night Michael Griffin, as a Cockney cleaning woman, brought the house down with this dialogue:

“Ere, Sadie, did you ‘ear young Dorothy has gone an’ run off wiv a monkey?”

“Well, I’m not surprised, I don’t ’old wiv all those men locking themselves away in monasteries.”

There was a bit of ad libbing with a few digs at the Greg and other colleges (the Beda always seemed to get a lot of stick) and the line prompter had to keep his wits about him to assist struggling thespians. There was also some cross-dressing, all in the interest of the muse, of course. Cardinal Heard had a pithy comment about students appearing as women in the panto: “Those who don’t want to, shouldn’t be forced to. Those who want to, shouldn’t be allowed.”

Cormac Murphy-O’Connor took over as Rector from Leo Alston a few months after we arrived. Peter Coughlan was Vice-Rector, Thomas Atthill and Michael Cooley were Tutors and Bill Ellos SJ (pronounced Ellis) was Spiritual Director. House meetings sometimes focused on such global issues as whether to allow women into the refectory or to have pasta every day. Where the liturgy was concerned there were always sparks flying. The bench committee deliberated endlessly about what to do with the rather uncomfortable chapel seats while some puritans suggested whitewashing the walls and the small but vocal group of “Blaggers” (devotees of the Russian Orthodox liturgy) pressed for more icons to be installed.

There was, of course, a pecking order in student rooms. The Monserra erroneously considered itself the *crème de la crème* but the real aristocrats resided on the lower part of the Common Room corridor. By contrast, some rooms on St Joe’s didn’t have sinks when we arrived and several empty ones were used as a glory hole. They were filled

with discarded cassocks, broken chairs and light fittings, much thumbed copies of the *Breviarum Romanum* (just replaced by *The Prayer of the Church*), old issues of the *Venerabile* and Coplestone's *History of Philosophy* in 78 volumes. Freshers helped themselves to these treasures, kept them for a few months then dumped them back for the next lot to discover. At the other end of St Joe's, John Deehan would have loved the direct access onto the roof terrace from outside his old room.

But the real socially challenged area was the less fashionable end of the Forty-four, known today as the Council Estate. It was best to have double shutters and black out curtains if you lived here because any twit who came back late without keys would see the chink of light and call beguilingly for someone on the Forty-four to throw theirs down in a sock. It's said the odd one was despatched with a half-brick inside.

The College was firmly divided between those who loved the Villa and those who didn't (still the same apparently). I was enchanted with the place, even in winter when a group of us stayed there for several days, huddling close to the fire in the library, as we sat up late listening to Rod Stewart while putting the world and the Church to rights. But best of all were summer evenings walking on the terrace after supper, watching the lights of Rome flickering in the distance and the odd plane climbing lazily out of Ciampino past the silver dome of Castel Gandolfo. It is a magical spot.

Helping out in the kitchen at the Villa after the *Salve*, Michael Morton livened up our chores with grisly tales of the White Hag, *La Strega Bianca*, who wandered the corridors after dark. Now the Villa can be a bit spooky at night and the Italian girls working with the nuns were terrified at the idea of meeting the resident spectre, as were some of the students. One evening a few of us donned sheets and crept up on the *suore* and *ragazze* taking the air near the front wall after their long day's work. The screams of the girls could be heard across the lake, until the *madre*, a *padovana* with her feet firmly on the ground, glanced at our feeble disguise and said: "*È Fergus, pero!*"

One noticeable gap in the College facilities of the early '70s was access to a kitchen to practise that most useful of life skills, cooking a decent meal. Even making a cup of tea was a challenge. Most people boiled water using a small, unstable camping gas stove, the sort of thing to give a fire and safety officer nightmares. But in other ways we were spoilt, like having our laundry washed, ironed and delivered back to us each week. Every item of clothing was numbered, a relic from the days when students were nameless to the nuns and the girls in the *guardaroba*.

My four years in Rome were great, opening my eyes to a culture which I have relished ever since and making friends I value highly. Visiting the College now I find some things greatly changed, others much the same. People kneel down a lot more and there is more clerical dress in evidence. The nuns are gone yet the food is remarkably similar, as is the refectory furniture and there seem to be quite a lot of revamped meeting rooms for a small student body. The College has had its troubles recently but those of us who hold it in deep affection wish that the next few years will be brighter and full of hope. *Ad multos annos.*



Fergus Mulligan was a student at the English College from 1971-75 for the archdiocese of Liverpool. He is married with three children, living in Dublin, where he runs a publishing company and has just completed a PhD in economic and social history at Trinity College, Dublin. He visits Rome often and is pleased to include The Venerabile among his clients.

Schola Notes 2001-2002

PHILIP WHITMORE

After the excitement of the 2001 conclave in the immediate post-exilic period, it was time for the *Schola* to start learning crowd parts to be sung during the Passion on Good Friday. Numbers were down, not surprisingly perhaps, after such a difficult start to the academic year, so we attempted a more straightforward Passion setting than in previous years, by a certain Nicolosi. There is no reference to any such composer in Grove's *Dictionary of Music and Musicians*, although the name does appear in the *Annuario Pontificio*. Readers may draw their own conclusions.

It is good to have other music to learn during Lent, and an opportunity presented itself in the 5th week to sing a lovely 3-part *Adoramus te, Christe* by Lassus. The occasion was the visit of the Irish College for a Wednesday evening Mass and supper: our way of thanking them for their hospitality to some of our students during the exile.

After singing our Nicolosi Passion setting on Good Friday (it grew on us, even if most of us preferred the Byrd), we had to prepare for Easter morning in St Peter's Square. With a little help from friends at the Beda and the North American Colleges, not to mention a fine turnout of volunteers from our own College, we managed to field a good team for the occasion. It was just as well, because we found ourselves most unexpectedly singing live on BBC Television.

We were "first reserves" to sing during Communion in the event that the Sistine Choir's music should finish before Communion was over. It did, and we were given the signal to sing Casiolini's *Panis Angelicus*. The most unexpected element was that this happened after 12 noon, by which time the BBC had begun its transmission of what should have been the *Urbi et Orbi* blessing. We hope our family and friends at home weren't too disappointed to see us instead. The blessing followed 5 or 10 minutes later.

Founders' Day came hard on the heels of our return from the Easter break, and provided an opportunity to revisit an old friend, namely "The Heavens are Telling" from Haydn's *Creation* (see *Schola* Notes 1991 and 1992). Co-ordination with the organ was the greatest challenge here, but we managed not to come unstuck, and Haydn's infectious joy spilled out into the liturgy and beyond.

We had two further singing engagements before the end of term: the St Philip Neri House Function at the Chiesa Nuova and, a week later, the launch of Fr Gerry O'Collins' 70th birthday *Festschrift* at the Gregorian University. For both of these we sang the *Confitemini Domino* already familiar from the end of the 2000-2001 season (see last year's *Schola* Notes). Cardinal Silvestrini celebrated at the Chiesa Nuova – and the distinguished guests at Fr Gerry's birthday celebration included Cardinal Cassidy and the Archbishop of Canterbury. We were particularly honoured that His Excellency Mr Mark Pellew, our Ambassador to the Holy See, sang with the *Schola* for the event. For a small choir we get some remarkable publicity.

At the Villa we brushed up our Easter offering, Casiolini's 3-part *Panis Angelicus*, and sang it for the diaconate ordination. Congratulations to the *ordinandi*. *Ite, missa est. Deo gratias*.

No sooner were we back in College in the autumn than it was time to prepare for another big celebration: Cardinal Murphy-O'Connor's taking possession of his titular church, *Santa Maria sopra Minerva*, on 20 October. For this we were joined by 8 men from the Beda and by 6 ladies, including Marjorie Coughlan, who kindly recruited the other 5. This meant that we could sing Elgar's *Ecce sacerdos magnus* as the Cardinal arrived at the door of the Basilica, and Vaughan Williams' "O taste and see" at Communion, with Marjorie singing the ethereal solo. The year began on a high note, and a very beautiful one too.

Numbers by this stage were beginning to increase, so for Martyrs' Day we tackled one of our most ambitious pieces in recent years, a *Jubilate Deo* by Heinrich Schütz. Once again co-ordination with the organ accompaniment presented a great challenge, and while we did keep together, it was hard work for all concerned. This helped me to realise that for our next *Schola* performance we needed to sing from the Tribune.

The occasion in question was not a normal College liturgy, but the Christmas Entertainment. During the first half, a sequence of readings and music in the College Church, we sang Mendelssohn's *Veni Domine*, with organ accompaniment kindly provided by Tony Pellegrini from the Beda, as well as two unaccompanied carol arrangements. There were three semi-chorus items as well, so we were kept busy. It was rare for us to have to sustain so much singing in one event, and even rarer for us to do so for three consecutive nights! There is clearly no shortage of stamina in the Venerabile *Schola*.

Numbers now stood at 12, including the two Anglican exchange students, so it seemed a good opportunity to attempt our first 4-part piece for some considerable time. Hassler's *Cantate Domino*, once an old favourite, seemed due for a revival. We sang it for a Sunday Mass in January, just before the end of the semester.

After exams came Lent. It being Year A, with the Gospel of Our Lord's encounter with the Samaritan woman on the third Sunday, I was keen to revive another old favourite, Herbert Howells' "Like as the hart desireth the water-brooks". Once again there was the difficulty of co-ordination with the organ, but the slower tempo meant we had fewer problems this time.

For Good Friday it was hard to know which Passion setting to choose, but in the event I opted for the Nicolosi once again. Perhaps we'll be able to manage the Byrd next year. Late in Lent we sang Palestrina's *Jesu, Rex Admirabilis* on the occasion of a visit from the Swedish College, and we kept it up our sleeves for Easter Sunday.

Although we didn't appear on the BBC this Easter, we were certainly on Telepace for our Communion motet. We also sang a new arrangement of "This joyful Eastertide", which sent waves of sound echoing round the Piazza to our great satisfaction.

With 12 singers, it seemed worth learning another 4-part motet for Founders' Day: a setting of *Laudate Dominum* by Marc-Antoine Charpentier. This piece was to receive another performance on Wednesday 5 June, when we celebrated Her Majesty's Golden Jubilee at the evening Mass. Having acquired a taste for French music, we took it a stage further by learning Fauré's *Cantique de Jean Racine*.

Singing in French seems somehow harder when one lives in Italy – it has a tendency to come out sounding like Italian. *Vive la differenza!*

We sang the Fauré *Cantique* for the institution of acolytes at the Villa, while the *diaconandi* requested our 3-part *Panis Angelicus* by Casiolini. There are, of course, plenty of occasions at this time of year to sing the *Ad multos annos*, a tradition loosely associated with the *Schola*, at least insofar as it is customarily begun by the *Schola* Master. Some have dared to suggest that we ought to sing it faster, a view I gave up trying to propagate about 10 years ago. What do our readers think? Answers on a postcard, please, addressed to the Editor.

Fr Philip Whitmore is a priest of the Archdiocese of Westminster. He completed a DPhil in Music at Oxford and was elected a Fellow of Magdalen College, before entering Allen Hall seminary in 1986. In 1988 he came to the English College and later served as Senior Student. After ordination in 1993, he was Succentor and then Precentor at Westminster Cathedral, and returned to Rome in 1999 to work for the Congregation for Bishops. He is also the College's Schola Master.



TAILOR TO POPE JOHN PAUL II

Ditta Annibale Gammarelli

ECCLESIASTICAL TAILORS

Established 1798

SACRED FURNISHINGS - SILKS - MITRES
EMBROIDERIES - LACES - DAMASKS
PAPAL UNIFORMS - CLERICAL SUITS

Vestments furnished for the Conclaves 1939, 1958, 1963, 1978

ROME 00186 – VIA S. CHIARA 34
Cable: Gammarelli - Santachiara - Rome

Tel. (06) 68801314
No Branch Establishments

College Diary 2001-2002

MATTHEW HABRON

June 2001

Sunday 3 June, Pentecost Sunday: I begin my new role as College diarist, hoping that I will be able to continue the fine tradition. The highlight today was the visit of Archbishop Pittau SJ, Secretary of the Congregation for Education. He presided at Mass and gave a wonderfully encouraging homily on the richness of the Church (diversity in unity) and the need for the fruits of the Spirit to be evident in the lives of all Christians so that we can be effective witnesses. Afterwards he addressed the house and encouraged us in our vocation at the end of a difficult year. Some go to St. Peter's, where Blessed John XXIII's body is on display.

Tuesday 5: The long wait is over for Chris Ginns and Michael Docherty as Patrick O'Donoghue is named bishop of Lancaster.

Wednesday 6: Andrew Cole shows off his new academic biretta after supper.

Thursday 7: Paul Simmons is heard to say outside Chappin's exam: "I hate modernism!" It is General Election Day back home; a few political junkies take a break from revision to watch the results come in at the Villa. A classic quote from Sir Malcolm Rifkind on the low turnout: "People are voting with their feet, or more precisely with their bottoms."

Saturday 9: A newsletter from "Christian Survivors of Liberal Abuse" appears on the notice-board.

Sunday 10, Trinity Sunday: The church doors onto the street have their annual opening.

Monday 18: Sr Amadeus' surveillance technique is finally revealed. She is spotted at the Villa training a pair of binoculars on the city from an upstairs window. What *was* happening on the Monserra?

Monday 25: Paul Simmons thinks he is becoming a "riggy" after experiencing dissatisfaction with a certain kind of Jesuit liturgy.

Saturday 30: It is the start of the annual *Villeggiatura*. After the exams and the ever increasing heat of the city we all ascend the Albano Hills and take stock of the new changing room doors by the pool and sit back and relax with a game or two of "Risk".

July 2001

Sunday 1, Institution of Lectors: Archbishop Foley presided at the Mass of institution and in his homily encouraged the lectors to be enlightened by prayer and study and so be able to proclaim the word of God. He also reminded us of



Archbishop Foley (3rd on right) at the Lectors' lunch. First on the right is Matthew Habron, the Diarist, second is Paul Moss, Assistant Editor of The Venerabile, and first on the left is Alex Redman, Business Manager.

the importance of wearing clerical dress as a sign of witness. At lunch we are joined by nine bishops from England and Wales who have been attending their "Bishops Induction Course" with the Legionaries of Christ. Bishop Roche was overheard talking of episcopal garb and said that he believed the Bishop of Menevia even had purple swimming trunks!

Monday 2: The first of several jaunts to the city for those packing up their rooms, moving rooms and for the music team who were beginning to clear and sort out the College music room. They all gained their Andrew Pinsent proficiency award at the binding machine!

Wednesday 4: The Castelli Walk set off early to try to beat the heat of the day and reached Tusculum in time for Mass on the altar built by former college students. Rev. Richard Whinder deaconed and ensured that all was in order. After a picnic lunch the walkers set off replenished and wound their way to Frascati and round to Genzano and Nemi. The evening ended with a barbecue and several Castelli wines to taste, including a beautiful strawberry grappa from Nemi.

Thursday 5: It was Quiz night and a great evening was had by all. If ever you wondered how many children Gregory XVI had or what "devil'd" meat is or even, who the virgin saint was who grew a beard, you would have been in the right place tonight to find out!!

Friday 6: A well known face to Palazzola returns to much fuss - Sr Madeleine. Mark Vickers, Nick Schofield and Patrick Mileham have their leaving dinner up at the kiosk. The tennis fans learn with disappointment that Tim Henman just missed out on making the final at Wimbledon, again!

Saturday 7: As the Lancastrians return from the installation of their new bishop the northern cricket team celebrates another victory at cricket over the south. It was carefully umpired by Fr Aidan to ensure fair play on the wicket and overgrown outfield! The south however had their victory on the volleyball court. It is now official that the film of *Villeggiatura* is *Tea with Mussolini*, as it is aired for the fourth time in a week!

Sunday 8: It is the Institution of Acolytes and during a lovely liturgy Bishop Fitzgerald instituted nine new acolytes. His Lordship underlined the importance of the ministry and of service. Sr Amadeus took on the much welcomed role of ice cream monitor in the afternoons by the pool. The evening air over Lago Albano was filled with the music of the Folk Festival at which Fr John Marsland was welcomed back to the Villa along with many guests from the College. It was revealed over supper that the footballers of the College have nicknames on the field, one being “Gnasher Downie”!

Monday 9: Mildred, or was it George, caused much interest at lunch as a hen was seen scavenging on the lawn. As some talked of fried chicken and ways of catching it, I hope Ivor wasn’t listening. In the afternoon there was a trip to the shrine of St Maria Goretti whose feast day it is today. The smell of Antonio’s Lebanese pipe wafted gently over the terrace as the stars filled a clear sky.

Tuesday 10: No *Villeggiatura* would be complete without the lake Gita and today saw that tradition maintained. Despite the wind and the rain it was great fun and Gregers reported that he had seen another side of Matthew and thought that he would even enjoy roller coasters! Fr Gerardo led the house in an evening of wine tasting. There were six different Italian wines and a selection of cheeses. It was a wonderful occasion and Gerardo, “It was superb!”

Wednesday 11, The feast of St Benedict, co-patron of Europe: Eleven students headed off to Sperlonga for a day on the coast. Fr John Rafferty presided at the Leavers’ Mass and preached that we can be sent out to bring God to the heart of God’s people only if we are true to ourselves and allow God’s self to work in us.

The Leavers’ Dinner was excellent with carbonara, chicken and roast potatoes and a delicious dessert. There were several speeches. The Rector spoke about all those who were leaving and in particular singled out Fr Martin who was said to have responded to his bishop that “I will go anywhere my Lord”, and Fr John whom he thanked for his support and how his joy for parish life was evident. Fr Rector then toasted the leavers and we sang the *Ad Multos*. On behalf of the students Jonathan Jones thanked Fr Martin for his contribution of the theology seminar, his work in the library and his final spiritual conference where he urged the seminarians not to be like the staff. Jonathan thanked Fr John for his support and his sensitivity towards the students, for his help at all times behind the scenes and his availability.

