



THE VENERABLE



2002-2003

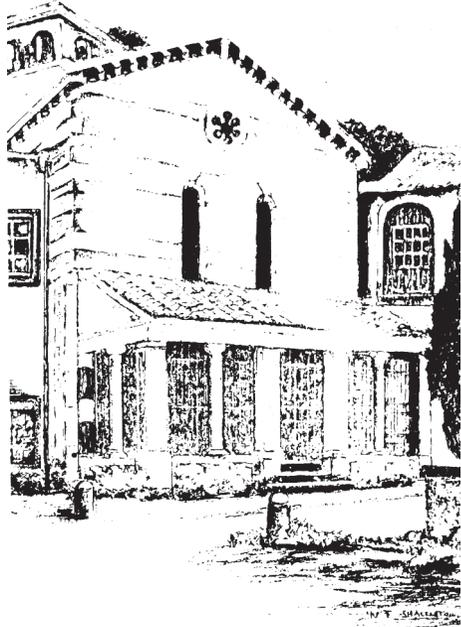
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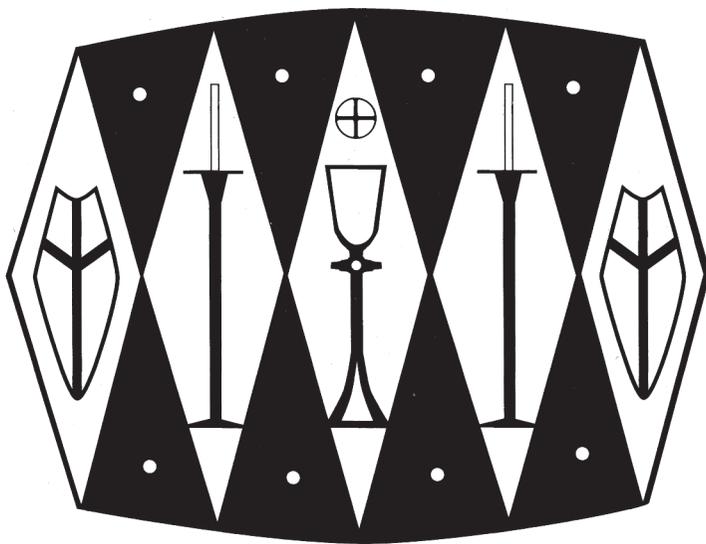
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2002-2003

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Front cover: The Missionary Foundation of the Venerable English College taken from the tribune of the College church. It is a 19th century copy of one of Il Pomerancio's 16th century frescoes painted in the original church. It depicts the first students of the College with the founder Pope Gregory XIII in intercessory prayer.

The Venerable 2002-2003

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

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

Opinions expressed in any article or advertisement in *The Venerabile* are not necessarily those of the Venerable English College, Rome, nor of the Editor.

Editorial

Venerabile Editorial 2002 – 2003

MARCUS HOLDEN (EDITOR)

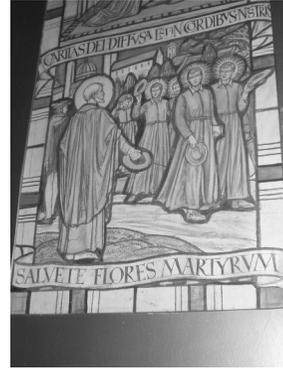
Welcome to the 2003 edition of *The Venerabile* journal. In response to the specific call of the Holy Father that all Christians concentrate on a New Evangelisation, there is a feeling in the College, often commented on by visitors, that the VEC is gearing itself up in special way for this great work.

It is in the light of the missionary vocation of the College that *The Venerabile* journal also finds its ultimate *raison d'être*. Turning the page of history, which has become the *forte* of the *Venerabile*, only serves to remind us of the missionary attitude of those who have gone before us and of the great deeds that they have achieved for Our Lord and his Church. Like a plant drawing sustenance from its roots to feed new growth, *The Venerabile* brings the treasures of our past into the present so as to inspire and nourish future missionary activity. Furthermore, the journal's section on the "Schools", that is Philosophy and Theology, is not seen as an end in itself but serves to expound, explicate and defend those saving truths that are essential to the Gospel. Even the section on the present day College is not just to serve as a photo album and a record for memorable events but above all relates to the training of tomorrow's missionary priests, to those who are already on the mission and to the Friends who are the great supporters of such an endeavour.

The cover of the journal this year shows the missionary foundation of the College by Pope Gregory XIII, who is depicted commissioning the first seminarians for their work of evangelisation in England and Wales. This is one of a myriad of missionary images on the walls of the College, including the pictures in this Editorial: St Gregory conceiving of the English Mission and sending out Augustine and his monks; the arrival of Augustine in Kent found on the Heard corridor, the many depictions of martyrs' missionary exploits in the College Tribune; and the picture on the College stairway of St Philip Neri blessing the new missionary priests. All these icons of evangelisation serve to inspire the hearts of those who still live in the same institution and seek to emulate these heroic deeds.