On behalf of the leavers Andrew Stringfellow replied and reminded us of what the Pope said on giving the College its title of venerable that “It is the students who are venerable”, and that we must be also.

To conclude the festivities the deacons, wearing French flowing albs, ran around the refectory singing, “Let’s do the time walk”, and someone commented, “The outcome of six years formation needs critical reflection”. Fr John seemed to have the right idea as he sat wearing an academic biretta!

Saturday 14: It was Gita Day and all headed out for the day (each with his L.15,000) to a variety of restaurants and towns as the Villa was prepared for the arrival of the diaconate guests.

Sunday 15: The ordinations to the Sacred Order of Deacon got underway at 10.30 am and Bishop Ambrose Griffiths OSB presided over a beautiful Mass. The Villa chapel was full of guests from England, Rome and many other places as well. The

five to be ordained listened attentively to the Bishop's homily, reflecting on the gospel of the Good Samaritan, reminding them and indeed all of us that we are called to be "moved with compassion" towards all people in need, that there are no limits to the love and the humble service to which we have been called. The new deacons have their photographs taken and in great joy consume a fantastic lunch, which included a whole roast pig! With words of thanks and farewell we sang the *Ad Multos* and then left the deacons with their guests. The end of another year.

September 2001

Sunday 23: The new year kicked off with the *ben tornato* party on the St Joseph's terrace, where the seminarians caught up with the news of the summer and met our two first years – Aaron and Christopher. As has become customary we also met the Anglican exchange students – Simon Taylor and Mark Steadman.

Monday 24: The pastoral courses got under way with Fr Manny Gribben coming for the last time to lead the Liturgy course.

Tuesday 25: The College this year has a new Spiritual Director - Monsignor Anthony Philpot from the Diocese of East Anglia. He is well known to the College as the Chaplain up at D.O.P. for the last four years. It is a most welcome appointment. We are also glad to hear that Fr Richard Taylor of the Salford diocese has been appointed part time academic tutor.

Wednesday 26: The on – line computers are a great advantage and most welcome. It will ease communications with family and friends, as well as enable the internet to be used more as a research tool for study. The Cardinal and Bishop Malcolm MacMahon are in Rome for the Synod of Bishops.

Thursday 27: Everyone has been shaken by the recent events in the United States with a heightened sense of security at St Peter's being very evident. An all night vigil of prayer before the Blessed Sacrament was held in the Martyrs' Chapel for America and peace in the world.

Friday 28: The week of pastoral courses concluded with Mass presided by Fr Rector. In his homily he said, "You'll be excited at the prospect of going home", to which there was laughter all around the church. The Rector then continued, "And there is no comma there!" He encouraged us to look at why we are here today, and that is to go home and spread the Gospel in England and Wales. Fr Rector thanked the course tutors for their time and said how much the seminarians appreciated them, who would be going home, if not today but in a year or two years time, and would use what they had learnt in their preaching of the Gospel.

Saturday 29: A free day enabled some in the house to make the most of the European Weekend of Culture and visit many museums for free. Others went climbing in the hills, whilst a few paid a visit to a certain soft furnishings store that originated in Sweden!

Sunday 30: Bishop Braine presided at our first Sunday Mass of the new academic year and reminded us of the God of Love who sent Christ into the world to bridge the gulf between mankind and God. He referred to the Bishop of Nottingham's comment earlier in the week regarding the first line of the Gospel about those who dress in fine purple and eat good food, and said that 500 would be gathering in the Vatican shortly, as it was the inaugural Mass at St Peter's of the Synod of Bishops.

In the afternoon the College, minus the new men who were left to enjoy a week of peace and quiet, went on retreat to D.O.P. This year it was to be individually guided. It got off to a great start as the coach failed to make it down the drive and so we walked from the road to be warmly welcomed by the Sisters and Fr Liam Kelly. And so as the sun set over Lake Albano we entered silence as Gregers in shorts and with his aluminium mug in hand was described as the perfect Butlins' Red Coat and something about the forests of Denmark. See you on Friday!

October 2001

Friday 5: The retreat came to an end with a Votive Mass of the Precious Blood, during which the Rector spoke of the importance of the Mass. We sang the *Te Deum* for the start of the new year. The new men arrived to join us for the DBL which after five days of silence was filled with much laughter and frivolity. We left the Villa to return to Rome. Little did we know that our descent from the "mountain" would be fraught with excitement, danger and wonderment. After taking a rather strange route, the coach got stuck on a railway line as the barriers started to come down for an approaching train to pass. The coach was quickly evacuated, led by our illustrious Editor, and thanks to the safety system the oncoming train was halted a long way off. The coach was finally driven clear, although dented by the barrier and we set off. Two hours later, and Mark Steadman wondering whether we were in Dante's first realm of Purgatory, we saw the glorious sight of the via di Monserrato. Thank God we all arrived safely.

Saturday 6: A quiet day before the start of lectures and after many a long month the Martyrs' Chapel is again able to be used now that the new lighting has been installed.

Sunday 7: The Rector preached on faith at Mass using the imagery of mountaineering. It inspired at least one parishioner who said afterwards that he'd go out and buy some boots! In the afternoon there was a House Meeting to discuss the Bishops' Seminary Commission and whether or not we would have a Panto.

Monday 8: The clock read 0545 as the first day of term arrived. The Gregorian for some inexplicable and happy reason has two more days before it begins, however, the other universities began lectures. In the evening the Cardinal hosted a dinner for the Synod Fathers. It was a splendid occasion and Cardinal O'Connell replied to Cardinal Murphy-O'Connor's speech, with something about buccaneers and a bucking head. Apparently it all had something to do with the vernacular and the translation of *Dominus Iesus!* All to the dismay of Archbishop Foley.

Tuesday 9: The new Theology tutor – Fr Dixie – held a meeting with First Cycle Theology students. He read the homily he preached on the occasion of his 40th anniversary of the priesthood on why he wanted to be and still wanted to be a priest. The new men met to discuss what form their evening of entertainment would take later in October. Alex was seen keeping the beat with a jazz CD in the Common Room. Were those fingers really strumming in time? Surely a nervous twitch!

Wednesday 10: The Greg students began lectures after two extra days busily preparing!

Thursday 11: It is a month since the terrorist attacks in the USA and an Act of Commemoration was held at the Basilica of St John Lateran. The North American

College choir sang and there were representatives from various Christian denominations and other religions, along with the President and Prime Minister of Italy.

Friday 12: Fr Tony gave his first spiritual conference to the College on the priesthood. It was excellent and a breath of fresh air to be told to look forward with joy to ordination and that priesthood is about service and the working out of God's plan for the salvation of souls.

Monday 15: The wait was over as the *Venerabile* arrived and as always students turned to the diary to remind themselves what was said and done last year. As the preparations for the Cardinal's taking possession carry on Jonathan likens it to a bit of pageantry. Whilst others talk of storm clouds on the liberal horizon!

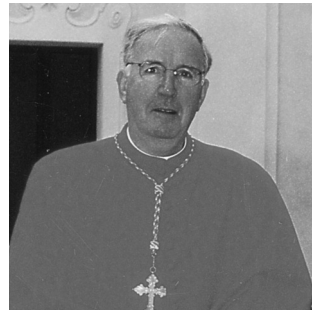
Tuesday 16: After the earlier decision not to stage the pantomime a meeting took place to decide what form the Christmas entertainment would take. So with a glass or two of liquor, a good natured gathering decided on a carol concert followed by a Christmas review on stage.

Wednesday 17: The College was honoured to welcome Cardinal Martini of Milan to lunch. He spoke briefly after the meal in beautiful Italian on the importance of our studies and he encouraged us in our endeavours.

Thursday 18: No hot water this morning due to impromptu works, with loud hammering and chiselling to discover the source of a leak in Bishop Malcolm's room. And for some it was a day off!

Friday 19: Some students attended the Papal Academic Mass at St Peter's, at which the Pope preached.

Saturday 20: An historic day for the College and indeed the Church in England and Wales. After much preparation and hard work Cardinal Cormac Murphy-O'Connor took possession of his titular church. The basilica of Santa Maria sopra Minerva was filled to capacity when His Eminence arrived and was greeted at the door with a crucifix and holy water by Fr Giovanni Monti. The procession of 70 concelebrants and 8 bishops moved slowly down the nave to the singing of the choir and the College *Schola*. Then Fr Monti, the parish priest and Prior, welcomed the Cardinal to his titular church, which was built by Dominicans, held two Conclaves, where five popes are buried, St Catherine of Siena's body lies beneath the high altar and where Cardinal Philip Thomas Howard is also buried. Then it was the turn of the Papal Master of Ceremonies to read out the decree of the Pope granting the basilica as the Cardinal's titular Church. There followed a beautiful liturgy. It was a wonderful occasion and afterwards there were refreshments in the cloisters.



Cardinal Murphy-O'Connor.

Sunday 21: The Cardinal presided at the College Mass and took a trip down memory lane along which he told the story of meeting Monsignor Montini in a bar who would later become Paul VI. After a festal meal and speeches, we all returned to the basilica to celebrate Vespers. The Rector preached and reminded us of the beauty of the basilica and the psalms of the day. The weekend had been enjoyable and much hard work had gone in to ensuring all went well. However, the day was not over as later that evening the seminarians met with the Bishops' Commission on

seminary provision. It was a positive meeting in which many people spoke openly about the College. We now await the publication of the report in Low Week.

Monday 22: A quiet day in College after the festivities of the weekend. Monsignor Charles entertained the prospective Latin scholars to whiskey and strega!

Wednesday 24: Bishop Malcolm MacMahon celebrated Mass for the College and over the DBS, a welcome addition to the timetable on a Wednesday evening, he remarked how low the liturgy was as his fellow bishops didn't even wear their zucchetos! However, he preached an excellent homily on sin and how much it mattered. So My Lord, another G & T?

Thursday 25: Jenny Pate returned to the College to advise the seminarians on catechesis with children. In particular this year she was keen to introduce us to the Nolan Report and she offered some good practical advice. Earlier in the day up at D.O.P. a Lancaster priest was extolling the virtues of pastoral classes. He recalled that whilst at the VEC in the 60s he had had two. The first taught him to always fold the *Telegraph* before handing it to the parish priest (GREGERS are you paying attention?) and the second always to baptise on the head! Things have come a long way since then!

Friday 26: An old friend of the College Archbishop Pittau SJ was a guest of the staff at lunch today. Essential repairs on the water system outside of the College meant that there was no water and so there were plastic plates for the pasta. By the evening, with water flowing again the Rector talked about human development in a frank, personal and humorous reflection on how we are all *too* human at times. It was announced from the Vatican that Bishop Peter Smith is to be the new Archbishop of Cardiff.

Saturday 27: The Synod came to a close and the Cardinal and Bishop Malcolm returned home. In College our attention turned to the First Year Party. An excellent meal was enjoyed in the refectory where the tables had been placed in a large "E" shape in honour of the Queen. This set the scene for the first visit to the College of Pope Cormac I who bore an uncanny resemblance to Aaron, although the voice and gestures were certainly those of the Cardinal. Despite the rather bad interference between a gardener, chef, mechanic and civil engineer, the Pope (no not Cormac!) ensured his undercover investigators reported on the College, not least on Sr Amadeus and Fr Rector, "when was that trip to Florence again?" A lot of hard work and fun to welcome the new students to the College and no expense spared with Alan Bennett, *alias* Mark McManus, turning up with Victoria Wood, *alias* Stephen Maughan, and thanks to the end of BST everyone had an extra hour of sleep!

Sunday 28: Fr Philip Whitmore's birthday and Paul Keane and Adrian Tomlinson made their Profession of Faith and Oath of Fidelity. The official seal echoing around the church where later Ariel presided at his first Solemn Vespers.

Wednesday 31: We celebrated the Vigil of All Saints and then taking a walk in the Campo de'Fiori was it seminarians I saw dressed in long black gowns wearing funny shaped hats? Or maybe Vespers at St Peter's has just finished?

November 2001

Thursday 1: Tutti Santi! A holiday for all and a group went out to lunch, where it was reported that after a few glasses of wine the table talk turned theological and before the term "null and void" could be repeated again they retired to the Friends' Room for coffee and cointreau and a good film.

Saturday 3 and Sunday 4: A free weekend and many places were visited from Loreto to Assisi. Up at D.O.P. the Dominican Chapter were meeting. Down in the city Bishop O'Donoghue arrived on business. With happy memories some recalled that when the late Bishop of Lancaster Jack Brewer came to visit it always meant the heating would go on. Would the tradition continue? Back in England listeners to Radio 4 heard a service broadcast that had been recorded in the College church by 110 singers on the Radio 4 Pilgrimage to Rome during the summer.

Monday 5: "Seminary is like a six year interview" an eminent doctor of physics proclaimed! Well, why not if it is true that even our holidays are assessed? Back home it was Bonfire Night, whilst here Stephen Maughan was elected a senator at the Angelicum and class rep for 2nd Theology. His first official task was to enable a porter to move a piano. The joy of power!

Wednesday 7: The National Conference of Vocation Directors held their meeting up at D.O.P. and 37 came to lunch. It was noted that there were more of them than us! Fr Tony reminded us at Mass that to follow Christ is not easy and will involve challenges and knocks.

Friday 9: The Feast of St John Lateran and the first Italian Mass of the year. There was a distinct smile on the face of the celebrant – Fr Nicola Ban – and Jonathan preached on the importance of the Church and Peter.

Saturday 10: The heavenly smell of English bacon wafted through the corridors and stair wells of the College. It had been promised that at 12.30 pm Bacon Butties would be being served thanks to Michael Docherty, his mam and his butcher in Whitehaven. For a select number it was to be the full monty served up to Vivaldi's "Gloria". By eck it were gorgeous!

Sunday 11: Remembrance Sunday. It is 80 years since the first Remembrance Day. At Mass Fr Christopher Dawson and the congregation held a two minute silence for all those killed in war. Fr Vice-Rector represented the College at the wreath laying ceremony at the Commonwealth Cemetery near Porta Pia. There was no mistaking the presence of another *scirocco* as the sky turned red.

Monday 12: It was suggested that in place of the guitar at Mass that we should have a 10 stringed harp. Apparently there is biblical precedence! Tish Nicoll arrived in the College to give voice production classes. The first year – Aaron and Christopher – went away on retreat with Fr Tony. A very welcome break for them after a busy start to the year.

Tuesday 13: Sr Mary Joseph continued her marvellous work in the library and after a kit kat each for halloween there were plenty of books on the throw out table to browse through. A note appeared on the notice board to say that the bishops' visitation has been delayed until December. Does that mean the heating as well?

Friday 16: The feast of St Gertrude – Happy feast day Sr Gertrude! During a coffee break at the Gregorian Paul Moss agreed that the Upper House needed reform. However, to which house was he referring?

Saturday 17: Much joy and jubilation, yes, even at 7.30 am when the authentic and unmistakable sound of snap, crackle and pop was heard around the refectory. Fr Mark Sultana made us all think after his homily on the Gospel where Jesus asks whether the Son of Man would find faith on earth? He said, "If I were to be charged for being a Christian what evidence would there be?" A sobering thought

for a Saturday morning. Later the same day Old and New St Joseph's had a curry night in the Snug!

Sunday 18: The Rector's incensing style caused amusement for some but surely frightened the deacons either side of him, yet in his homily he told us that we need not be frightened and that by persevering we will win our lives. I wonder if the deacons felt that way? After lunch Tish gave a concert in the Common Room accompanied on the piano by Stephen. The weather turned rather inclement with a heavy downpour and thunderstorm. Whilst most would stay indoors some of the house ventured to St Peter's for Vespers of the Feast of its Dedication.

Monday 19: The Faith Reflection Groups are posted on the notice board, as it was commented upon that they looked like football teams being listed!

Wednesday 21: The feast of the Presentation of the Blessed Virgin Mary and a glass of prosecco before supper. Sr Amadeus assured us that she was only being a tourist for her community to show them how we get on and that all negatives and photos would remain with her. Flash, bang, wallop, there's another picture!

Thursday 22: Thanksgiving Day and the feast of St Cecilia. Cardinal Re presided at Mass at the Basilica of Sta Cecilia in Trastevere which is Sr Mary Joseph's convent.

Saturday 24: As this is the month of the Holy Souls fourteen of us went up to Campo Verano to the College vault. Fr Tony presided at Mass in the cemetery chapel and then we processed to the graveside and recited the *De Profundis*. The grave has had some attention paid to it thanks to the great efforts of Barabara Donovan, the College secretary, so it has been tidied up and a plaque with the names of those interred is to be placed onto it.

Sunday 25, The Feast of Christ the King: The post-confirmation group has taken as its theme justice and peace and is helping fund a project to bring clean water to Nairobi, Kenya. As part of that fundraising there was an international buffet lunch. The children and their families had prepared food from many different countries – Malta, Bangladesh, Ireland and Italy. It was a great occasion and a success, not least because of Dominic Howarth and David Gnosill who run the group. Fr Gerardo presided at Mass and delivered a super homily beginning that “Kings and queens are a rare breed these days”!

Monday 26: The Trustee Bishops arrive for the annual stay in College!

Tuesday 27: Thanks to the very generous help of the Friends and the hard work of Joe Coughlan and Dominic Howarth the Friends' Room now has Sky News and CNN International to help the seminarians keep in touch with world events.

Wednesday 28: Bishop Arthur Roche presided at Community Mass and told the story of Edmund Sykes, a martyr from Leeds, as an example of the importance of witnessing to the faith. Earlier during the day the College seemed abuzz with the arrival of the new vacuum cleaners. It was the talk of the Refectory and in particular on the Monserra corridor where seminarians from a variety of countries discussed the merits of the new machine as it was passed from room to room! I think we need to get out a bit more! Paul Keane ends up in Salvator Mundi hospital after dislocating his shoulder. Not I hasten to add whilst using one of the new vacuum cleaners.

Thursday 29: Fr Tony organised a day trip to Anagni to enjoy the local culture and *cucina*. In the evening the term “pastoral orthodoxy” was coined by the Lectors as the way forward in the Church.

Friday 30: Happy feast of St Andrew to all the Scots. Later in the day Adrian, Jackie Taylor and Simon Hall were busy preparing the flowers for Martyrs' Day. We celebrated first vespers of the solemnity and then the Office of Readings. Nearly all was ready for the College feast day, except one thing. So later still the same day, Mark Steadman, Simon and Jackie Taylor were spotted assisting the AMC put up the red silk hanging for the plaque of the College martyrs!

December 2001

Saturday 1, Martyrs' Day: A glorious December day to celebrate Martyrs' Day, which last year had been celebrated at D.O.P. After celebrating morning prayer Fr Rector presided at Mass. Archbishop Nichols and Bishop Roche were also present. The Rector encouraged us to be men on fire with the Spirit of the Living One and following the example of the martyrs persevere and be men of prayer, desiring to be good and faithful shepherds whom people will trust and love. At lunch we were glad to welcome many friends of the College not least Fr Monti, from Sta Maria sopra Minerva, the Rectors of the NAC, Scots, Beda and Irish Colleges. His Excellency Mr Mark Pellew and his wife and Bishop Garrard and his wife. And former student Fr Mark Miles and Mr and Mrs Urs von Schwarzenbach. After the speeches Fr Monti referring to the Rector's pointed out "how wonderful to hear the Dominicans mentioned of the future and the Jesuits of the past". Once Archbishop Nichols had replied the seminarians retired to watch *The Pink Panther*, *Gladiator* and *Apollo 13*.

Sunday 2: The season of Advent got underway with a Day of Recollection led by Fr Steve Robson, the Spiritual Director of the Scots College. At vespers we sang a rousing rendition of *Lo, he comes*, which, according to Gregers, had Nicola looking like a child with a new toy it was so impressive, as was the cope Gerard wore!

Tuesday 4: His Grace Archbishop Peter Smith was installed in Cardiff. In the homily he reinforced the commitment and duty of the Roman Catholic Church – and wider society – to the protection of children and vulnerable adults.

Wednesday 5: It was good to see Fr Mark Butlin with us again for a few days. The news that the Cardinal has been invited to preach to the Queen at Sandringham was greeted warmly.

Thursday 6: Chocolates were on offer in the library courtesy of Sr Mary Joseph on the feast of the "Venerable" Nicholas Wiseman.

Friday 7: Rehearsals began for the Christmas entertainment, whilst in the evening Fr Mark McManus presided at the vigil of the Immaculate Conception with some rather daring thurible swings which could compete with those of the Rector. As a free weekend is upon us Trent, Milan and Naples are among some of the chosen destinations.

Saturday 8, Immaculate Conception: The traditional *Hollycam* took place, although it was a quieter occasion than in the past with only eight seminarians going up to D.O.P. to enjoy chicken pie and apple pie and collect holly!

Tuesday 11: Painting, moving furniture, learning lines, Latin, Greek, Italian – it all happens here after all! A House Meeting agrees a money motion to change and reduce the number of newspapers bought for the Common Room.



*Directors,
producers, actors
and (some)
singers of the
Christmas
entertainment
2001.*

Wednesday 12: The feast of Our Lady of Guadalupe. Fr Karl Rozzo presided at Mass and preached on the importance of allowing the Lord to carry our burdens and not to complain or be miserable. After all, the life of a captain on a cruise liner is said to be as monotonous! His Excellency Mr Mark Pellew and his wife hosted a dinner at their residence. It was a lovely evening during which the Ambassador announced his replacement, and that there was to be an exhibition and symposium on Anglicanism in Western Europe in June. After the meal we sang carols with Fr Philip Whitmore on the piano. It was a most enjoyable evening even if John Flynn found the admiration of the ambassador's dogs all too much!

Thursday 13: Dress rehearsal and all seems ready! James Maudsley and his brother looked in on the rehearsal as they are visiting the College and Rome.

Friday 14: Today was a day of fast and prayer called for by the Holy Father and so there is exposition from morning prayer until just before the Reconciliation Service where we are reminded that God is with us and he comes to visit us. The money motion is passed by two thirds, so it is "goodbye" to the *Times* and the *Sunday Telegraph*, and "No" to the *Guardian* and *La Repubblica* !

Saturday 15: Another cold and wet day as final preparations are made for the first night of "Christmas at the Venerabile". After lunch the Rector was inquiring how everything was going and asked Paul Moss whether he was word perfect. Paul replied, "No, not at all, I'm Word '97!" Tom Leverage returns to the College for a few days. The doors opened for part one in the church. It was a meditation on the Annunciation with readings and the *Schola*. After a bit of Harry Potter – the ever famous bit in the middle – part two got under way and went well with Pat's Army and Tommy Cooper among the acts.

Sunday 16: The Coughlans host "Clang" - otherwise known as "At Home" where the mulled wine and mince pies were eagerly demolished as we prepared for the second night. Tonight the rice crispy buns had gained some crisp!

Monday 17: The final night and Sr Amadeus had her first go with a thurible as the church was prepared for part one. Mark Sultana finally got cream pied by Tony

Philpot at the end of the night. The after show party got under way with mulled wine courtesy of Barry Connor.

Tuesday 18: A quiet day! Although, a VEC pantomime horse was spotted trotting around the atrium of the Gregorian as the Legionaries of Christ sang carols. Who could it have been?

Wednesday 19: The Gregorian closed its doors for Christmas and in the evening Bishop Fitzgerald presided at the Candidacy Mass of Michael Docherty, Andrew Robinson and Ivor Parrish. His Lordship encouraged those being admitted as candidates that as they approached the reception of Orders they let Christ the Priest take over more and more, and let him be their principal concern.

Thursday 20th: Those who had finished lectures headed home for the holidays and a roast dinner!

Friday 21: The other universities having closed, those left behind headed to the airports and home. Sr Amadeus stayed on to check out the garden after her earlier capture by Pat's Army with camera in hand! A happy Christmas to one and all!

January 2002

Sunday 6, Feast of the Epiphany: The holidays came to an end as the seminarians returned to Rome and to a new currency. How will we all cope with the Euro? Congratulations to Adrian Tomlinson who was ordained deacon today at St Marie's in Sheffield.

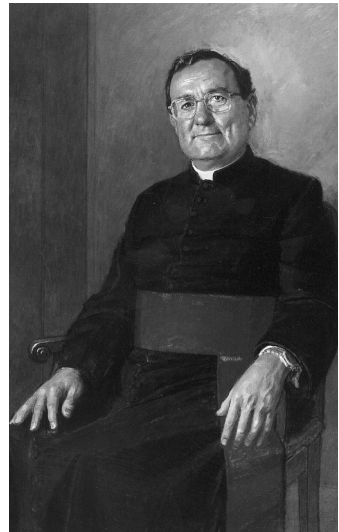
Monday 7: Sr Amadeus is admitted to Salvator Mundi hospital for tests on her chest infection.

Tuesday 8: To welcome in the New Year we had a festal meal. At the end we sang the *Ad multos* for Adrian on his ordination and for His Grace the Archbishop of Liverpool who was celebrating his 40th anniversary of ordination to the priesthood. Then the staff invited the College to the Salone for drinks and *panatone*.

Wednesday 9: According to RAI 1 "eurostress" is now a recognised illness as Italy gets to grips with the new coins and notes. The deacons to be went away on retreat and Archbishop Kelly presided at College Mass. *The Lord of the Rings* featured highly in his exposition of temptation and discipleship.

Thursday 10: The Rector, former Rector - Mgr Adrian Toffolo - and former students headed to the hills for a gentle stroll. On their return they told stories of snow, ice and several sore bottoms! Had they strayed into the Misty Mountains?

Friday 11: The first Italian Mass of 2002 in the College and Jonathan preached that Christ is the homily that continually tells us that God is love. At choir practice Adrian tells the house that, "the music and singing has improved greatly since I returned in September". It was a case of we heard what you said but knew what you meant!



The portrait of former Rector Mgr Adrian Toffolo.

Sunday 13, Baptism of the Lord: The catechetical classes resumed after the Christmas break. The portrait of the former Rector was officially handed over by the Friends of the College. The portrait had been commissioned by the Friends and executed by Mr Michael Noakes. The Rector spoke of the other portraits of rectors that hang in the library and how although Adrian Toffolo was not, and for the generations it will hang, a baroque king, he was benign, smart and liked his dimples! The Rector was pleased to welcome many guests to the College. Jo Barnacle as Chairman of the Friends handed over the portrait and spoke of how much she enjoyed being Chairman and thanked the Friends who had made the commission possible. In reply Adrian Toffolo thanked the Friends for the commission and all their hard work. He thanked the College for its hospitality and said how he was glad to be back in Rome without any responsibility. Finally he thanked Michael Noakes and his wife Vivian, for the “sympathetic” portrait and commented on how he didn’t have to either sit still or be silent! Later on Fr John Marsland, international chaplain to the Young Christian Workers and Nicky Pisa, its president, presented the work of the YCW. We were pleased to welcome Justin White who had been on the Anglican exchange last year, and this time could stay in the College!

Monday 14: The payphone at the end of the “44” corridor was replaced by Telecom Italia engineers. On closer inspection it was discovered that it didn’t take phone cards or Euro coins! Simon Mathias of the Brentwood diocese informs the house that after a long and difficult discernment he will be leaving formation.

Tuesday 15: Bishop Mario Conti was named by the Vatican as the new Archbishop of Glasgow. In the evening one of the prayer groups celebrated Mass in the rooms of St Ignatius.

Wednesday 16: Snow flakes were reported near the Gregorian and Sr Amadeus was discharged from hospital much improved but still weak with a chesty cough. Simon had his farewell meal.

Thursday 17: Sr Amadeus went to Farfa to convalesce. Later the same morning Simon left the College to return to England. He will be missed as he has been a fine example of prayer and someone who had a gentle nature and was liked by all. We wish him every happiness for the future. *Ad multos annos!*

It was with great sadness that the College heard the news of the sudden death of Teka Beharnu Spencer. A friend to many and who had lived in the College in 1999 – 2000. He had recently returned to Rome with a scholarship from the Gregorian Foundation to study theology. He was full of love and joy and would often be heard singing the song *Jesus loves you deep down in your heart*. He was 37 years old. May he rest in peace.

Friday 18: Our celebration of the dedication of the College church was saddened by the news of Teka’s death. In the evening Mgr Jack Kennedy spoke to the house on the Nolan Report.

Saturday 19: Paul Keane was ordained deacon back home in the Brentwood diocese. *Ad multos annos!*

Monday 21: Joe Gee announces to the house that he is to leave the seminary. Paul Keane received a round of applause at lunch on his return as a newly ordained deacon.

Wednesday 23: As this is the week of prayer for Christian Unity, Fr Don Bolen of the Pontifical Council for Promoting Christian Unity was invited to preside at Mass.

Thursday 24: The Holy Father travelled by train from the Vatican to Assisi for the day of prayer for peace with the leaders of other Churches and Christian denominations and other faiths. The Rector goes with the two Anglican exchange students.

Friday 25: As exam tide is upon us once again Sr Mary Joseph ensures the safety and sanity of the seminarians by offering chocolates and safety nets!

Sunday 27: Fr Carlo Huber SJ an old friend of the College for 50 years came to lunch which was followed by “Over the Rainbow” with Marjorie Coughlan and Fr Philip. An hour of song and music in the Common Room.

Tuesday 29: The saga of the pay phone continues... Joe C told the tale so far with an amusing notice that left him asking can Italy be that bad, after all he had only asked them that we wanted the replacement replaced!

Wednesday 30: With *Lord of the Rings* fever having gripped the attention of many in the house who went more than once to enjoy the delights of the Shire, Frodo and Gandalf, the reference to *falling towers* in the hymn at Mass did not go unnoticed!

Thursday 31: Bryan gave us all cause to laugh today with an article from the Burton-on-Trent journal on *Marmite*. “It has an axle grease consistency that has somehow captivated the British – sent to troops, and mountaineers to ward off disease. The British palate might not be refined but at least it is strident”. Maybe Bibos should introduce it at breakfast?

February 2002

Tuesday 5: The Rector announced to the house after evening prayer that Gregers is to be admitted as a candidate for Holy Orders and instituted as an acolyte towards the end of the month and God willing ordained deacon in July.

Wednesday 6: It is 50 years since Queen Elizabeth II’s accession to the throne. During Mass we prayed for Her Majesty and as it was the feast of St Paul Miki we prayed for the church in Japan. Earlier in the day Mark Steadman and Simon Taylor had the honour of meeting the Holy Father prior to their departure on Friday.

Saturday 9: It was announced from Buckingham Palace that her Royal Highness the Princess Margaret had died at the age of 71.

Monday 11: A prayer request appeared on the notice board asking that we pray for one of the lambs at St Cecilia’s whose wool will be used to make the new pallia for the new archbishops in June. It is seemingly quite ill.

Tuesday 12: The *Walk with Me* calendars and booklets arrived from the Archdiocese of Birmingham. Much appreciated.

Wednesday 13: Sr Mary Joseph offered a suggestion now exams were over for our Lenten reading. Encouraging us in the ancient practice of *Lectio Divina* she handed out *Ode to Lectio Divina* by a young Benedictine monk to get us started. Who couldn’t be inspired by the lines, “Nothin’ could be finah than your lectio divanah in the mornin’!”

Friday 15: The funeral of Princess Margaret took place today. We welcomed to the College today a new student priest from Malta. Fr Stefan Bonanno who will be

studying for a licence in social communications at the Greg. As the number of Maltese priests has risen to four it is suggested that it is time to alter the College's name to the Pontifical Maltese and English College!

Monday 18: The new semester got underway with the Feast of Bl. Fra Angelico who is, incidentally, buried in the Titular Church of the Cardinal. The rain also greeted the new day as we began with Mass and Morning Prayer. Duly refreshed by a brief break after the exams we returned to lectures and seminars. It appears, on listening to tales of journeys made and adventures had, that Marcus, after only a brief sojourn in Austria, has been converted to the idea of the EU. What could have happened? It must surely have been something to do with the crown of Charlemagne he saw.... Back in College Faith Reflection Groups began, as they will each Monday in Lent. They allow the house to reflect on the readings of the coming Sunday.

Tuesday 19: The gardener has finished the first stage of clearing and cutting back in the College garden. The jungle has gone, so we need no longer worry about the enemy lurking there that Pat's Army so eagerly dealt with before Christmas! It was announced from the Vatican that the former Rector of the Pontifical Irish College here in Rome, Mgr John Fleming, has been appointed bishop of Killala, Ireland.

Wednesday 20: Fr Michael Cooley celebrated Mass for the College on his 40th anniversary of ordination. He preached on the Tridentine ordination rite and he drew out two points. First, that obedience and respect were a kind of job description and secondly that it was important to ponder deeply that which you touch with your hands, namely the Eucharist

Friday 22: Back down in the College the round table in the library has been set up with spiritual reading for the season of Lent and on the priesthood by Fr Tony.

Saturday 23rd: The first anniversary of Sr Mary Joseph's arrival in the College. To celebrate there is Open House in the library where chocolates and tea were provided, with the added suggestion of BYOB!

Monday 25: Sr Mary Joseph was beaming more than usual today after having had the privilege of attending Mass in the Holy Father's private chapel.

Tuesday 26: Election day arrived and voting got off to a swift start as the polls opened to decide who would replace Jonathan as Senior Student. Peter Vellacott's election was announced at supper following solemn vespers during which Gregers was admitted as a candidate for Holy Orders by Bishop Kozon of Copenhagen.

Wednesday 27: The polls opened a second time to elect the Deputy Senior Student. In the evening Gregers was instituted as an acolyte by his bishop. At supper it was announced that David Gnosill is our new Deputy Senior Student

Thursday 28: The Union Flag arrived today from the Embassy. It will be carried on Saturday in a procession from the Aula Paulo VI to the church of S. Agnese.

March 2002

Friday 1: The Feast of Saint David, patron of Wales was celebrated with an Italian liturgy this morning. Fr Karl Rozzo showed us he has not forgotten his Welsh language, amidst the Italian. The afternoon was occupied by the gathering outside of the Rector's office to find out our new House jobs. Sr Mary Joseph kept appearing with chocolates and a word of support and encouragement.

Saturday 2: His Holiness Pope John Paul II prayed the rosary with the universities of Europe, Athens, Strasburg, Moscow, Budapest, Valencia and Vienna in the Aula Paulo VI and invoked the intercession of Our Lady of Loreto. This was followed by a procession to the church of S. Angese in Agone, during which the flags of various nations were carried. The Union Flag was carried by Michael Docherty of the Diocese of Lancaster.

Sunday 3: The first Sunday of the new semester. The house gathered for a House meeting in the Gradwell Room. The outgoing senior student Rev. Jonathan Jones began the meeting. The Rector welcomed Sr Amadeus back to the College after her absence due to illness and thanked Jonathan and the deputy senior student, Rev. Andrew Downie, for all their work over the past 12 months. Peter Vellacott, the new Senior Student, having assumed the title of “Dean”, took the Chair and continued the meeting. A new era begins for the College...

Monday 4: Jo Barnacle arrived for her yearly visit to the College as Chairman of the Friends. She is pleased to meet the new head sacristan, Mr Marcus Holden, and is kept busy repairing vestments. Dr Andrew Pinsent returned suddenly to England for medical tests. He goes with our concern and prayers.