Despite all the difficulties and challenges this is a most exciting time to be a seminarian at the English





College. In this task of the New Evangelisation the multiple aspects of seminary formation, spiritual, pastoral, human and academic, find their primary purpose - the proclamation of the saving Gospel of Jesus Christ. All the prayers and liturgies, the practical skills for parishes, the growth in virtue and human maturity, the studies at the universities, focus on forming a missionary priest for this third millennium. On the same theme it is worthy of note that our present Rector, Mgr Patrick Kilgarriff, was involved for a long period in the Catholic Missionary Society and has frequently focused on mission in his homilies in recent years.

Furthermore, the technological revolution has opened up many new opportunities for us as the Holy Father foresaw on World Communications Day in 1989 “Surely we must be grateful for the new technology which enables us to store information in vast man-made artificial memories, thus providing wide and instant access to the knowledge which is our human heritage, to the Church’s teaching and tradition, the words of Sacred Scripture, the counsels of the great masters of spirituality, the history and traditions of the local churches, of religious orders and lay institutes, and to the ideas and experiences of initiators and innovators whose insights bear constant witness to the faithful presence in our midst of a loving Father who brings out of his treasure new things and old.” It is remarkable that today every seminarian has access to computers of far greater power and capacity than those that guided Apollo 11 to the moon in 1969. Now it is possible for every seminarian to have near instant access to the whole of Sacred Scripture in multiple language versions, the works of the Church Fathers, the entire corpus of St Thomas Aquinas, thousands of documents of the Magisterium, the Catechism and the Code of Canon Law. This gives all of us direct access to our ecclesial heritage rather than relying on commentators, and is a tool of incalculable value for the diverse and demanding work of mission in present day England and Wales.

I would personally like to thank a superb editorial team: Andrew Pinsent who has done a tremendous job in the marketing and financial side of the journal; Joe Coughlan who has always given steady advice, help and guidance, both legal and financial; and Peter Slezak our new Deputy Editor who, although still in his first year in the College, has accepted this role and achieved a great deal. This is our third edition produced with our publishing consultant Fergus Mulligan. His expertise coupled with a real interest in the journal have been an invaluable contribution. I would also like to thank all the Staff and students of the College for their support and confidence in us during this work. *The Venerabile* is inspired



particularly by those who make the College what it is. Thank you to all the contributors to this edition and to our two primary supporting associations, The Roman Association and the Friends, without whom we could not function.

May this edition be an aid and inspiration to the great mission of salvation that is ours. *Potius Hodie Quam Cras*



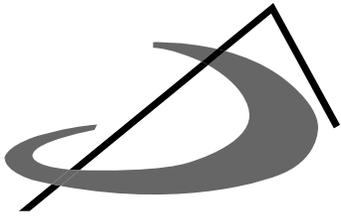
Marcus Holden, currently the Vice-Dean of Students (DSS), is a fifth year seminarian of the Archdiocese of Southwark. After graduating with a BA in Theology from St Benet's Hall, Oxford, in 1999, he entered the Venerable English College. Having completed his philosophy studies and attained the STB at the Gregorian University he will pursue a further licentiate degree in "Patristics and the History of Theology". This is his second edition as Editor of The Venerabile.

The Venerabile

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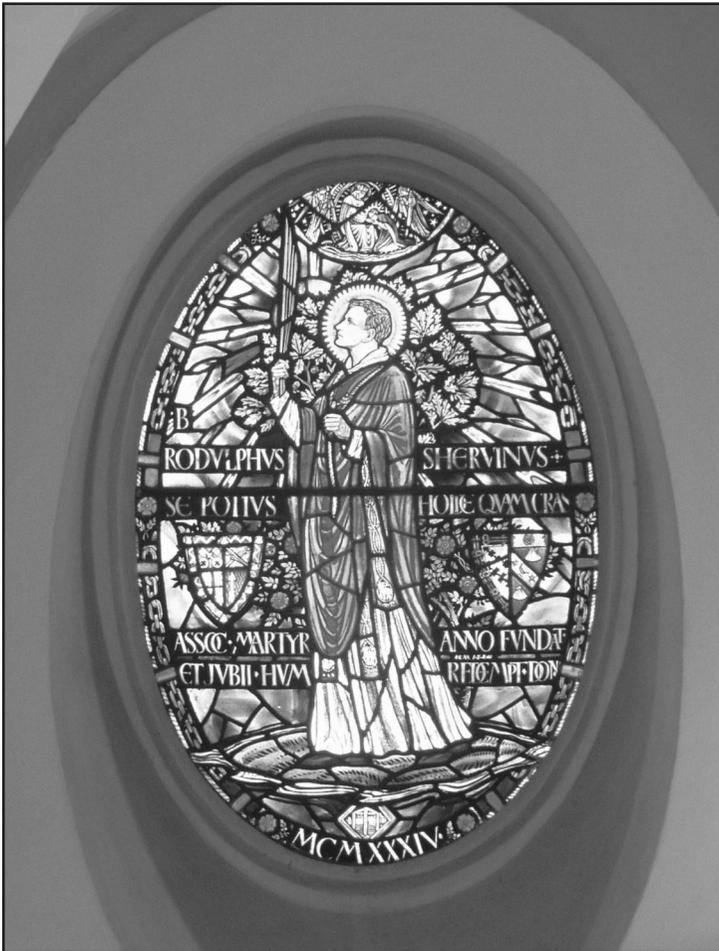
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Part 1