Tuesday 5: Liturgy Planning groups for Holy Week met to plan the music and liturgies for the Great Week. They are urged to use the new *Laudate* hymn books that have appeared on the book stand outside the church!

Wednesday 6: In place of the traditional Forty Hours devotion due to smaller numbers, the Rector allowed a day of Eucharistic Adoration. This began after Morning Prayer and ran until midnight, concluding with Compline. At supper today Lira Vynn, or should that be Vera Lynn!!! got a mention as her song “We’ll meet again” was sung. Apparently it had been sung when Joe Gee had his leaving do at Toscas!

Thursday 7: A week has passed since Italy bade farewell to the Lira. The Euro seems to have taken off with very few hiccups. The whisky bottle being used to collect old lira coins was finally filled to overflowing and the money counted. It is being used to finance some of the seminarians to travel to Lourdes during Easter week to work with HCPT. It has raised 405,000 lire. Many thanks to all who contributed.

Friday 8: During the past few days the Rector has been conducting his interviews of the lower house. The Choir Master takes choir practice, which from now on will take place in the Common Room. “Sing-along-with-Steve” is a success!

Wednesday 13: The Covenant for the Poor box in the College raised 460 Euros for the Missionaries of Charity here in Rome. Canon N. T. Wright of Westminster Abbey delivered the McCarthy Lecture at the Gregorian University attended by the Rector and some of the house. He spoke impressively on, among other topics, the physical reality of the Resurrection.

Friday 15: Sr Amadeus gave this week’s Spiritual Conference on “Mary Ward, Prophet and Pilgrim”. She presented Mary Ward as an example of commitment to the Gospel and the Church. It was much enjoyed by the College.

Saturday 16: A happy day for the Archdiocese of Birmingham and the College as former student Rev. Patrick Mileham is ordained to the Sacred Order of the Priesthood by the Rt. Rev. Philip Pargeter, Auxiliary Bishop of the Archdiocese, at

the parish of St. Osburg's, Coventry. We wish Fr Patrick all the very best in his ministry. Back in the College the former and present Librarians and Archivists offer a DBL for Sr Mary Joseph and the College in thanks for all her support during exams, each day and all her work. Not least the cups of tea and chocolates. Thank you! The football team beat the NAC (8 v 3) for the first time in a long time. The NAC seminarians were not overly pleased, but if they could have a continental team why couldn't we?

Sunday 17: A day that needs little publication...St. Patrick's Day. The Irish College put on their annual play. Promoted by their own poster as being, the latest side-splitting, wrist-slitting dramatic production! This year, *The Enemy Within*, a play by Brian Friel, about St Columba of Iona. There was of course Guinness to follow!

Monday 18: Another week begins and we are very happy to see back with us Dr Andrew Pinsent. The final FRG of Lent reflected on the Palm Sunday liturgy. The MC on taking a phone call was asked in Italian if he spoke Italian to which he responded confidently, "*Oui, je parle le francais*". I think it is time for a holiday, don't you!

Tuesday 19: The Solemnity of St Joseph. Fr Joseph Mizzi presided at Mass. A beautiful liturgy to celebrate the Husband of the Blessed Virgin Mary and Patron of the Universal Church. The traditional "*bigne di San Giuseppe*" are eaten today and it is also Father's Day here in Italy. For those interested Liverpool beat Roma in the Champions League knocking Roma out. At least it meant a good night's sleep with no horns honking!

Wednesday 20: The Rector invited the Swedish College to join us for Mass and to stay for supper. The Schola sang during the Mass.

Thursday 21: The Rector was overheard talking to the Vice-Rector about the failure of the sun to come out preventing him from getting out into the hills. The seminarians are rather more concerned that on the official start of spring that there was no hot water for the morning shower, yet the appearance of a cassock on the throw out table certainly distracted attention. Does anyone want a third one?

Friday 22: Last day of lectures at the Angelicum and Alphonsianum as we broke for the holidays. The evening saw the College hold its Lenten Reconciliation Service with the opportunity for individual confession. After supper there was Holy Hour and Compline followed by *magnum silentium*. Today the new Latin Missal was presented to the media. On Tuesday it was officially presented to the Pope. We now wait for the English translation to be published! It was also unexpectedly and thankfully the last day of the Greg. The University closed due to a massive demonstration in central Rome. It isn't often that the Jesuits close the Greg. *Ad maiorem Dei gloriam!!!!*

Saturday 23 and Sunday 24: The College headed away to D.O.P. for the Lenten recollection well directed by Mgr Keith Balthrop of the CMS in London. Back down in Rome the VEC was taken over by *FAI/Fondazione per l'Ambiente Italiano*. They open up old buildings to the public and provide guides. The event has been advertised on the radio, TV and in the papers. The College was open from 9 – 6 for the two days. *FAI* estimated that the numbers who came through the College over the two days was somewhere between 3 – 4,000 people. This is the first time this has happened at the VEC. The Rector remained in the College and celebrated Palm Sunday Mass at 10 a.m.

The Palm Sunday liturgy went off well, and the weather was cold and blustery but very bright. However, after Mass it snowed! How fitting for a place whose church is dedicated to Our Lady of the Snows. Adrian was said to be “off the wall”, well, at least in the instructions of the MC!

Monday 24: An interesting theological question was posed at an unknown point in the silent recollection of whether Our Lady would be canonized? Maybe Hexham will be the first diocese with a church dedicated to Saint Our Lady! To cap it all there was bread and butter pudding and rice pudding.

Tuesday 25: After a spiritual and physical rest the seminarians returned to Rome to begin the final preparations for the Triduum. The recollection had allowed us all time to reflect on the events of Holy Week before the busyness of the next few days. Music rehearsals, servers’ practices, church cleaning and so on. Guests began to arrive, ably assisted by Gregers and Ariel our Guestmasters.

Thursday 27: The Chrism Mass at St. Peter’s was attended, appropriately attired, by a number of students. The evening celebration of the Lord’s Supper was celebrated by Fr Tony Philpot, and was a beautiful liturgy. The clouds of incense helped to remind us of the great mystery of the Eucharist and the eternal banquet in heaven. The altar of repose had been artfully decorated by Alex Redman and Michael Docherty, with the assistance of Adrian. The traditional visits to seven altars was carried out by most people around the churches of Rome.

Friday 28: On this most solemn of days when we recall Christ’s saving death for us, the Dean of students, Peter, was trying to iron his cotta in preparation for Easter Sunday, and having rather a bit of difficulty with the multitudinous pleats. However, not to worry, the Villa/Car man was on hand and did a superb job.

The Passion was a prayerful and reflective celebration with the Schola performing well. Once again many thanks to Fr Philip Whitmore for all his hard work and time in leading the *Schola*.

Paul Moss read the stations during the *Via Crucis* at the Colosseum in the presence of the Holy Father who this year did not celebrate the Good Friday liturgy.

Saturday 30, The Easter Vigil: A wonderful array of light, sound and smells (the flowers were beautiful), let us of course not forget the “watery theme” to celebrate this joyful night, the night of all nights where we celebrate that Christ, the Saviour, is risen. The Rector presided and looked splendid in the solemn gold vestments. Adrian sang the Exsultet very well and Antonio Wakim read the voice of God with much gusto during the first two readings. The party afterwards was splendidly organised with sparkling wine and chocolate to break the fast of Lent.

It was with shock and sadness that the College learnt of the death of Her Majesty, Queen Elizabeth, the Queen Mother, this afternoon, at the age of 101. May she rest in peace.

Sunday 31: The Lord is Risen! The Sunday of all Sundays is here and we rejoice that the Lord is indeed Risen. The *Schola* sang before, during and after the Papal Mass in St Peter’s Square. Lunch was traditional lamb and then it was time to relax and begin the week’s holiday. Yet there was coffee and liquori to be drunk, but where exactly? “Upstairs in the garden!” a certain MC’s mum remarked after the Rector’s instruction!! Vespers was well attended by quite a few seminarians some of whom found the sermon a little too long! Some of the house left early this morning to go to Lourdes to join the HCPT pilgrimage.

April 2002

Monday 8, The Solemnity of the Annunciation: The College returned after the Easter holiday and began the new term with this great feast. The Rector presided at College Mass and the daily routine kicked back into action. The Vice-Dean returned and was surely in need of being shown the new ironing rooms on the “44” and the Monserra corridors! Her Majesty the Queen addressed the nation and thanked people for their kindness and support following the death of her mother. Fr Rector announced that Fr Bruce Burbidge of the East Anglia Diocese had been appointed as the new academic tutor from this September. It was welcome news and his intellectual and spiritual strengths will be very good for the College. During the Easter holiday (6 April) we were delighted to hear that a former student of the College Mark Vickers was ordained deacon in Pimlico. Tish Nicol arrived for a week of voice production and at supper told some students that the word gullible had been removed from the dictionary. “What?.....”

Tuesday 9: The Friends’ Room is crowded for the live broadcast of the funeral service of the late Queen Mother.

Wednesday 10: The music at this evening’s Mass was inspired by yesterday’s funeral service and in memory of Her late great and most high Majesty’s coronation, the organ voluntary was Crown Imperial.

Sunday 14: Fr Patrick Mileham was welcomed back to the College with a round of applause and along with TCF was invited to sit at the centre table at lunch. A sight that most didn’t expect to see!

Thursday 18: The conference on the College Archives began. Nicholas Schofield recalled his time as College Archivist in an amusing and informative talk. The news begins to spread that a plane had crashed into the Pirelli Tower in Milan causing us to think back to 11 September.

Saturday 20: The archive conference came to a close with a lovely meal laid on by Bibos with red, white and blue candles. “No Joe not for Malta!”. Some visitors to the College were impressed by the seminarians and the atmosphere. As one remarked, “it isn’t what I expected and that is good”.

Monday 22: The fire alarm went off towards the end of supper causing the College to be evacuated to the Piazza Farnese for a head count. “Why hadn’t it gone off 20 minutes later?” someone asked as we walked to pastoral classes! We welcomed to the College Fr Bruce Burbidge, our new academic tutor. The televisions in seminaries across Rome must have been on last night and tonight for a very well produced biographic film of the life of Blessed John XXIII, yet it was noticed by some that there were a few historical inaccuracies in the costumes!

Tuesday 23, Solemnity of Saint George: For the first time we keep England’s Patron as a solemnity and Paul Keane deaconing did us proud with his homily and prayers for Her Majesty and England.

Fr Rector received notification that the College will be attending Mass at the Cardinal’s Titular church for the Feast of St Catherine of Siena.

Wednesday 24: The Lay centre and Cornerstone were guests at Mass and supper this evening.

Friday 26: Fr Tony being away at Oscott for the Spiritual Directors meeting enabled the Rector to conclude his series of four talks on formation as proposed by *Pastores*

Dabo Vobis with a look at intellectual formation. The Rector reminded us of the importance of our studies and the fact that we are not studying for ourselves but for those whom we will be serving as priests. So we moved onto the necessity of making the most of culture ranging from Roman archaeology to tram spotting!

Monday 29, Feast of St Catherine of Siena: The College attended a beautiful Mass presided over by Cardinal Re at the Basilica of Sta Maria sopra Minerva. The College provided the servers and it was a great occasion

Tuesday 30: A quieter day after yesterday and the philosophers had a party at the Greg where there was a variety of activities including Bangladeshi national dancing and a joke by Fr Walsh! Gregers told the tale of getting on a bus and saying hello to the passenger next to him, who then proceeded to talk for two hours. Tony remarked it is almost like the Far Side cartoon when someone sits down next to a passenger and the passenger has the speech bubble, “Why do the weirdos always sit next to me?” Ah well, it was funny at the time!

May 2002

Wednesday 1: A national holiday and so the universities were closed. A chance to catch up with letters and study and even to catch a tram to somewhere different. The weather was perfect with blue skies and sunshine.

Thursday 2: An Italian visitor to the College for supper remarked that, “*E sempre una sorpresa quando io ceno qui al collegio*”. What did she mean? Please pass the green beans!

Friday 3: Emmanuela’s birthday, as well as Jonathan Jones’. Congratulations to both! The Rector’s absence from the community is noticed. He is sadly unwell and has had to cancel his diary. Loud cries are to be heard on the corridor as Gerardo shows off his new academic cassock and mozzetta, trimmed in Canon Law green! Fr Tony asked what the film being shown was and remarked, “Well, it isn’t the Sound of Music!”

Saturday 4, Martyrs of England and Wales: In their honour Fr Philip Miller offered an evening of “Pimms and Nibbles” in the Common Room at which Fr G. O’Collins was present. The Beda celebrated its 150th anniversary and some went over to join in the festivities and the rededication of the College to the Venerable Bede. A baptism took place in the College church, this time a real one, and not a Deacons to be Pastoral Class. Congratulations to Gabriel Hopton. Whilst at supper the very well known song of Hot Chocolate was given a new rendering by Alex as, “You crazy thing!”. Has he finally succumbed to popular culture ?

Sunday 5, Founders’ Day: With trombones and the *Schola* we had a very Paschal celebration. The post-confirmation group were holding their final fundraiser after Mass for the projects in Kenya by selling cakes from different countries – Malta, Bangladesh, Australia and so on. Founders’ Day lunch went well and provided an opportunity to thank the many people who help the College during the year. Fr Nick warmly welcomed and thanked all our guests, amongst whom included H. E. Sir John Shepherd, British Ambassador to the Quirinal and Lady Shepherd, H. E. Archbishop Pittau SJ, Secretary of the Congregation for Catholic Education and many others, not least Sr Mary Joseph, our Librarian, who received a rapturous applause in thanks for all her hard work.

Thursday 9: It became clear that some seminarians have already taken to heart what Tony Currer had said in his homily of yesterday evening that it is the whole of the cosmos that is saved by the love of God, as the sound of mating pigeons in his room alerts Gregers to a nest under his bed! Whatever next?

Friday 10: The recent rain had abated and it has begun to warm up. Bryan Chestle posted up a notice that the Vatican is closed today as they celebrate the Ascension. We here in Italy will celebrate on Sunday. In the evening Fr Nick gave a Spiritual Conference on Prayer in the Priesthood reminding us of its real importance for the life of a priest. The details of Gregers' pigeons have spread far and wide, even the fact that two pens from his desk were found in the nest!

Saturday 11th: The Rector announced to the house that Chiesa Nuova would not be a House Function this year as it falls on Trinity Sunday and the Little Sisters remains closed, so in the autumn we will be going to the shrine of Divino Amore outside Rome. A classic is shown in the Friends' Room for the Saturday film night - *A Man for all Seasons*. Christopher Miller had an idea for Lent next year that since the Vietnamese restaurant gives most of its income to charity it would be an act of almsgiving to go for supper as often as possible!

Sunday 12, Ascension Sunday and First Holy Communion: A beautiful Mass at which six children made their First Holy Communion. The church was full and Fr Nick presided well and, even with a stray pigeon flying around, all went off well. I don't think it was one of Gregers'! There was a small party afterwards in the garden. A pilgrimage group was at Mass and Vespers – Holy Apostles' Church, London – with Fr P. Browne and a former student recently ordained deacon – Rev. Mark Vickers, who was welcomed by Fr Nick back to the College.

Monday 13: Fr Keith Pecklers and two Little Sisters of the Poor are among the guests for lunch who are witnesses, along with everyone else either of a new College policy, a new European health and safety directive or rather, and more likely, Fr Karl's deep seated desire to be a butcher or doctor, as he appears in a white coat to do trolley duty.

Tuesday 14: The Feast of St Matthias and Mark Sultana celebrated Mass for us in Latin this morning. Andrew Robinson stated that the resurrected body would be fabulous and at optimum weight! Fr John Marsland and other visitors from YCW joined us for vespers and supper.

Wednesday 15: The seminarians and staff of Allen Hall joined the College for Mass and supper today. A note appeared on the main notice board that Sr Mary Joseph had become an Irish citizen. *Cead mile failte!* Whatever next? Mgr Scicluna's Latin course appeared to have done the trick as a copy of *The Plain Man's Guide to Latin in the Liturgy* is discovered discarded on the Throwout Table. *Deo gratias!*

Thursday 16: The College Gita was a wonderful day. The sun shone all the time and enabled almost 50 people, seminarians and *personale* to enjoy a day out together. The surprise had once again been kept, although with the Vice-Dean on the selection committee it could hardly have been a surprise that the destination was a beach. We began with Mass at the Chiesa di S. Maria in Celsano, an ancient church dating from the beginnings of the second millennium. There was a 12th/13th century icon of Our Lady breastfeeding the child Jesus which was magnificent. Fr Rector presided and reminded us that our lives are changed by

Jesus whom we are called to follow. The coach then took us to Lago Bracciano and to the town of Anguillara for a coffee and a stroll. It is an idyllic place. After everyone was refreshed we set off and arrived at our final destination - Santa Severa. It is situated on the coast north of Rome and used to be a Roman colony. Today there is a medieval and Renaissance castle and coastal installation. After lunch we headed to the beach and enjoyed the sun. So another successful and enjoyable gita. Fr Nick will now have to find another location for his days off!

Friday 17: The weather was certainly getting hotter as we were just two weeks away from the end of term. *Star Wars* fever has gripped the College with large numbers going last night and tonight to see *Episode II: The Clone Wars*. We had our last choir practice until the Villa in July during which two of our northern brothers commented on the importance of liturgy planning! Fr Tony gave a conference on Mary Immaculate, Star of the Morning.

Saturday 18: Twenty seven Jubilarian Mercy Sisters joined the College for lunch today and at the end of their tour of the College Gerard Skinner promptly said, "If you want to give me your money", as they were buying postcards! In the evening it was the "Meal for Forty". A wonderful atmosphere aided by Gerardo's, Adrian's, Michael's and Antonio's cooking helped by many including Sr Mary Joseph. Everyone had a great time and thanks to the hard work of many it was a brilliant success. Gerardo excelled again with excellent wines and a meal of exquisite taste!

As the Diarist digests a wonderful meal with a glass of limoncello, the time has now come for the pen to be laid down and the diary to be passed on to someone else who will carry on this task. He (or she!) will hear frequently the cry of "Diarist" and will do his best not to give it away that he is there listening and taking note. Here's to another good year!

Leavers' Notes

VEC LEAVERS 2002

1. Sr Amadeus Bulger, IBVM
2. Fr Gerardo Fabrizio (Birmingham)
3. Fr Karl Rozzo (Salford)
4. Anthony Curren (ordained for Hexham and Newcastle)
5. Andrew Downie (ordained for Hexham and Newcastle)
6. Christopher Ginns (continuing formation in Lancaster)
7. Dominic Howarth (ordained for Brentwood)
8. Jonathan Jones (ordained for Liverpool)
9. Alex Redman (continuing formation in Clifton)
10. Andrew Robinson (continuing formation in Liverpool)
11. Gerard Skinner (ordained for Westminster)



Sr AMADEUS BULGER IBVM

*“I will give Him what I have; and all that I need I will find in Him; and in humble self-surrender I will wish for what His providence arranges for me.”**

And so the Lord “arranges” that the English College Rome should have its first female member of staff and that it should be Sr Amadeus IBVM (Institute of the Blessed Virgin Mary). This was a move of historic harmony as Mary Ward, foundress of the IBVM, the first non-enclosed religious Congregation, had brought her first companions to Rome in 1621 and lived in the via Montoro just yards away from Amadeus’ room in the College. Four of these first companions, including her own sister, are buried in the College crypt. The experience and credentials of this “first lady” were impressive. They included being a Head of RE, religious adviser to schools in Portsmouth Diocese and Chaplain at Cambridge and York Universities but from her energy and enthusiasm you would have judged it her first assignment after novitiate. She remained throughout a living witness that “humble self-surrender” does not preclude lively commitment and loving dedication.

“The time will come when women will do much.” Entry into this all male community could have intimidated many women or provoked maybe a militant stance. Sr. Amadeus managed this “intrusion” with equanimity and good humour. She consistently refused to treat it as a big issue and simply remained true to her specific qualities and talents. “Men are from Mars Women are from Venus” has become a popular concept and there is no doubt that some things began to look different, not least the salone and the staff common room, but there were no interplanetary wars and the complementary quality of her perceptions and insights

concerning seminary life were soon appreciated by the Martians. This was most in evidence when it came to the assessment of students where her intuition and wisdom added an invaluable dimension.

“Show thyself at all times glad and joyful, for Almighty God loves a cheerful giver.” In her role as Pastoral Director, which included pastoral classes and supervision of pastoral experience, Amadeus communicated the spirit of the apostolate in word and example. She always sought to impress on the students the importance of pastoral charity whether through attentiveness to communication, diligence in responsibilities or care over personal relationships. She herself was untiring in giving the students individual attention and treated each as a unique person with a special call to discern. This was exemplified in constant availability for personal chats, in pastoral interviews, in visits to students on pastoral placements and in the whole interchange of community life.

“Always and everywhere, keeping in view the greater glory of God, each one of ours should be ready to perform any works of charity and humility.” Not a day goes by at the English College than someone rings, faxes or e-mails with a request to stay: cardinals, bishops, priests, former students, laypeople visiting Rome on Church business, historians, scholars and so on. The task of managing this operation is considerable. Amadeus accepted this task and carried it out quietly and unobtrusively to the great benefit of innumerable visitors over the years, managing the enquiries, making sure rooms were ready and hosting new arrivals. On many occasions we marvelled at her patience in explaining, time and again, the College key system, the timetable or the way to book in at the Borghese Gallery.

“How happy a thing it is to love God and seek Him da vero.” It seems Mary Ward knew a little Italian. Amadeus knew lots. There was the “little man” who set up house in the door of Sta Caterina, the little deaf and dumb man who frequented the bar next door and so on. She followed with enthusiasm the golden rule given at the first language session: “Don’t be afraid to speak”. Speak she did, to the local people, to the shopkeepers and market stall holders, to the people begging and sleeping on the streets, to the cleaners and kitchen staff. She also listened and became a fountain of knowledge about the village scene around the College and the Campo de’ Fiori. She would amaze us with such comments as: “Sergio hasn’t been on the market for a few weeks”, “The man in the doorway is not so well”, “The flat third from the end above the Carbonara is still empty”. She adapted to eating spaghetti and driving like a Roman and her powers of observation provided detailed information on museums, churches, accommodation and bus routes and even where to buy the tickets. To your imagination is left the list of what she was able to notice about life within the walls of the College.

“The Spirit of God is not ill-mannered but teaches all courteousness.” Table manners and general behaviour towards fellow students was certainly on this list. Sr Amadeus had the great gift of not only noticing these things but of drawing a student’s attention to them often at the risk of seeming to be fussing about inessentials which of course they are not. This attentiveness of hers is rooted in a deep love for the College community and a fervent desire that the Church should have good apostolic priests with pastoral hearts. At the same time her own courteousness and thoughtfulness made her a very supportive colleague and much loved member of the staff team

“Show thyself as thou art, and be what thou showest thyself.” A string of rejected invitations to appear on stage in College pantomimes and shows bear witness to

the fact that Amadeus finds it difficult to be someone other than who she is. She preferred to work behind the scenes preparing the sandwiches or on the door checking the tickets. She lived out the exhortation “Be yourself” with obvious peace of heart and so set a crucial example to students for the priesthood.

“*Satisfy thyself with nothing which is less than God.*” Amadeus (which means God’s love or love of God) is a good name for someone involved in priestly formation. By living out both interpretations of this title with a down to earth apostolic spirituality and a firm commitment to prayer in community and alone with God, Amadeus inspired gratitude to her Institute, appreciation of its founder, and above all glory to God.

(* Mary Ward quotations taken from *The Mind and Maxims of Mary Ward*, Burns Oates & Washbourne, 1959)



GERARDO FABRIZIO

Fr Gerardo Fabrizio leaves the College after three years. Gerardo will be remembered and missed for many reasons, yet I need only say the two words - food and drink - and all will certainly appreciate with affection the great love this fine Birmingham priest has delighted in sharing with everyone.

I first came across Gerardo at St Chad’s Cathedral in the early nineties and was delighted to discover that he was here at the VEC in 1999 when I arrived as a new man. He was beginning a licence in Canon Law at the Gregorian University and gained his greatly coveted green pom pom and piped biretta in September 2001 with a *magna cum laude*. During the past year he has taken a course in marriage jurisprudence during which he has kept us informed of the latest difficulties in marriage law and annulments. After many hours of hard study I was delighted to discover that it had paid off and Gerardo had received a *summa cum laude*.

However, it is Gerardo’s great love of good food and excellent wine for which he will be remembered. The “Meal for Forty” in the summer of 2001 and again this year, were culinary triumphs and never had beef bourgignon and mashed potatoes tasted so exquisite! Throughout the year you would often find Gerardo in the student tea room preparing beautiful and delicious canapees or a roast lamb supper. In July 2001 he shared his extensive knowledge of wine by hosting a wine tasting evening at the *Villeggiatura* which was a fantastic experience.

Gerardo is a warm and an excellent friend and priest. His pastoral experience was always offered generously with a keen sense of humour and with plenty of anecdotes to help the seminarians in their discernment of their own vocations. Sadly in January 2002 a dear friend and former student of the College died suddenly. Teka Beharnu Spencer was a dear friend of Gerardo and as he himself said during the Requiem Mass he offered, “It is the best thing I could do for Teka”. Likewise Gerardo would always do his best for people, never short of time to talk and to listen. His presence at the altar was always a prayerful one and I am sure that he will settle back into parish life that he loves so very much. The parishioners of St. Anne’s, Chelmsley Wood are receiving an excellent priest.

To sum up a character and personality such as Gerardo is not easy, nor should it be. He will be greatly missed by the College community and by his many friends, not least by those who have enjoyed a good game of table tennis during the *Villeggiatura*. Yet he will be remembered maybe by an unusual rendering of a well known expression that could be fittingly used one day as his motto: “*Non manducando vivimus sed vivimus ut manducemus!*”

ANTHONY CURRER

1996 was a big year; it is commonly accepted by all that 1996 was a big year. It was a big year for the English College and it was a big year for someone called Tony Curren. For it was the year that the College received 19 new students, albeit of various shapes and sizes or perhaps a better way of saying this is, different stages of formation. It was also the year that Tony Curren came to seminary.

Tony, at the tender age of 23, came to discern his vocation to the priesthood and whilst he made a start on that his initial findings were more in the field of gin and tonic and philosophy and he excelled at both. Tony, a man with an academic and intellectual tract that runs through his character like the word “Blackpool” in the proverbial seaside confectionery and therefore holding three degrees and a licence, passed the infamous Fr McNellis ethics exam at the end of his first year. This was in contrast to a good number of his year who were successfully ambushed by Fr McNellis, who by all accounts was something of an “old soldier”. However, keeping academic and social life in harmony a Curren gin and tonic was a force to be reckoned with!

Perhaps it was the sociable side of Tony’s character that led him to his “full and active participation” (if I may borrow a phrase) in prayer groups where he realised that he experienced and expressed his spirituality visually. He has one of the best collection of slides of religious art, mainly from Italy, that I have seen and he uses them creatively when hosting his own prayer groups. His visual expression of his deep faith is rooted in his own experience of life and that of the world around him, which he observes so well. It is this observation of life that shines through in his sense of humour and sense of fun and is expressed in witty observations about students and staff and the vicissitudes of life. This creativity, humour and fun made him popular and good company as well as an obvious choice for one of the writers of the 1999 Pantomime: *Scrooged*, some might call it a “contextual parody of the Dickensian classic”, others “just a roaring good laugh”.

As editor of *The Venerabile* his Millennium edition was creatively put together and incorporated Tony’s passion for film which he developed at the Gregorian whilst studying contemporary films about the life of Christ and those made concerning Christian themes. He saw in these films the potential for evangelisation and catechesis as well as cultural education and entertainment. In fact so enthusiastic was he your writer well remembers being dragged around London in search of Kieslowski’s *Decalogue*.

Although many would say Tony has not been graced with the gift of timekeeping, he has an impressive and delightful capacity for friendship which has given joy to many people and whilst like all of us he has not found community living always easy his presence has been a source of joy and encouragement.

If the visual arts are a strong element in Tony’s character, in Tony’s own vision the figure of Jesus Christ is central. His licence *tessina* focused on the death of Jesus

Christ as interpreted by Karl Rahner. Rahner is a great inspiration for Tony, as Rahner starts his exploration of faith from human experience, something that is of paramount importance to Tony as well.

Through our experience of Tony's sociable nature, compassion, spirituality and his artistic and intellectual interests we have been richly blessed. It is now time to share these gifts with the people of Hexham and Newcastle who will find the same blessings in his ministry. We wish him every blessing as he gives his gifts to, as he once said to me, "the Church I love".



DOMINIC HOWARTH

Plucky is a delightful adjective, reserved for the few boy Davids in a world of Goliaths. The East End of London, as it withstood night upon night of enemy bombing, was rightfully accorded the predicate "plucky". And who could deny that the boy David of British Society today, the target of greatest derision and ridicule, is Essex Man? Brentwood diocese encompasses both bombed East London and Davidic Essex and there is no finer or more apt epithet for one of the sons of this see, Dominic Howarth, than plucky.

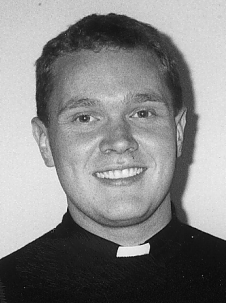
Dominic's pluck is varied. One *Venerabile* diarist ironically styled him as "Dominic 'children should be seen and not heard' Howarth" for he is deeply interested in and profoundly committed to helping young people to live lives of faith, love and fun. Dominic respects them and they, relaxed, respond to him. His interest and commitment, married to his creativity, have led to innovative and inspiring pastoral classes on Sunday mornings, in which he has encouraged many young people to think about the demands of their faith and their obligations to the poor and deprived. Dominic himself is a just man, who has been increasingly enthused by the Church's social teaching, informing his work in the College's charity committee, the pastoral Sunday classes and his licence studies in moral theology.

Dominic is a man of organisation who impulsively says "yes" to people's needs. The fabric of community life has greatly benefited from these characteristics. The decoration and comfort of the Friends' Room, for example, were fruits of his organising, caring character. The much improved lay-out of the library occurred only days after he had become Librarian (an appointment which reflects his natural academic ability rather than his ease in rooms full of books), revealing a mind which is continually pondering structural or human problems and searching for answers to them. Sometimes in his doing for others he is not always fully present to his friends and neighbours, finding it hard to be still and receive from others what he gives to them. But his generosity and compassion have given him good friends who tell him this.

The hues and degrees of Dominic's pluck came together in his co-writing and sole directing (he is not a relaxed passenger, preferring to drive rather than be driven) of the College pantomime, *James and the Giant Peach* – a show which even inspired a Radio 4 *Thought for the Day*. The script displayed his creativity, mature humour, and concern that, while the adults were entertained, the children should be given bagsful of fun and magic. Whilst Dominic's directing revealed his

organisational abilities, flashes of humility, thoughtfulness and gratefulness, he is always quick to express his gratitude.

Dominic is a man of pluck. Now, pluckiness can involve a single-mindedness, which will accept advice, but not necessarily easily or immediately, and it can mean a fast pace and an eagerness to achieve, which frightens others. But, despite these occasional short-falls, Dominic's pluck – his generosity, honesty, compassion, justice, zeal and fun – has one pure and undiminished source: love. Dominic loves and, therefore, is loved.



JONATHAN JONES

“Today rather than tomorrow.” If this was the urgency with which our martyrs were asked to be prepared to leave the English College, how much more can it be attributed to this newly ordained Liverpool priest? Jonathan's less than unconditional love for the VEC did little to prevent his utter love of things Roman, both profane and sacred. Over seven years in Rome, Jonathan, who arrived here straight from school following a well-trod path from SFX to the VEC, has mastered the Italian language, picked up three pontifical degrees (a PhB, STB, and more recently in splendid fashion, a PhL), and become more than a little proficient in the obscurities of Vatican Curial dicasteries! Indeed if Jon's spelling is sometimes less than perfect it may well be that in swallowing the *Annuario Pontificio* there remains little space for a dictionary! Yet such knowledge came into its own during his many contributions to the World Youth days which are very close to his heart.

Jonathan's support for the life of the College, however, has been more than merely sufficient. Not least of his many duties, which have included Head Choirmaster, Greg and Vicariate Delegate, Sacristan and Librarian, was to serve the community as Senior Student during a particularly difficult time: the re-integration into College after the exile of 2000-2001. Irrespective of how individuals may have perceived Jonathan personally, all would agree that he represented the entire student body with diligence and strength, especially in relations with the staff.

As an incisive and widely read philosopher devoted equally to the perennial search for truth and to a fierce loyalty to the Church, Jonathan is well prepared to respond to all the Pontius Pilates he will meet who will ask “what is truth?”, and also to lead the people entrusted to his care into the loving arms of the Father.

Jon may not miss the English College, but it will miss him.

Obituaries

Canon Thomas Curtis-Hayward

Canon Tom Curtis-Hayward, the former parish priest of the Immaculate Conception Parish in Stroud, died on 23 August. His Requiem Mass was celebrated by Bishop Declan Lang on 4 September and Canon Curtis-Hayward was then buried in the cemetery at Woodchester Priory.

Born in March 1926 Canon Thomas studied for the priesthood at the English College in Rome. As a student he once cycled back to Rome from England. Arriving somewhat late. After being ordained to the priesthood on 28 October 1956 he served as an assistant priest in St Osmund's, Salisbury and then in St John's, Bath. In 1962 he went to work with the Catholic Missionary Society. In September 1967 he returned to Rome, this time as a member of staff at the Venerable English College where he was to stay until 1970 when he returned to work as an assistant priest in Gloucester.

He was appointed as parish priest of Christ the King, Amesbury in November 1971.

After working in Amesbury he was appointed parish priest at the Church of the Immaculate Conception, Stroud in October 1978. In December 1994 he was also appointed as diocesan exorcist. He retired as parish priest, moving to the nearby More Hall in April 1996 where he became chaplain to the Benedictine Sisters.

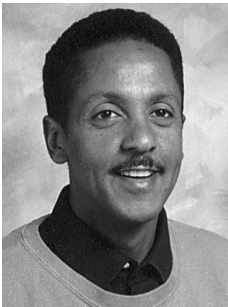
Though officially retired he continued to work and was asked by Bishop Mervyn Alexander to help those who had been confused and hurt by the ban on the Neo-Catechumenate in the diocese, a task which he fulfilled by, amongst other things, travelling down regularly to St Mary on the Quay in Bristol for meetings. A few years ago he chaired and partly promoted meetings in Prinknash Abbey between pagans and Christians. Such pioneering meetings brought together a cross section of people from Christian denominations and pagans, especially from Glastonbury.

A friend of his described Canon Curtis Hayward thus: "always one for those on the edge of the Church and so he was happy to celebrate Mass at the Stonehenge Festival when he was parish priest of Amesbury. He was also willing to speak to the Quest group in Bristol and celebrate Mass for them at Holy Cross Bedminster with the approval of the then parish priest, Canon Dick Norris. His sabbatical in India staying with Bede Griffiths at his Christian ashram also gave him a deeper openness to eastern spirituality. Tom was a very gifted man as painter and a sculptor. He always respected other people's integrity and with his analytical mind enabled many people to understand better the situations in which they found themselves".