Priestly Mission



The New Evangelisation in England and Wales

KEITH BARLTROP

And there were Christian radio stations, too, so many many stations, and the voices on them seemed so enthusiastic and committed. They sounded like they sincerely believed in what they were saying, and so for once I decided to pay attention to these stations, trying to figure out what exactly it was they were believing in, trying to understand the notion of Belief.... The radio stations all seemed to be talking about Jesus non-stop, and it seemed to be this crazy orgy of projection, with everyone projecting on to Jesus the antidotes to the things that had gone wrong in their lives.... *I did not deny that the existence of Jesus was real to these people – it was merely that I was cut off from their experience in a way that was never connectable.*¹

The narrator in Douglas Coupland's novel is representative of many people, probably the great majority in Western society, for whom the question of faith in God has become a puzzle. It is not a case of outright opposition to religion any more – though a residual anti-Catholicism occasionally surfaces in England – but a forgetting of the Christian framework which now goes back at least two generations, and a consequent inability to imagine God and a world in which God figures. In the words of Michael-Paul Gallagher, “This is no longer de Lubac's ‘drama of atheistic humanism’ but rather an undramatic limbo of non-belonging.”² Cardinal Daneels, speaking to Westminster clergy in Bognor last year, called it the “deforestation of Christian memory,” and identified it as a particular problem for priests, who find themselves speaking a religious vocabulary that is increasingly bewildering for many younger Catholics, to say nothing of those with no religious allegiance.

It is the awareness of this state of affairs, I believe, rather than simple anxiety about the decline in church-going, that lies at the origin of recent initiatives in the Church universal and local to promote a “new evangelisation.” On his first apostolic visit to Poland on 9 June 1979, Pope John Paul II is said to have lifted up the Cross in Nowa Huta with a powerful gesture, and, deeply moved, to have proclaimed, “A New Evangelisation has begun!” The phrase has since been used by him in various local contexts – Haiti, Benin and Nigeria, for example, but also in Europe - to stir up the Church in countries once Christianised but now increasingly secularised, to an evangelisation “that is new in its ardour, new in its methods, and new in its means of expression.”

“New methods” are easy to understand: the use of such new means of communication as videos, DVDs and the internet; “new means of expression” can

perhaps be seen as an encouragement to the use of media such as dance, mime and visual aids, as befits a culture that is becoming increasingly image-based rather than relying on the printed word. And as for new ardour, while this applies to all Catholics, it is hard not to see in it a reference to the new movements and the zeal for evangelisation which so often comes out of their strong experience of community life.

But the clearest explanation I have seen of the meaning of the new evangelisation is that given by Cardinal Ratzinger in his address to catechists in Rome during the Jubilee Year. “The Church always evangelises and has never interrupted the path of evangelisation”, he says: every time the Eucharist is celebrated, every time Christians devote themselves to the work of justice or acts of charity, the Gospel is proclaimed, and it bears fruit. Yet secularisation has made such inroads into our society that large numbers of people are left untouched by this “permanent evangelisation” - so we need a new one.

This new evangelisation, according to Cardinal Ratzinger, returns in spirit to the early days of the Church, indeed to the “little flock” of the disciples gathered around Jesus. To them Jesus recounted the parables of the sower and the mustard seed to explain how the Kingdom of God always has small beginnings in human hearts. Today, it is as if we must put in parenthesis the results of that sowing long ago – the huge, worldwide spread of the Church – and recapture a sense of starting evangelisation over again with small resources, but trusting in the almighty power of the Father, who is pleased to give the kingdom to this little flock.

In England and Wales our bishops have been talking for some time about creating a national Agency for Evangelisation. Not surprisingly, the fulfilment of this vision has been fraught with difficulty. “Any partial and fragmentary definition which attempts to render the reality of evangelisation in all its richness, complexity and dynamism does so only at the risk of impoverishing it and even of distorting it.”³ If, as Paul VI reminds us, every aspect of the Church’s life is evangelisation, what would the brief of such an agency be and how would it relate to other bodies and individuals working, for example, in the fields of catechetics or youth? What would it realistically be trying to achieve in the ecumenical, religiously pluralistic and highly secularised context of modern Britain?