Mgr Michael McKenna

Mgr Michael McKenna, who was ordained on St Joseph's day 1932, died on 14 October 2000. He retired as a much loved parish priest of St Vincent's Becontree

in 1987 aged 80 and went to live at the home run by the Missionary Franciscan Sisters in Bocking. Mgr McKenna was the last surviving member of his year which included Bishop Cyril Restieaux. As well as being assistant priest and parish priest in many different parishes he also served the diocese as secretary to Bishop Doubleday, chairman of the Sites & Boundaries Commission, director of the Ecclesiastical Education Fund, chairman of the Diocesan Covenant Scheme, member of the Finance and Buildings Commission and secretary to the Chapter of Canons.



Teca Berharnu Spencer

27 May 1964 – 17 January 2002

In August 1999 Teca arrived in Rome and after a month of intensive Italian entered the Venerable English College as a seminarian for the diocese of Lexington, Kentucky. His bishop had sent him to study philosophy before moving to the North American College for theology. Teca was born in Ethiopia and moved to the USA where he lived with a foster family. He was a trained psychologist and was very well known in Lexington where he lived for the past number of years with the Olson family. He was involved in the church and had many, many friends. Sensing he had a vocation to the priesthood he was sent to Rome.

Teca was a lively character who always had a smile and he made friends seemingly effortlessly. Walking with him to the Gregorian would always involve stopping and meeting market stall holders in the Campo and shop keepers. It would be fair to say he brought a spark to the College, which was not always welcomed. Yet Teca was very much part of the College life. He worked in the sacristy which enabled him to spend time in and around the church. Teca had a very strong faith. Marathon running was his key interest. He would go running most mornings and the bright yellows and oranges of his running shorts soon became part of daily College life.

In the summer of 2000 Teca moved to the NAC in preparation for theology in the autumn. After a short while he left and returned to America. He was to spend the year in discernment trying always to discover what God's will was for him. He worked for a while in his parish and diocese, and then returned to counselling and psychology. During this year he came to realise that it was the best thing that he had returned to Lexington.

As providence would have it he was offered a scholarship by the Gregorian Foundation and one October morning turned up, unexpectedly, in the Gregorian University bar in Rome. The bright yellow shirt was unmistakably that of Teca. He began his theology studies and once again Teca was part of our lives at the Greg and also at the College. The next couple of months were difficult and very challenging. There were problems with accommodation, for example. Yet through it all Teca kept his keen sense of humour and love of life. His faith deepened more and more. He would love to spend hours in front of the crucifix or the Blessed Sacrament especially in the Gesu. He also had a devotion to Blessed John XXIII, and would regularly visit his tomb in St Peter's.

Teca had many friends, but there were some to whom he was very close. It was with some close friends and their family that he spent the days before he died. The

night he died he had been out to dinner and those with him all say that it was the happiest of times. On his way home Teka collapsed and suffered a massive heart attack. He was 37 years old.

The shock of Teka's death was felt far and wide. The requiem mass at the University was filled with the many people Teka had befriended when he first came to Rome and since he returned. We celebrated a life filled with love and joy and commended his soul to God whom he loved so much. Teka's body was flown home and the cathedral in Lexington was full to capacity as the Bishop thanked God for the gift of Teka. He is missed by his family and friends, yet in the sure and certain hope of the Resurrection that we will one day be reunited. May his soul rest in peace and come one day to see the Lord face to face, there with St Jude and Blessed John XXIII to praise him forever.

D.A. OWEN & CO.

CHARTERED ACCOUNTANTS AND REGISTERED AUDITORS

D. A. Owen & Co. specialises in:

- Preparation of accounts for national and international charities.
- Compliance with the charities SORP and the Charities Act 1993.
- Audit compliance work.
- Installation of computer systems
- Computerisation of accounting records
- Book-keeping
- Self-assessment returns
- Personal taxation advice for clergy.



Please call or e-mail us to discuss your requirements and find out how we can help:

Alexandra House
58, Clarendon Avenue
Leamington Spa
Warwickshire, CV32 4SA

Tel: 01926 422 292
Fax: 01926 833 513

e-mail:
daowen@daowen.co.uk

www.daowen.co.uk

Registered to carry on audit work and regulated for a range of investment business activities by the Institute of Chartered Accountants in England and Wales.

Members of the Council of the Roman Association

President: Rt Rev. John Hine, titular Bishop of Beverley
Treasurer: Rev. Andrew Headon
Assistant Treasurer: Rev. Andrew Cole
Secretary: Rev. David Bulmer
Assistant Secretary: Rev. Paul Daly

The Council of the Association consists of:

- The Officers of the Association (as above)
- The Trustees: Rev. Peter Tierney (1957), Rev. Paul Daly (2002), the Secretary (*ex officio*), the Treasurer (*ex officio*)
- The immediate Past Presidents: Rev. Anthony Grimshaw (until 2003), Rev. Michael Cooley (until 2004), Rev. Mgr Canon Brian Dazeley (until 2005).
- The Rector: Mgr Patrick Kilgarriff
- and the following elected for three years:

until 2003	until 2004	until 2005
Rev. Stephen Coonan	Rev. Francis Coveney	Rev. Philip Gillespie
Rev. William Massie	Rev. Michael Koppel	Rev. Gregory Knowles
Rev. James Ward	Rev. Adrian Towers	Rev. Simon Thomson

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 Anne Line, 7 Grove Crescent, South Woodford, London, E18 2JR

Cardiff: Canon Robert Reardon, Pastoral Resources Centre, 910 Newport Road, Rumney, Cardiff, CF3 4LL

Clifton: Canon Thomas Atthill, 95 Exeter Street, Salisbury, Wilts, SP1 2SF

THE COLLEGE

<i>East Anglia:</i>	Rev. Mark Hackeson, St Mary's Presbytery, 79 Regent Road, Great Yarmouth, NR30 2AJ
<i>Gibraltar:</i>	Rev. John Pardo, Cathedral of St Mary the Crowned, 215 Main Street, Gibraltar
<i>Hallam:</i>	Rev. Kevan Grady, Cathedral House, Norfolk Street, Sheffield, S1 2JB
<i>Hexham and Newcastle:</i>	Rev. Michael McCoy, Our Lady Queen of Peace, Penshaw, Tyne and Wear, DH4 7JZ
<i>Lancaster:</i>	Rev. Adrian Towers, St Wulstan's Presbytery, Poulton Road, Fleetwood, Lancs, FY7 7JY
<i>Leeds:</i>	Rev. David Bulmer, St Joseph's Presbytery, Barnsley Road, Moorthorpe, South Elmsall, Nr Pontefract, WF9 2BP
<i>Liverpool:</i>	Rev. Thomas Wood, Our Lady Star of the Sea, 1 Crescent Road, Seaforth, Liverpool, L21 4LJ
<i>Menevia:</i>	Rev. Andrew Cole, Our lady Queen of Peace, Waunlanyarfon Road, Llanelli, SA15 3AA
<i>Middlesbrough:</i>	Rev. Alan Sheridan, 9 Holystone Drive, Ingleby Barwick, Stockton-on-Tees, TS17 0PW
<i>Northampton:</i>	Mgr Sean Healy, St Augustine's Presbytery, 32 London Road, Daventry, Northampton, NN11 4BZ
<i>Nottingham:</i>	Rev. Peter Tierney, 24 The Banks, Sileby, Leics, LE12 7RE
<i>Plymouth:</i>	Canon Bede Davis, St Mary's Presbytery, Killigrew Street, Falmouth, Cornwall, TR11 3PR
<i>Portsmouth:</i>	Rev. Simon Thomson, 15 Manor Crescent, Didcot, Oxon, OX11 7AJ
<i>Salford:</i>	Rev. James Manock, St Mary's Presbytery, 129 Spring Lane, Radcliffe, Manchester, M26 9QX
<i>Shrewsbury:</i>	Rev. Paul Shaw, St Luke the Physician, 76 Church Road, Bebington, Wirral, CH63 3EB
<i>Southwark:</i>	Rev. Dominic Allain, St Chad's Presbytery, 5 Whitworth Road, Norwood, SE25 6XN
<i>Westminster:</i>	Rev. Mark Langham, Cathedral Clergy House, 42 Francis Street, London, SW1P 1QW
<i>Wrexham:</i>	Rev. Anthony Jones, Our Lady Star of the Sea, 35 Lloyd Street, Llandudno, Conwy, LL30 2YA
<i>VEC:</i>	The Rector: c/o the College

**THE MINUTES OF THE
133RD ANNUAL GENERAL MEETING OF THE ASSOCIATION
OF THE VENERABLE COLLEGE OF SAINT THOMAS DE URBE,
(THE ROMAN ASSOCIATION)**

**HELD AT THE RAVEN HOTEL, DROITWICH,
TUESDAY 4 JUNE 2002**

Thirty-three members of the Association gathered on 3 June at the Raven Hotel, Droitwich, for the Council Meeting which precedes the AGM. The Agenda for the General Meeting was finalised. Mgr Jack Kennedy spoke briefly about the work of the Bishops' Conference Commission on Seminaries and its recently published Report and Recommendations. The Council decided that the next AGM would take place at Hinsley Hall, Leeds, in 2003.

Members then celebrated Evening Prayer. Thirty-five members of the Association dined at the hotel.

Annual General Meeting, 4 June 2002

The Meeting began at 10.30 am, with Brian Dazeley, Association President, in the Chair.

The President welcomed Bishop John Hine and Miss Jo Barnacle, Chairman of The Friends of the Venerabile, to the meeting.

The Meeting began with the Prayer to the Holy Spirit.

- 1) **Apologies** and best wishes were received from: The Archbishop of Birmingham, Vincent Nichols, and the following members of the Association, Maurice Abbott, Mervyn Alexander, John Allen, Leo Alston, Peter Anglim, John Arnold, Thomas Atthill, Bruce Barnes, David Barnes, Anthony Barratt, Dennis Barratt, Martin Boland, Wilbur Boswell, Michael Bowen, Michael Brockie, Paul Bruxby, Christopher Budd, Gerard Burke, Philip Carroll, Adrian Chatterton, Paul Chavasse, Bryan Chestle, Anthony Churchill, Anthony Coles, Bernard Connelly, Peter Cookson, Tony Cornish, Paul Crowe, Thomas Dakin, Tony Dearman, Paul Donovan, Robert Draper, Kevin Dunn, Philip Egan, Michael Farrington, Patrick Fitzpatrick, Brian Frost, Paul Gallagher, Timothy Galligan, Kevin Haggerty, Mark Harold, George Hay, Andrew Headon, Michael Healy, David Hogan, Crispian Hollis, Philip Holroyd, Tim Hopkins, Nicholas Hudson, Michael Jackson, Edward Jarosz, Francis Kearney, Michael Keegan, Patrick Kelly, Michael Killeen, Michael Kirkham, Edward Koroway, Chris Larkman, Charles Lloyd, Bernard Longley, Chris Lough, Michael McConnon, Peter McGrail, Tom McKenna, Francis McManus, James Manock, Ray Matus, Brian Measures, Philip Miller, John Morris, Tony Murphy, Gerard Murray, Tony Myers, John Nelson, Brian Newns, Seamus O'Boyle, Michael O'Connor, Michael O'Dea, John O'Leary, John Osman, Jim Overton, Nicholas Paxton, Philip Pedrick, Tony Philpot,

Stephen Porter, David Potter, Aidan Prescott, Frank Pullen, Michael Quinlan, Robert Reardon, Frank Rice, Arthur Roche, Paschal Ryan, Digby Samuels, Tom Saunders, Nicholas Schofield, Alan Sheridan, John Short, David Standley, Billy Steele, Roderick Strange, Andrew Summersgill, Tim Swinglehurst, George Talbot, David Tanner, Adrian Toffolo, Michael Tuck, Michael Tully, Mark Vickers, Christopher Vipers, Francis Wahle, John Wilson, Thomas Wood, Stephen Wright, William Young.

Canon Philip Pedrick, a familiar figure at AGMs over many years, sent a letter with his apologies and good wishes. He wrote: "Unfortunately, due to failing health I feel I must call it a day after possibly an unbroken record of attendance, for which I had a reputation! ... Every best wish for a very happy reunion and I shall raise my glass at the appropriate time". Philip Pedrick was ordained by Archbishop Godfrey on Christmas Eve 1938. On 5 September 2001, he was made an honorary canon of Plymouth Cathedral for services to the diocese.

- 2) **The Minutes of the 2001 AGM**, having previously been circulated, were accepted.
- 3) **Matters arising:** Michael Groarke spoke of his regret at having been prevented by illness from attending last year's AGM. He spoke of the importance of recording the names of sick members and of our prayer for them. He was grateful for the Secretary's letter to him after the last AGM. The Secretary confirmed that he tried to include the names of sick members notified to him in the AGM prayers.

Brian Scantlebury referred to his proposal, made last year, for the Roman Association Trust fund to give a grant for the creation of a photographic archive for the College (2001 minutes, under item 8). He recognised that it might not be possible to make such a grant this year but thought it important that the idea should not be forgotten. The meeting concurred with this view.

- 4) **Deceased Members:** The *De Profundis* was prayed for the repose of the souls of Colin Barker, David Collier, Thomas Curtis-Hayward, John Daley, John Tweedy, Peter Wilkinson and all members who had died since the previous meeting.
- 5) **Sick Members:** The meeting prayed for those members of the Association who were sick, including: Bishop Alan Clark, Vaughan Lloyd, Tony Murphy, John O'Connor, Terry Rodgers.
- 6) **The Secretary's Report:** The Secretary began his report by noting that attendance at this year's AGM was about the same as the previous year. Unfortunately, few of the more recently ordained priests, or other students who have left in recent years, are present at the AGM – even if they have joined as members. However, the presence at the meeting of a priest ordained last year was a hopeful sign.

The Secretary informed the meeting that he had contacted 19 past students, inviting them to join the Association. To date eight had replied, seven of whom wished to join the Association. He asked members to encourage recently ordained priests and other former students to attend local Martyrs' Day celebrations.

Martyrs' Day 2001 had seen gatherings at Tyburn and Notting Hill, St Chad's Cathedral, Birmingham, Salisbury, and Prestwich, Manchester. The

Association was grateful to the hosts and organisers. The organiser for the London event was Mark Langham and the host at St Francis of Assisi, Notting Hill, was Shaun Middleton. Present were: Mark Anwyll, Richard Ashton, David Barnes, Dominic Byrne, Adrian Chatterton, Anthony Coles, John Conneely, Paul Connelly, Michael Cooley, Francis Coveney, Paul Hendricks, Michael Groarke, Mark Langham, Shaun Middleton, Philip Miller, Arthur Roche, Michael St Aubyn, Simon Thomson, Peter Tierney, and Mark Woods. Gerard Murray and Timothy Menezes organised the Midlands event, which was hosted by the Archbishop of Birmingham. Present were: Sr Anthony, Sr Carmel, Miss Jo Barnacle, Martin Boland, Paul Chavasse, Eddie Clare, Stephen Coonan, Mark Crisp, Brian Dazeley, Brian Doolan, David Evans, Petroc Howell, Eddy Jarosz, David McLoughlin, Louis McRaye, Timothy Menezes, Patrick Mileham, Gerard Murray, Guy Nicholls, Vincent Nichols, John O'Brien, David Quiligotti, Jim Robinson, Marcus Stock, Mervyn Tower, Richard Walker, Jim Ward, Anthony Wilcox, and Stephen Wright. Thomas Atthill was host at Salisbury. Present were: Mervyn Alexander, Thomas Atthill, Richard Incedon, Brian McEvoy, George Hay, Brian Scantlebury, Chris Smith, and Terry Walsh. John Allen was host at Prestwich and the celebrant was the Archbishop of Liverpool. Present were: John Allen, Leo Alston, Tony Bickerstaffe, Gerry Creasey, Tom Dakin, Paul Daly, Tony Dearman, Kevin Firth, Kevin Griffin, Anthony Grimshaw, Peter Haverty, Tim Hopkins, Andrew Hulse, Patrick Kelly, Michael Killeen, Chris Lightbound, Chris Lough, Dave McGarry, Tom McKenna, James Manock, Denis Marmion, Francis Marsden, William Massie, Ant O'Neill, Hugh Pollock, David Potter, Peter Purdue, Adrian Towers, and John White.

Following the Council's approval, the Secretary gave notice to the meeting of a formal proposal to be made at the 2003 AGM for a change to Rule 12 of the Association. To bring it into line with current practice, adopted *ad experimentum* at the 1997 AGM, it is proposed that the number of ordinary members on the Council be changed to nine.

The Secretary invited the President to speak about a meeting held since the last AGM. Brian Dazeley explained that a working group had met at Newark, composed of members from the Venerable English College, Rome, the Beda College, Rome, and St Alban's College, Valladolid. The meeting had made a submission to the Bishops' Conference Commission on Seminaries.

The Secretary thanked Mickie Burke, Paul Daly and Philip Gillespie for their assistance with the liturgy for Mass.

The Secretary's Report was accepted by the Meeting.

- 7) **The Treasurer's Report:** Tony Wilcox presented the accounts of the Roman Association and the Roman Association Trust, on the occasion of his retirement as Association Treasurer. Tony became the Treasurer in 1981, being re-elected for successive terms. This was the twenty-first time that he had presented the Treasurer's report since the first occasion at the 1982 AGM.

The Treasurer explained that the Trust fund had declined in value, reflecting the current state of the market. The value at 5 April 2002 was £781,000 (compared with £876,000 in 2001 and £1,097,000 in 2000). It had been a reasonable year for incoming resources: over £20,000 had been raised.

The Treasurer noted that, in the light of the state of the fund, the trustees recommended that a smaller donation of £5,000 be given to the College this year, for work on the archives. £80,000 had been given to the College over the previous two years. However, the trustees were conscious of the need to preserve the Trust fund at this difficult time, for the longer term benefit of the College. Discussion followed about the size of the amount to be given to the College and the current state of the fund. The importance of the Trust taking the advice of financial experts was noted. The meeting accepted the trustees' recommendation.