After much consultation, debate, and a whole in-service session devoted to evangelisation in Guernsey last year, the bishops have come up with a six-point agenda for the Agency which, while not answering all these questions, gives it sufficient focus to begin its work this autumn:

1. To promote and evaluate methods and means of evangelisation;
2. To be a point of reference for new movements and organisations in the Catholic Church in England and Wales;
3. To promote intellectual dialogue between the Church and contemporary culture;
4. To be a resource for parishes, dioceses and local communities in understanding and responding to the current cultural situation;
5. To develop the Catholic Enquiry Office, especially using new technology and the internet;
6. Relating to other Churches on issues of mission and evangelisation, including representation on the relevant ecumenical bodies.

Behind the first two of these lies an intuition, I think, that something needs to be done to foster a culture of evangelisation among Catholics in England and Wales. It is frequently said that under the leadership of Cardinal Basil Hume, Catholics in our country came out of the ghetto and entered more confidently into the mainstream of national life. This process, however, has had its ambiguities, from which the Cardinal himself was not exempt, notably when referring in an unguarded moment to the long desired “conversion of England.” Many question, on the other hand, whether coming out of the ghetto has led to the salt losing its savour.

Some years ago the American bishops went through a similar process with regard to evangelisation and issued a pastoral letter in which they enunciated three goals for American Catholics. The first two were: “To revive the enthusiasm of Catholics for their faith, so they want to share it with others,” and “To invite all Americans to hear the Gospel and enter into the fullness of Catholic faith.” Allowing for cultural differences, that seems to set the right tone for what the bishops are trying to achieve in England and Wales: a new confidence among our people in sharing their faith with others, coupled with a humility in the face of the messy and complex situations people often find themselves in; inviting others to share our faith, but being willing to listen and dialogue at the same time.

To get to this point, people need support and formation: hence the variety of processes on offer, such as the RENEW programme which Westminster has recently made the basis of its own *At Your Word, Lord* process, or the excellent materials offered under the Café (Catholic Faith Exploration) umbrella, or the Alpha course. Hence also the importance of the new ecclesial movements, with their powerful and often intense methods of formation. Cardinal Murphy-O’Connor has spoken frequently of the importance of fostering small groups in parish life, and of a healthy co-operation between parishes and the movements.

The role of the new Agency in all this will be to keep up-to-date information about evangelisation processes, but also to evaluate them. Debates about the suitability of using Alpha in a Catholic context illustrate the need for theological, cultural and practical analysis to be done on these methods. The Agency will also seek to make the range of possibilities more widely known in the Church, and to offer a consultation service to those many priests and lay people who feel they “should be doing something about evangelisation” but don’t know where to begin. At the same time, it will act as a reference point for the new movements in evangelisation, helping each to make its own contribution to the life of our Church. The Cursillo movement, the neo-catechumenate, the Emmanuel community, the Heralds of the Gospel and many others, offer their own distinctive ways of evangelising, all of which are available to a bishop and his advisors as resources in shaping the strategy for evangelisation in the diocese.

As well as these more direct forms of personal evangelisation, the bishops have also mandated the Agency to turn its attention to the relationship between Gospel and culture. Attempting a description of our culture is notoriously difficult. “We still do not know whether we are modern, postmodern or incipiently post-postmodern. We are not even sure what these labels mean”⁴ – and that is before any talk about the Church’s response! Indeed, the very fragmentary nature of our culture makes it well-nigh impossible to formulate a theory embracing the wide range of phenomena which so often puzzle church people – from all-night raves to reality TV – a mirror image of that puzzlement postmodern people feel about God which I noted at the beginning.

But if people like Douglas Coupland's narrator cannot imagine a world created and indwelt by God, Christians must attempt to imagine what it is like to grow up in a world where "God is missing but not missed."⁵ I believe that, with the appointment of Rowan Williams as Archbishop of Canterbury, the Church in England and Wales has a great opportunity for renewing the dialogue with culture. The very subtitle of one of his recent books, "Reflections on Cultural Bereavement"⁶, gives an idea of the kind of agenda he has set himself. How exactly the Agency will participate in this effort remains to be seen, but the bishops have made it clear we should look in two directions: to the various fora in which dialogue between Gospel and culture is especially urgent – science, films, New Age spirituality, etc. – and also to parish life, helping priests and people to make sense of it all.

If the Agency is not to lose its focus, the evangelising potential of such work must be at the forefront. As one parish priest said to me, "I'm not going to the effort of helping my people and myself to understand contemporary culture unless it helps us to know what to say to people we meet in the pub." Some of the bishops did not hesitate in Guernsey to speak of the need for a new apologetics for today. Something is wrong when we have such a clear and inspiring *Catechism of the Catholic Church*, but so many Catholics feel they do not know even the basics of their faith with sufficient confidence to share it with others. Once again we are back to that starting over again with small resources but great trust that Cardinal Ratzinger speaks of. One example: a 60-page booklet entitled "Christianity, an Introduction to the Catholic Faith" by David Albert Jones, was sent to every student in Oxford University a few years ago, and generated a large number of enquiries.

In Guernsey the bishops were encouraged by Fr Timothy Radcliffe OP, to have the courage at least occasionally to dream up ideas which might appear crazy – and some of them might actually be so! Starting over again with small resources doesn't mean thinking small. What about a Catholic web server or radio station in this country? What about a national youth pilgrimage on the model of the World Youth Day? What about the imaginative use of buildings in city centres for the evangelisation of tourists? No doubt some of these ideas will turn out to be impractical, but unless we have some people who are willing to take risks we may die the slow death of the over-cautious.

Finally, what is the role of the priest in all this? We must face the fact that we are an ageing clergy, but more seriously, a body whose morale is in decline, partly for specific reasons like the paedophilia scandals, partly because we have allowed ourselves to become "managing directors of Church plc" in Bishop Patrick O'Donoghue's memorable phrase, rather than servants of the Gospel. Throughout the Decade of Evangelisation, one continually heard that we had to evangelise ourselves more before we could go out to others. But, of course, that never fully happens, so we stayed at home. Perhaps we have got things the wrong way round: focussing more on evangelisation *ad extra* could work wonders for our ecclesial life, and for our priestly morale.

Throughout the process of preparing for the setting up of the Agency, I have kept in my mind the picture of a parish priest struggling, as we all do, with the size and complexity of his pastoral duties, but haunted by the sense that he should be doing more for the silent majority he never sees because they have abandoned the Church or were never there in the first place. As an Agency, our work, putting it

simply, is to be of whatever service is needed in the realisation of that desire to do something locally that can be called evangelisation, whatever form it may take. In doing so, I hope we can also be of service to priests as they seek a renewal of energy, since evangelisation is itself energising and has a way of putting the intra-ecclesial concerns which drain energy in their proper place.

At the end of his great work, *Enthusiasm*, Ronald Knox, having brilliantly dissected over nearly 600 pages the aberrations of numerous visionaries and enthusiasts, reminds us that such movements often came from “a suspicion, not ignobly entertained, that a church in alliance with the world has unchurched itself.” He warns us of the dangers inherent in the very richness the Catholic Church enjoys: “Where wealth abounds, it is easy to mistake shadow for substance.... How nearly we thought we could live without St Francis, without St Ignatius! Men will not live without vision.... If we are content with the humdrum, the second-best, the hand-over-hand, it will not be forgiven us.”⁷ Over 50 years later, these words have lost none of their relevance and could seem to be an appeal to us, especially as priests, from a world dying from the cold of unbelief, to rekindle the fire of our own faith and take up the great task the Holy Father and our own bishops set before us of an evangelisation “new in its ardour, new in its methods, and new in its means of expression.”



Keith Barltrop was born in Bromley in 1947 and educated at Eltham College and Magdalen College, Oxford, where he read Classics and Chinese. He trained for the Catholic priesthood at the English College where he was ordained in 1976. Following further studies in moral theology, he was appointed director of theological studies at the English College in 1977. From 1991-1998 he was rector of Allen Hall, the seminary of Westminster Diocese in Chelsea, and from 1998-2001 the Episcopal Vicar in East London, looking after the needs of 40 parishes as well as schools and communities. Since 2001 he has been Director of the Catholic Missionary Society, and is now chaplain to the new National Agency for Evangelisation for the Catholic Bishops of England and Wales. He is on the executive committee of the Church's Commission for Mission, a division of CTBI.

¹ Douglas Coupland, *Life After God*, London, 2002, pp. 148-9, italics mine

² Michael-Paul Gallagher, *Clashing Symbols*, London, 1997, p. 113

³ Pope Paul VI, *Evangelii Nuntiandi*, 17

⁴ Lynne Price, “Maggots in the Luggage”, in Barrow and Smith (ed.), *Christian Mission in Western Society*, London, 2001, p. 95

⁵ Josep Vives, ‘Dios en el crepusculo del siglo XX’, *Razón y Fe*, Vol. 223, 1991, p. 468

⁶ Rowan Williams, *Lost Icons*, London, 2000

⁷ Ronald Knox, *Enthusiasm*, Oxford, 1950, pp. 590-591

“You must be Saints”- Priestly Vocation as a call to Sanctity

THIS ARTICLE IS TAKEN FROM A HOMILY GIVEN BY ARCHBISHOP JOHN P. FOLEY, AT THE MASS FOR ADMISSION TO CANDIDACY FOR HOLY ORDERS, 18 DECEMBER 2002

Exactly fifty years ago, on the afternoon of Christmas Day, after our family dinner, I went back to our parish church of the Holy Spirit, in Sharon Hill, a suburb of Philadelphia, and I knelt before the image of Jesus in the crib and prayed: “Dear Lord, you have given me everything that I have: my life, my family, my faith, my health, an excellent education. I want to give it all back to you.”