The Treasurer asked the meeting to empower the officers of the Association to sign the necessary mandates so that the new Treasurer could sign the appropriate legal and financial documents.

It was resolved that the Association accounts be accepted. Proposed by Peter Tierney and seconded by Simon Thomson. Passed *nem. com.* The accounts of the Roman Association Trust were noted by the meeting.

The Treasurer's report was accepted by the meeting.

On behalf of the Association, the President thanked Tony for his hard work and dedication over twenty-one years, and for the enthusiasm he had brought to his role as Treasurer. Speaking as a past Rector, Jack Kennedy spoke of the importance of Tony's work over the years for both the Association and the College. The meeting expressed its sincere thanks and appreciation.

- 8) **The Rector's Report:** The Rector said that the year 2001-2 had gone very well.

It had been a shock that Fr Rob Esdaile's appointment as Theology Tutor was blocked by the Congregation for Catholic Education.

Fr Dixie Taylor had taken his place for the year. He visited the College every Wednesday and students attended his seminar at the Greg. His teaching gifts and his contribution to College life were much appreciated.

The Rector said that he was ably supported by Nick Hudson, as a fine Vice-Rector. Tony Philpot has joined the staff as Spiritual Director; his conferences are thought provoking and much appreciated. Sr Amadeus Bulger IBVM, the Pastoral Director, has completed eight years at the College and was about to leave. Her contributions to the weekly staff meetings and assessment of students has been greatly valued. He also commended her care for guests to the College.

Bruce Burbidge has been appointed as the new academic tutor and was currently completing a doctorate in philosophy at Barcelona.

Since the last AGM there have been five ordinations to the priesthood and four students had left. Two new students arrived in August, from Arundel and Brighton and Birmingham. In this academic year there have been 29 seminarians and 11 priests in the college. 26 of the seminarians are from England and Wales, with one each from Bolivia, the Lebanon and Denmark. Among the priests, four are from England, four from Malta, two from Poland and one from Italy. These priests live in the seminary and keep its programme.

There are also 23 priests in Sherwin House from Africa, Asia, Europe and South America, who follow a separate programme.

The year began with a guided retreat at the Villa led by three priests and three sisters. Those to be given candidacy went on a separate retreat with Tony Philpot.

We now have a revised timetable with Mass at 6.45 am. Morning and evening prayer are celebrated each day.

Nick Hudson has organised all the pastoral classes for a Monday evening. Students are also involved in pastoral work in the city, with parishes, the poor and homeless and catechetics. They also have a pastoral placement in their own diocese during the summer.

In October, the College welcomed bishops attending the Synod. There was also a reception and dinner for the Synod Fathers. During this time the Cardinal took possession of his titular church, *Santa Maria sopra Minerva*.

The Commission on the future of the seminaries visited us in October. They saw the Rector, the staff and the student body separately.

Before Christmas, in place of a pantomime, there was an Advent Carol Service in the church, followed by refreshments and a series of sketches and scenes in the Common Room.

Fr Philip Whitmore continues to serve as Schola Master.

The Fondo per L'Ambiente Italiano, FAI, modelled on our National Trust, asked if the College would be one of half a dozen Roman establishments to open its doors to visitors for two days in April. They provided publicity and training for the guides. In the event, about 4,000 queued to see the College and there was coverage in the press, and on radio and TV.

In April there was an important Archives Conference arranged by Dr Carol Richardson of the Open University. It is hoped that the Archive will be kept in better conditions, with greater care and safety. It would be hoped that we could then attract further funding, to allow for greater access by scholars.

Liam Kelly is leaving Palazzola and Terry McSweeney is to take over as Director. There have been rock falls near the swimming pool, with the result that the area has been closed until work is done to make it safe. There are two Sisters of Mercy at present, Sr Gertrude and Sr Antonia. Sr Agnella leaves this summer to take up an appointment in Liverpool. The staff are organised by Giuseppe and Julie. Alfredo, baptised by Arthur Hinsley, is shortly to be 80.

The College is grateful to the Association for the grant, which made possible the opening of the Gradwell Room. It is intended that a plaque will be placed there to record this. Old Romans are most welcome to visit the College.

In answer to questions the Rector said that there are five students at the Angelicum. The majority go to the Greg.

The meeting expressed its appreciation of the work of the Rector and the College staff and accepted the Rector's report.

9) **The following were elected as members of the Roman Association:**

As Life Member: Andrew Cole

As Annual Members: Joe Coughlan, Aidan Prescott, Thomas Saunders, Nicholas Schofield, Mark Vickers, and Stephen Wright

As Associate Member: Brian Measures

As Honorary Member: Sr Amadeus Bulger IBVM

10) **Election of Officers and Councillors:** John Hine was proposed by David Bulmer, seconded by Tony Grimshaw and elected *nem. com.* as President of the Roman Association. Andrew Headon was proposed by Tony Wilcox,

seconded by David Bulmer and elected *nem. con.* as Treasurer. Andrew Cole was proposed by Simon Thomson, seconded by Philip Gillespie and elected *nem. con.* as Assistant Treasurer.

The following were elected as Councillors for three years: Philip Gillespie (proposed by David Bulmer and seconded by Paul Daly), Gregory Knowles (proposed by Tony Grimshaw and seconded by Simon Thomson) and Simon Thomson (proposed by Kevin Firth and seconded by Tony Grimshaw).

- 11) **Election of Trustees Roman Association Trust:** Andrew Headon was proposed by Tony Wilcox, seconded by David Bulmer and elected *nem. con.* to serve as a Trustee of the Roman Association Trust until 2008, succeeding Brian Scantlebury whose term of office had expired. The present Trustees of the Roman Association Trust, with their date of retirement, are: Francis Rice (2003), Anthony Wilcox (2004), Paul Daly (2005), David Bulmer (2006), Michael Cooley (2007), Andrew Headon (2008).

Roman Association (Association of the Venerable College of St Thomas de Urbe): Paul Daly was proposed by David Bulmer, seconded by Tony Wilcox and elected *nem. con.* to serve as a Trustee of the Roman Association.

- 12) **2002 Martyrs' Day celebrations:** Details of this year's gatherings will be sent to members nearer the time.
- 13) **2003 AGM:** It was agreed that the 134th AGM would take place at Hinsley Hall, Leeds, from Monday 26 May to Wednesday 28 May, with the main meeting taking place on Tuesday 27 May.
- 14) **Other Business:** Peter Purdue informed the meeting that it was intended to produce a new version of the College history, now out of print. Michael Williams had brought the book up to the end of Vatican II. It was also intended to include more photographs and to incorporate some of the archive listings, first published in *The Venerabile* magazine.

The President, Brian Dazeley, remarked on his visit to the College in May. He had been invited to Founders' Day lunch. The Vice-Rector, Nick Hudson, had spoken very warmly about the Association's work and support. The President felt that there was a very good spirit in the house (as also at the Beda!). He thought it important that the Association President should make a visit to the College during his year of office, in order to foster the links between the Association and the College.

Brian noted that during the past year a meeting had been held in Newark, chaired by Michael Cooley, with representatives from the Venerabile, the Beda and Valladolid. A brief paper had been submitted to the Bishops' Conference Commission on Seminaries. Michael Cooley said that people had been very positive about the colleges and the priesthood. Two issues which had emerged were the desire for a better grounding in spirituality preparation, and the contrast between College community life and the loneliness sometimes experienced in parish life.

The Commission on Seminaries had produced a very interesting report but there was a critical situation with regard to priestly vocations. The President suggested that this was surely a matter for consideration by the Roman Association, among others. There was a need for a vocations strategy and especially for prayers for vocations.

The President concluded his remarks by noting that meetings of the Association were an important opportunity to provide fraternal support to one another. He asked the Secretary to write to organisers of the Martyrs' Day events, on behalf of the Association, to thank them for their work. The meeting concurred.

The members of the Association celebrated Mass at Sacred Heart church, Droitwich, presided over by Bishop John Hine. Lunch followed at The Raven Hotel. On the occasion of the Golden Jubilee of Queen Elizabeth II, Fr Paul Daly proposed the toast to Her Majesty the Queen. Mgr Brian Dazeley proposed the health of the College and the Rector replied. Mgr Jack Kennedy proposed the toast to the hierarchy and Bishop John Hine replied. Fr David Bulmer proposed the health of this year's jubilarians: Maurice Abbott and Leo Alston (60 years), Wilbur Boswell, Francis Davis, Patrick Fitzpatrick, Michael Keegan, Michael Kirkham, Vaughan Lloyd, John McHugh and Francis McManus (50 years), John Allen, Christopher Budd, Bryan Chestle, Michael Cooley, John Hine and Patrick Kelly (40 years), and Kevin Firth, Peter Fleetwood and Paul Gallagher (25 years). *Ad Multos Annos* was sung. Kevin Firth spoke in reply.

The following forty-five members of the Association sat down to lunch: Richard Ashton, Miss Jo Barnacle, David Bulmer, Michael Burke, Andrew Cole, Michael Cooley, Stephen Coonan, Francis Coveney, Gerald Creasey, Paul Daly, Brian Dazeley, John Deehan, Luke Dumbill, Kevin Firth, John Formby, Philip Gillespie, Anthony Grimshaw, Michael Groarke, Paul Grogan, Peter Harvey, Sean Healy, Liam Hennessy, John Hine, Petroc Howell, Clyde Johnson, Jack Kennedy, Patrick Kilgarriff, Gregory Knowles, Michael Koppel, Christopher Lightbound, Francis Marsden, David Papworth, Tony Pateman, Peter Purdue, James Robinson, Michael St Aubyn, Brian Scantlebury, Simon Thomson, Peter Tierney, Mervyn Tower, Adrian Towers, James Ward, John White, Anthony Wilcox and Michael Williams.

Old Romans' Notes

ARUNDEL AND BRIGHTON

Running down the list of diocesan Old Romans the following changes have taken place in the past year: Tony Bridson has just finished as PP in Crawley and is now working as full time ministry to priests co-ordinator - a much needed appointment! Rob Esdaile continues doing great work at Sussex University and on the National Conference of Priests. Peter Humfrey is now the national director of the Catholic Education Service, as well as looking after a small parish. Bernard Longley has moved from Christian Unity to being one of the two assistant general secretaries of the Bishops' Conference. Terry Martin has moved from Redhill to Crawley parish, and has also taken on the role of Director of our Diocesan Pilgrimage to Lourdes. I think that's about it! - of course we also now have an Old Roman recently moved to A. & B. in the person of our Bishop!

Kevin Dring

BIRMINGHAM

Since our last appearance in the Notes in 2000 Archbishop Vincent is settling down well in our diocese and presently – April – recovering from hip surgery. He was pleased during his convalescence at how the diocese seemed to manage without him!

Our diocese seems to be turning into a nursery for bishops with Kevin McDonald and Kieran Conry being called to serve in Northampton and Arundel and Brighton in the past year. Tim Menezes is the Archbishop's Secretary and teaches part time at Oscott College.

In the north of the diocese Pat McKinney is Episcopal Vicar for Staffordshire is living in Tean and is now concerned also with inter-faith dialogue. Kevin Dunne has moved from Stafford to St Theresa's, Wolverhampton to be Episcopal Vicar for Walsall, Wolverhampton, the Black Country and Worcestershire and continues to be Vicar General for Religious. Tony Meehan is at St Anthony's Wolverhampton and teaches part time at Oscott. Eddie Clare is moving over Easter to be Director of Soli House in Stratford upon Avon, the Diocesan Youth Centre. He is also Vocations Director. Jim Ward has moved to Kingswinford and Vaughan Lloyd continues at Sheffield.

Mark Crisp has taken over the reins at Oscott College where he is joined on the teaching staff by Harry Curtis, Mervyn Tower - also parish priest of St Thomas More, Kidlington, Oxfordshire and Philip Egan in exile from Shrewsbury. David Evans, Vice-Rector for many years has moved to St Austin's Stafford and has Robert Murphy, newly ordained, as his assistant. Paul Watson has taken over as Director of Maryvale Institute. At St Anne's, Streetly there is Bruce Harbert. Marcus Stock is executive Director of the Diocesan Schools Commission and parish priest of Coleshill. David McLoughlin is lecturing at Newman College. Danny Mc Hugh is enjoying reacquainting himself with parish life at Knowle and Dorridge. Also in

leafy Solihull is Gerard Murray at Our Lady of the Wayside, Shirley.

At Birmingham Oratory we have Paul Chavasse and Guy Nicholls. Petroc Howell is at St Patrick's, Dudley Road in Birmingham. Dominic Round is at Redditch and David McGough at Stourbridge. In Coventry Patrick Broun is at St John Vianney, Mount Nod and Richard Walker is assistant at Christ the King. Stephen Wright is also assistant at Corpus Christi, Stechford in Birmingham.

In the south of the diocese Tony Wilcox is at Henley on Thames and at the helm of the National Conference of Priests. John Osmond is at delightful Dorchester on Thames. Finally we must not forget Pat Kilgariff who is of course Rector of the VEC.

Gerard Murray

BRENTWOOD

David Papworth (1961) is still PP of St Dominic's, Harold Hill. Michael Butler (1963) became PP of Our Lady of the Assumption, Harlow in 2001 and chairman of the Diocesan Liturgical Commission. Michael Corley (1963) is still PP of Harwich and Dovercourt. Adrian Graffy (1974; biblical studies 1974-75) is still teaching at Wonersh. George Stokes (1976) is still Diocesan Director of Education and of the Diocesan Religious Education Service. William Young (1980) – is still PP at Barking. Paul Bruxby (1982; canon law 1987-88) became PP of St Augustine's, Barkingside in 2001. Francis Coveney (1982) became PP of St Anne Line's, South Woodford in 2000. Christopher Brooks (1983) became VG in 2000 and moved to St John's Ingatestone where he is PP and priest in charge of Our Lady and St Joseph's, Stock – where the Bishop is Parish Priest. David Manson (1985) also became VG in 2001 and moved to St James the Less and St Helen's, Colchester. At the same time, he stepped down as chairman of the Diocesan Liturgy Commission. Philip Denton (1994) is still PP of South Woodham Ferrers. Jean-Laurent Marie (1994) is still assistant priest at St Mary's, Hornchurch. Andrew Headon (1995) is still PP of Eastwood and is also Director of Vocations. Paul Fox (1998) became assistant priest at St Anthony's, Forest Gate in 2001. Martin Boland (1996) became PP of St Sabina's, Brightlingsea and Chaplain to Essex University in 2001. Thomas Saunders (2000) became assistant priest at Brentwood Cathedral in 2000. Joseph Silver (2001) became assistant priest at Our Lady of Lourdes, Wanstead in 2001.

Francis Coveney

CLIFTON

Our main and sad news is the death of Tom Curtis-Hayward on 23 August 2001. For my last three years he was spiritual director at the VEC, ie. 1967-70. He was with both his eccentricities and profound and original wisdom a very important influence on a lot of College men around that time.

Joe Buckley now in his 87th year is still hard at work, no longer as Vicar General, but as Vicar Judicial.

Thomas Athill

LEEDS

Since last year, Bill Burtoft has retired as parish priest of Kinsley & Ackworth and is now resident in Rotherham. Our man at the Bishops' Conference, Andrew Summersgill (General Secretary), has joined the ranks of the *Monsignori* as a

Prelate of Honour. Tim Swinglehurst has become parish priest of Sacred Heart, Hemsworth and, during 2001/02, has continued to teach scripture part-time at Ushaw College. Still travelling, Russell Wright has now moved from Normandy to Florida. Tom Whelan is a solicitor, living in Saffron Walden with his wife, Maria, and family; they now have a fourth child.

In collaboration with members of his “Year of ‘55”, Gerry Creasey has edited *Ruby Thoughts – Recollections of a ‘Year’*. They were the last students to be trained before Vatican II. The book, with photographs of interest, is now in its second printing and available from Gerry for £10 (Rev Gerald Creasey, St Michael’s Presbytery, Hill Top, Knottingley, WF11 9AQ).

Colin Barker, formerly a priest of Leeds diocese, then of Maitland-Newcastle diocese in Australia, died peacefully while on a visit to England. His Requiem Mass took place in Todmorden, where he had been staying with Tony Grimshaw, followed by burial in Ireland. May he rest in peace.

David Bulmer

LIVERPOOL

The last twelve months have included some milestones in anniversaries of ordination. Monsignor Leo Alston, former rector, celebrated sixty years as a priest; Archbishop Patrick Kelly, Canon Roger Daley, Revv. Luke Dumbill and John White celebrated forty years; and Monsignors Paul Gallagher, John Furnival, and Rev. Peter Fleetwood celebrated twenty-five years. *Ad multos annos!*

There was great sadness at the death of Canon Peter Wilkinson on 18 May.

Aidan Prescott and Kevan O’Brien made their returns; Aidan as parish priest of St Clare’s, our only grade I Catholic church and presbytery in the city of Liverpool, and Kevan to Wigan. Peter Cookson is now Provost of the Chapter of Canons and the newly entitled “Dean” of the Cathedral. Gerald Anders has returned from Allen Hall to become the Senior Chaplain at the Fazackerley and Aintree Hospitals. He replaces Paul Rowan who is away on leave. Philip Gillespie is the new Liturgy Professor at Ushaw.

Thomas Wood

MENEVIA

Menevia gained a third Old Roman last summer when Andrew Cole was ordained priest by Bishop Mark Jabalé OSB, in St Joseph’s Cathedral in Swansea on Saturday 4 August 2001. He is now Private Secretary to Bishop Jabalé. He has moved from being assistant priest at St Joseph’s Cathedral to Our Lady, Queen of Peace, Llanelli – and has also taken over from Monsignor Clyde Johnson as Menevia’s Old Roman Association diocesan representative.