While I had been thinking about a priestly vocation, I can pinpoint my decision to enter the seminary from that moment. But I made a mistake. I had thought that I was giving a gift to Jesus on his birthday. Instead, it was he who was giving a gift to me – the precious gift of a vocation to the priesthood. Also, I was giving myself on my own terms. I had decided to enter the Jesuit novitiate, which I did in August of the following year. By December, I was back home, having been advised my Master of Novices that I was probably more suited to be a diocesan priest.

After having first completed university studies in philosophy and history, I entered the diocesan seminary and was ordained a priest forty years ago – and, as I have said on other occasions, I have never had an unhappy day as a priest: difficult days, yes; days of stress and tension, yes; but God has given me great peace, happiness and satisfaction as a priest – once I had decided to accept as a precious gift his vocation on his terms.

I recall these personal experiences, because I think they are pertinent this evening as you present yourselves and are accepted as candidates for ordination to the diaconate and priesthood. In the oration proper to today’s liturgy, we have prayed: “All powerful God, renew us by the coming feast of your Son and free us from our slavery to sin...” In the Gospel according to St Matthew, we heard that the Son of God to be born of Mary was to be called Jesus, which signifies Saviour, because he was to “save his people from their sins”.

In the first reading from Jeremiah, in the prophecy regarding the Saviour, we heard that “he shall do what is right and just in the land”. All of us as Christians must repent of our sins and cast ourselves upon the mercy of the Lord – and we are indeed all sinners. I used to think that the saints were exaggerating when each one would say, “I am the greatest of sinners”. I would think, “How is that possible? Certainly they can see around many persons who are apparently greater sinners than they are.”

The sensitivity of the saints was such, however, that they were able to see clearly the wonderful graces and special advantages which God had given to them, and then they perceived what they determined as the apparent inadequacy of their response to God’s goodness – and, in this disproportion between divine generosity and apparent human ingratitude and unresponsiveness, they saw their own sinfulness, their own lack of corresponding generosity in response to the grace of God.

In the ceremony which will follow shortly, you will be asked: “Are you resolved to prepare yourselves in mind and spirit to give faithful service to Christ the Lord and his body, the Church?” For you, that faithful service must mean sanctity: daily intimacy in prayer with Jesus who has called you and whom you must imitate; daily service of Christ’s brothers and sisters who are our fellow Christians and who make up his body, the Church.

I do have a special responsibility toward those whom I admit to candidacy or upon whom I confer ministries or orders. I have a responsibility to get to know them – a responsibility which I take very seriously with those few whom I have been asked to ordain to the priesthood. I meet with them, try to know something of their past life and speak with them of their vocation.

I have had the good fortune to have met with you several months ago at the summer residence of the Venerable English College – and I was impressed by your generosity of spirit and your obvious desire to serve the Lord. But I do not know you well; not even those who seek to help in your formation know you as well as they would like; indeed, only you know yourselves well – and you should be praying to the Lord constantly to know yourselves better, to know your motives and your aspirations, to recognise the temptations to which you are most subject, to know yourselves as God himself knows you.

This evening, you are called to candidacy – a word which comes from the Latin, *candidus*, to be white, bright, shining, gleaming. In other words, you are called to shine with the splendour of the saints so that people might see your good deeds and glorify your Father who is in heaven. You profess this evening that you are convinced that you are called to be deacons and priests; you implicitly profess that you know you are called to be saints. Perhaps at no time in the history of the Church has it been so necessary for those who are called to the priesthood to know that they are called to the highest level of sanctity. You must be saints – so that you might make reparation for those who have not been. You must be saints – so that you might respond adequately to the precious vocation which God has given you. You must be saints – so that you might give an example to those you serve of a life lived in love for the Lord and his children.

In this chapel, with so many reminders of the saints and martyrs who have gone before you in this College, express not only your willingness to be priests of Jesus Christ but your resolve to be imitators of Jesus Christ, your resolve to be saints in a world which needs your service, your example and your prayerful union with and witness to Jesus, our Divine Saviour.

When each one of you is called by name, you should come forward and declare before the Church assembled here explicitly your intention to advance on the path to the priesthood while implicitly renewing your intention, as Jeremiah says, “to do what is just and right in the land”, in other words, to be a saint. May God help you to make those two intentions a reality!



Archbishop John Foley is the President of the Pontifical Council for Social Communications. He is a longstanding friend of the Venerable English College.

Managing Priestly Mission – Can commercial management training approaches help the busy parish priest?

JIM WHISTON

The Mass is the focal point of our Catholic worship, and for the Mass we need ordained priests. For a layperson it is clear: no priest, no Mass. In the Western developed world, as we are all aware, we have the combination of a reduced number of vocations and a profile of existing priests with an average towards the 60 plus age group. If you watch the procession of priests at any diocesan event in England and Wales, the age profile is clear: few young men and many in the higher age groups. This has had an effect at parish level already. The effect of this, at the local level, is the “clustering” or “amalgamation” of parishes with one priest ministering to two, three or sometimes four parishes. Many try to provide the same level of pastoral support as they gave when they were responsible for just one parish. In addition to this increased pastoral workload there are often significant amounts of parish property to be attended to as well as increased administration. The consequence is that there is often less time than desired for pastoral work and an overburden of increasing administration which can be very de-motivating, and in some cases the priest cannot “see the light at the end of the tunnel”. The scene is further complicated by the fact that he often has to care for himself, and that it is easy to get into the “snack culture” due to the pressure of work. Perhaps this shows that although “clustering” or “amalgamation” may seem the easy option, they require thought and a clear strategy ahead of implementation. However, we must keep our focus on the priest and his work.

There is a need for the priest to be able to manage his ministry in a way that does not affect his health, meets the pastoral needs of the parish and yet allows time for prayer, thought and recreation. This implies managing his own workload better and developing teams of lay people to work closely with him, perhaps at a distance, to meet pastoral needs. Leadership and management skills from the commercial world can help in this. They can be an aid to the priest in his ministry, but should not be seen as an end in themselves.

Skills in all these areas can be taught, understood, acquired and implemented. They are all transferable skills, and most, if not all, would help the priest in his work in the parish.

Thus for example:

Leadership and team development will help in the selection and training of parishioners to participate fully in parish collaborative ministry, and for them to work with great independence so the priest can address other matters more essential to his charism. This area of skills will also enable the priest and his team to set out a forward strategy for the parish.

Time management can help in the identification of priorities and effective use of time.

Successful management of meetings will enable parishioners to participate fully in the work of the parish and, more importantly, to see such meetings as an aid to the fulfillment of their own particular vocation and as a wise use of their time.

A priest deals with a wide range of conflict from minor to major. Understanding the background and simple techniques for resolution will assist him.

As parishes employ more paid staff, it is an imperative that the priest understands selection and interview techniques/processes since otherwise, conflict and disappointment can quickly surface. Many priests, as school governors, are involved in selection of staff, and a knowledge of interview techniques will be of great value to them.

Almost everyone is frightened by change - small or large. For example, minor changes in Mass times can lead to significant parish conflict whilst church reordering has not been without its problems. Change management can help greatly in avoiding such problems since the time taken to resolve them at a later stage can be enormous - prevention is much easier.

For the writer, management of stress is one of the most important areas of concern. Most of our parishes are one man parishes with the priest ministering over a large area and having limited contact, due to time pressure, with a neighbouring priest. It is in situations like this that stress occurs, and is not generally recognised in its early stages. Thus, examining the background to stress, the early indicators and ways to minimise stress in a demanding environment are most important.

All these skills are transferable - they can be taught, acquired and implemented as long as there is a determination so to do. It is perhaps easy to say that such teaching is a little outside normal seminary training, but surely the seminary aim is to produce a rounded priest who can minister to a wide range of people for many years.

In the past decade at the Venerable English College it has been possible, as one element of the pastoral courses, to develop and present a one-week course covering the skills outlined above. It has been done using a mix of training inputs including commercial training videos, presentations and case studies including role-plays. The feedback has been very positive, but the challenge is how such courses, if useful, can be shared with a wider group recognising that those who wish to participate in such training are busy people worried if they can spare the time. However, one would hope it can be seen as a good investment of time and commitment. It would be possible to structure training over a longer period, and it would need to be modified to ensure that it used the experience of those participating and tailored to meet their needs. So maybe the first step should be the identification of those needs by some who at the moment feel the pressures of the increasing workload.

In conclusion, it is worthwhile restating that the thoughts above are not an alternative to the priest's pastoral priorities, but they are an aid to help him deliver these in a changing and challenging environment.

Jim Whiston is Financial Secretary of Middlesbrough Diocese. Previously he was a senior manager with ICI working at times in the UK, USSR and USA. His final appointment was Group Vice-President for Safety, Security, Health and Environmental Affairs. He has led the Leadership Course at the VEC during the pastoral week for the past ten years.