Monsignor Johnson is still Chancellor of the Diocese, a member of the Cathedral Chapter and parish priest of Tenby, in south west Wales. He has recently become Dean of Haverfordwest Deanery.

Michael Burke has moved from Briton Ferry and Glynneath, and is now parish priest of Morriston, in north Swansea. He continues to be Judicial Vicar.

A further connection between the Diocese and the College has been Bishop Daniel Mullins’ service on the Venerable English College Trust and the “little bishops’ committee”. He has now retired from the Trust, and his place has been taken by Bishop Jabalé, thus ensuring the continued representation of Wales in the College’s governance.

Andrew Cole

MIDDLESBROUGH

John Paul Leonard is now in his native Middlesbrough at St Mary's Cathedral, where he is working tirelessly to bring new initiatives to the parish, both socially and spiritually. He is also involved in ongoing formation of both priests and people at a diocesan level.

William Massie is still in Hedon and doing sterling work as prison chaplain. He is still very involved with Faith and does much to promote talks and summer camps in the diocese.

David Hogan is lord of all he surveys in Nunthorpe and is also on a number of diocesan committees such as pensions and Priests' Council. His humour is undimmed, although he has an occasional health scare.

Alan Sheridan is now in the new parish of St Therese of Lisieux in Ingleby Barwick, where he laments the lack of a church building. Community spirit is strong and fundraising is ongoing towards the new church. He continues to work also as chancellor and officialis.

Anthony Bickerstaffe is still happily and quietly retired in Hornsea, where his quiet humour and deep spirituality are appreciated by many.

Alan Sheridan

NORTHAMPTON

Bishop Kevin McDonald has now completed his first year in the diocese. He has appointed Sean Healy as Vicar General and parish priest of Daventry. David Barrett has been made the Bishop's Chaplain and now resides at Bishop's House. Graham Platt was ordained to the priesthood and is now an assistant priest in Kettering. There have been no other changes to the positioning of Old Romans in the diocese.

Sean Healy

PLYMOUTH

Budd, Bishop Christopher. Still happily reigning!

Cornish, Anthony, PP at Barnstaple; Downey, Michael, PP at Sherborne; Draper, Mgr Robert, Vicar General, PP St Austell; Hay, Mgr George, PP St Marychurch, Torquay; Koppel, Michael, PP Okehampton, Diocesan Trustee; Pedrick, Philip, Retired, in rather poor health, but still going!; Plant, Robert, PP Topsham; Rea, Canon Kevin, PP Torpoint; Skelton, Mark, PP Truro; Smith, Canon Christopher, PP Dartmouth with Brixham, Diocesan Archivist; Toffolo, Mgr Adrian, PP Bovey Tracy, Episcopal Vicar for Formation; Davis, Canon Bede, PP Falmouth, VF

Bede Davis

SHREWSBURY

It's a pleasure to take over as Diocesan Rep from Chris Lightbound (1955), and to thank him for many years sterling work liaising between the VEC and the Kingdom of God in the old counties of Cheshire and Shropshire. In a recent Cabinet Reshuffle, Chris also laid down the arduous burden of Vicar General, a post he'd held with distinction for almost twenty years. He is now the Bishop's Personal Representative, and in that capacity represented the Diocese at the recent ceremony in Rome at which Cardinal Cormac received the red hat.

Looking down the list of the other twenty or so Shrewsbury Old Romans, it is good to welcome Maurice Abbott (1942), our senior Old Roman, back into the diocese, swapping one retirement home (Ince Blundell Hall) for another, Nazareth House, Birkenhead, where he joins John Daley (1943). Skipping a decade, we catch up with John McHugh (1952), notionally in retirement in Northumberland, but beavering away at his commentary on St John.

Like many dioceses, we have a large number of wonderful priests in their seventies, all wondering just if and when to hang up the biretta! Frank McManus (1952) looks good as ever in St Vincent's Bramhall, celebrating his golden anniversary in December of this year. Bob Abbott (1953) is unstoppable in St Ann's Cheadle Hulme. I had the pleasure of concelebrating the monthly Healing Mass at St Augustine's Manchester with Bob last week, and he was as fresh and energetic at the end, two and a half hours later, as he'd been at the beginning. Frank Rice (1954) is busy with the celebrations of the centenary of his parish, St John's New Ferry, and Chris Lightbound (1955), in the same Deanery as Frank and myself, looks after St Mary's Hooton, one of the oldest and most historically interesting churches in the diocese. Denis Marmion (1955) took "early" retirement last year on health grounds; ensconced in his cottage in Neston, he looks far from retired with all his supply and cover work stretching to the end of the year!

Coming to the 1960s and 70s, Frank Pullen (1967) continues to look after the Cathedral, and is one of the newly constituted Bishop's College of Consultors. John Rafferty (1969) is now back in the diocese, having completed his term as Spiritual Director at the VEC, and taking up the reins in the equally challenging job of Episcopal Vicar for Clergy. It's good to have him back, and we know he'll be a great success in this new responsibility. He leaves Rod Strange (1969) behind him in Rome, as Rector at the Beda College. Chris McCurry (1970) looks after a very busy parish in the centre of Ellesmere Port, Our Lady's, and also helps with one of the smaller local parishes which now has a deacon-in-charge, a first for Shrewsbury diocese (but not, we all expect, a last). Peter Morgan (1971) is our Episcopal Vicar for Education and Formation, running both the Diocesan Schools Department and the religious education work of the diocese. Peter Burke (1971) is still at St Alban's Macclesfield, one of the few eighteenth century parishes in Shrewsbury diocese. Michael Morton recently left Holy Cross Bidston for St Winefride's Sandbach – more, much more than just a service station on the M6! – and Stephen Coonan presides at St Vincent's Altrincham, another splendid and beautiful church.

Philip Egan (1984) continues as Director of Studies at Oscott College, and David Long (1984) looks after St Christopher's Romiley as well as running our newly established Diocesan Clergy Appraisal Scheme. Simon O'Connor (1989) is in at the start on an exciting shared church and team ministry approach in Wythenshawe. Once the largest housing estate in Europe, and supporting no fewer than seven parishes, it is now contracting in size, and ripe for radical reshaping. Simon is one of the pioneers here. Nick Kern (1990) runs St Clare's Chester, a former Franciscan parish, and is also responsible for our diocesan CCRS programme. Jonathan Leach (1998) is in one of the busiest parishes in the diocese, St Peter's Hazel Grove, also responsible for the huge Stepping Hill Hospital, and still finds time to run our Diocesan Junior Clergy Group.

Greetings from all of us in Cheshire and Shropshire to everyone on the Monserrato, and to Romans, Old and New, everywhere!

Paul Shaw

SOUTHWARK

On the feast of St George Archbishop Michael Bowen completed 25 years as Archbishop of Southwark and Metropolitan. The celebration to mark this anniversary was held after the Chrism Mass on Maundy Thursday, when clergy and representatives from every parish in the diocese, as well as diocesan organisations, enjoyed a celebratory lunch in a marquee beside St George's Cathedral. A presentation was made to Archbishop Michael which, by his own request, took the form of a contribution towards the cost of refurbishing the Amigo Hall. Fr Dominic Allain is now assistant priest at St Chad's, South Norwood. Fr Anthony Barratt, currently teaching at St John's Seminary Womersley, has gained a PhD from King's College London. Fr Paul Mason has recently taken up a new appointment as chaplain to St Thomas' Hospital and part-time chaplain to St Francis Xavier's Sixth Form College in Clapham. He is based at Clergy House, St George's Cathedral. Fr Richard Whinder is settling in to his first appointment as assistant priest at St Thomas of Canterbury, in that city.

Dominic Allain

WESTMINSTER

Old Romans are well represented at the heart of the diocesan structure, with (of course) Cardinal Murphy-O'Connor, assisted by Bishop Arthur Roche. At their right hand is John Arnold, newly appointed Vicar General and Chancellor.

There have been many moves this year - it is almost easier to state who is *not* moving! Mgr Keith Bartrop has become Director of the Catholic Missionary Society, and your humble rep. has moved to Westminster Cathedral. As ever, Old Romans feature strongly in the groves of academia: Antony Conlon has moved to the Oratory School, Reading, and Hugh Mackenzie to St Mary Magdalen, Willesden Green. Jim Brand has taken up residence at the Beda, while Stephen Wang is for further studies in Cambridge. Peter Newby has moved to Mary Moorfields. Chris Vipers has taken over as Vocations Director, and Paul McPartland yet utters wise words to the students of Allen Hall. In central office, Philip Whitmore lends his aid to the Congregation of Bishops in Rome. Also in the foreign office, Pat Egan labours in Ann Arbor, Michigan.

Long is the list of parish moves: Dominic Byrne (St John Fisher, Shepperton); John Formby (St Margaret's, Twickenham); Jim Overton (The Assumption, Warwick Street); John O'Leary (St Stephen's, Shepherd's Bush); Terry Phipps (St James, Spanish Place); Paschal Ryan (Heathrow Airport); David Barnes (Bishops' Stortford); Nicholas Schofield (Our Lady of Willesden, Harlesden); Alex Sherbrook (St Patrick's, Soho). Mark Vickers is assisting at Holy Apostles, Pimlico.

Others have withstood the urge to relocate, and remain ensconced: John Conneely (St Philip the Apostle, Finchley); John Deehan (Sacred Heart, Teddington); Peter Latham (Most Sacred Heart, Ruislip); Shaun Middleton (St Francis, Pottery Lane); Seamus O'Boyle (St Edmund's, Whitton), Charis Piccolomini (St Anselm & St Cecilia, Lincoln's Inn Fields); Digby Samuels (St Patrick, Wapping); Michael Tuck (Our Lady Queen of Apostles, Heston); Frank Wahle (Our Lady Queen of Heaven, Queensway).

Peter Anglim and Michael Groake, both retired, are a noble company to inspire us all.

Mark Langham

The Report of The Friends of the Venerabile

JO BARNACLE

The Annual Meeting of the Friends in 2001 took place on Saturday 15 September at the church of St James, Spanish Place, by kind permission of Fr Terry Phipps who had just arrived there as parish priest.

Instead of ending our day with Mass, this year we started with Mass as the church had been booked for a wedding in the afternoon. Mass was celebrated for us by Fr Robert Murphy who had been ordained that summer. We were all naturally preoccupied with the events of 11 September and in his homily Fr Robert reflected that this was the feast of Our Lady of Sorrows, an occasion for the Church to contemplate suffering and for us to grieve with Mary over the sin and death in the world. St James is such a beautiful church and our Mass was so uplifting.

After Mass we went down to the crypt for our meeting. It was good to welcome Mgr Philip Holroyd and Fr Joe Silver to our meeting. Our first speaker was Sr Amadeus Bulger, the College's Pastoral Director. We were pleased to welcome her again as she started her last year at the College. She spoke of the privilege and joy of seeing young men grow into priests. The benefit of being able to assess students over a 6-year span was an important argument in favour of our traditional seminary system at a time when rationalisation of our several seminaries was being considered, with a possibility of students training in different places. She gave us an insight into the pastoral training provided for the students: the courses and classes run through the academic year, the pastoral work undertaken in Rome and the 3-4 week placements in English parishes, and found it particularly instructive to see how students coped in that environment. Sr Amadeus said that the students' pastoral work in Rome had suffered as a result of the "exile". It had been a difficult time but also a valuable time as new friendships were forged. All the Colleges that had hosted students were invited to the College for a celebration of thanks. Sr Amadeus paid special tribute to the hard work of Joe Coughlan in the past distressful year and for the support of the Friends. She then gave us the College statistics on the number of students and staff who had left and the staff who had been appointed.

Nicki Dillon and I had a few days previously been to visit the artist Michael Noakes in his studio to see the portrait of Mgr Adrian Toffolo which we had commissioned. We then took with us to the meeting a very good photograph of the painting. Everyone agreed that it was an extremely good likeness and a very pleasing work of art.

After a delicious buffet we were given an excellent talk by Fr Robert Murphy who reflected on his unusual path towards the priesthood and the recent "exile" and its effects on the students. Although he had received a very warm welcome at

the Beda he was able to experience the sense of being “dispossessed” and his view of refugees and asylum seekers had been altered as a result. He had also come to appreciate the great tradition of the VEC as well as its value as a living community. He said that two numbers marked his sojourn at the College: 8 being his laundry number and 3209 his entry in the *Liber Ruber*, the list of all students at the VEC since its foundation. Finally he thanked the Friends for their prayers and support emphasising the importance of “friendship” for priests. At the Annual Meeting those present heard how we had given £10,000 (almost all the money we had) to help the College in their emergency.

In the absence of our Treasurer, Hamish Keith, Jeremy Hudson talked us through the Accounts. Both Hamish and John Broun had worked hard contacting lapsed members as a result of which our income had increased. A debate followed on whether or not to increase our minimum subscription rate which has remained unchanged since 1985. The committee is to review how many members pay the minimum and the subject to be tabled for the next Annual Meeting.

The Committee for the coming year were elected:

Chairman Jo Barnacle; Secretary John Broun; Treasurer Hamish Keith; Members Nicki Dillon, Jeremy Hudson, Janis Kent, Ivan Kightley, Elizabeth Usherwood and Mark Woods.

During the year we were saddened by the death of Stephen Usherwood. He had been a great stalwart of the Friends and with Elizabeth had given us several talks on the Martyrs. We extend to Elizabeth our warmest sympathy.

In January Nicki and I, along with Mgr Toffolo and Michael and Vivien Noakes, spent a glorious weekend at the College handing over the portrait of Adrian that Michael had painted. We all join in thanking the College Staff and Students for making us so welcome.

Jo Barnacle is Chairman of the Friends of the Venerable.



House List 2001-2002

Staff

Mgr Patrick Kilgarriff	Rector
Fr Nicholas Hudson	Vice-Rector
Sr Amadeus Bulger IBVM	Pastoral Director
Mgr Anthony Philpot	Spiritual Director

Third Cycle Theology

Fr Joseph Mizzi	(Malta)
Fr Gerardo Fabrizio	(Birmingham)

Second Cycle Philosophy and Theology

Fr Nicola Ban	(Gorizia)
Fr Stefan Bonanno	(Malta)
Fr John Mary Bonnici	(Malta)
Fr Christopher Dawson	(Salford)
Fr Mark McManus	(Hallam)
Fr Zbigniew Przerwa	(Lowisz)
Fr Karl Rozzo	(Salford)
Fr Robert Sierpniak	(Lowisz)
Fr Mark Sultana	(Malta)
Rev. Ariel Beramendi	(Cochabamba)
Rev. Anthony Currer	(Hexham & Newcastle)
Rev. Andrew Downie	(Hexham & Newcastle)
Rev. Dominic Howarth	(Brentwood)
Rev. Jonathan Jones	(Liverpool)
Rev. Paul Keane	(Brentwood)
Rev. Gerard Skinner	(Westminster)
Rev. Adrian Tomlinson	(Hallam)
Joseph Gee	(Salford)
Christopher Ginns	(Lancaster)
David Gnosill	(Birmingham)
Simon Hall	(Arundel & Brighton)
Gregers Maersk-Kristensen	(Copenhagen)
David Parmitter	(Arundel & Brighton)
Paul Simmons	(Shrewsbury)
Peter Vellacott	(Nottingham)

First Cycle Theology

Michael Docherty	(Lancaster)
John Flynn	(Salford)
Matthew Habron	(Leeds)
Marcus Holden	(Southwark)
Simon Matthias	(Brentwood)
Stephen Maughan	(Middlesbrough)
Paul Moss	(Birmingham)
Andrew Pinsent	(Arundel & Brighton)
Alex Redman	(Clifton)
Andrew Robinson	(Liverpool)
Antonio Wakim	(Maronite Diocese of Beirut)

First Cycle Philosophy

Christopher Miller	(Birmingham)
Aaron Spinelli	(Arundel & Brighton)
Bruno Witchalls	(Arundel & Brighton)

Anglican Exchange Students

Mark Steadman
Simon Taylor

Other Residents

Mgr Bryan Chestle (Arundel & Brighton)



The logo for Barbicorni is written in a large, elegant, black cursive script. The letters are thick and fluid, with a prominent underline that tapers to a point on the right side. The overall style is classic and sophisticated, typical of a brand associated with high-quality tailoring.

**TAILORS - OUTFITTERS - SUITS
LITURGICAL VESTMENTS
SUPPLIER FOR RELIGIOUS COMMUNITIES**

we have over 1000 articles specially designed for ecclesiastical wear

Uniforms and Mantles for the Order of St. Gregory the Great, Pope St. Sylvester,
S.M. Order of Malta, Order of the Holy Sepulchre, etc.

00186 ROMA VIA S. CATERINA DA SIENA, 58/60 Tel.: 679.49.85
(near Piazza della Minerva) Fax. no.: 69940799



You need a partner you can rely on.

Singer & Friedlander offers a wide range of investment funds, PEPs and investment management services.

To find out more simply telephone our free investor helpline on 0500 505001. It could be the start of a perfect partnership.

**Singer & Friedlander
Investment Funds**



Issued by Singer & Friedlander Investment Funds Ltd and Singer & Friedlander Portfolio Management Ltd,
21 New Street, London EC2M 4HR. Regulated by IMRO.

Working around the world
and throughout the year.

Working with communities
through self-help projects in
the Third World.

Working with parishes
through fund-raising, liturgical
and educational resources in
England and Wales.

Working on the side of
people in need.

For information, advice and resources contact:



CAFOD, Romero Close, Stockwell Road, London SW9 9TY

Tel: 020 7733 7900 Fax: 020 7274 9630

www.cafod.org.uk

Registered Charity No. 285776