“A Picture for Mission” – The Martyrs’ Picture and the English Missionary Priest

MARCUS HOLDEN

Introduction - Taking another look

The Martyrs’ Picture is the most poignant symbol of the English College. Each year it is gazed upon by thousands of visitors who are fascinated not only by its beauty as a piece of sacred art but also by its deeper significance. Time and time again in giving tours of the College have I seen people caught up in some form of wonder by the spell of this picture. Its message packs a powerful punch and is always worth telling. More than anything else what becomes evident to the onlooker is the organic and living context in which this picture is found. The Martyrs’ Picture and the College are mutually related and that relation is primarily about mission.

The image has stood on the Via di Monserrato ever since its production and has endured the two great exiles of the College under Napoleon and during the Second World War. Surviving the decay of one church and the building of another, it has been adaptable to different styles of architecture and its durability and persistent freshness have always remained striking. What is perhaps most interesting about the image is the different role it has played for succeeding generations, each drawing from this same picture a different inspiration for evangelisation.



A view of the Martyrs’ Picture

The original significance of the Image

In 1580 Durante Alberti, an eminent artist from San Sepulcro, began painting what came to be known as the Martyrs’ Picture.¹ This takes us right to the dawn of the English College’s history, within a year of its foundation under Gregory XIII and Cardinal William Allen.² From the beginning of 1579, after the initial *de facto* founding of the College, there occurs a major shift in the leadership of the seminary. Maurice Clynnog the first Rector, with an optimistic and more passive



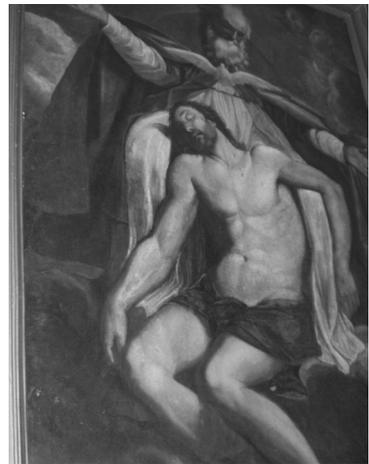
Early example of College iconography from Bishop Clerk's account book

past and the living continuity of English Catholicism. The choice of patrons for the College was not simply to emphasise martyrdom as a theme. St Thomas Becket and St Edmund of East Anglia happened to be patrons of earlier English hospices in Rome. In turn also they were patrons of the hospice on Via di Monserrato, and this long before the institution dreamed of being the venerable production belt for the white robed army. These two are representatives of both the Anglo-Saxon and the Norman periods in English Church history. These were England's past heroes in the Faith. In a church covered with images of national saints, they were to be part of a patchwork that made up the marvellous story that was the salvation history of England. Those who beheld the image would know that they were personally part of that history. The depiction of the Holy Trinity together with these two English patrons had already become something of an emblem for the English Hospice. On the frontispiece of both Bishop Clerk's account book (1523) and that of Cardinal Pole (1548) and earlier still with the 15th century hospice seals we find the basis for the later Martyrs' Picture.

What Alberti did was to add his artistic style of late classicism to this theme, along the lines of a developed Mercy Seat altarpiece and then secondly to give this popular form some new symbolism relevant to the particular historical situation of the seminary. This idea of the Mercy Seat, in which the dead Christ is represented as the Eucharistic Sacrifice offered to the Father for the salvation of the world, had become a common image by the 15th century. It gives a theological emphasis upon the Trinity at the

approach of the English Catholic situation, is ousted after a revolt of the students. In his place the Jesuits are appointed to guide the College in a more energetic, highly precarious missionary direction. Agazzari is appointed as the new Rector. This coincides with the arrival of the official Bull of Foundation in May of that year. It appears that the commissioning of the Martyrs' Picture with its highly evocative and challenging imagery represents this shift in the College administration. Supporting this is the inscription *Ignem Veni Mittere In Terram* which was a prized theme of St Ignatius Loyola himself and of the spirituality of the Society of Jesus.

The design of the image was not plucked out of the air but was in ready continuity with the pre-reformation College iconography. On a national site that dates from 1362, there were so many memories of what it meant to be both English and Roman. The picture summarises the



Another example of a "Mercy Seat Trinity" from the College stairway

pivotal moment in the economy of salvation, the saving death of the Son made man. It offers a highly effective visual communication of the human suffering of Christ all the while refusing to downplay the saving mystery. The graphic portrayal of the physical Passion of Jesus had developed steadily through the Middle Ages, especially influenced by the Franciscan painters of the 13th and 14th centuries. They developed the “empathetic” theme in religious art of extracting pity from the beholder of the Man of Sorrows. Very often the motif is also Trinitarian, as found in the Martyrs’ Picture, where the dead or dying Son is, more often than not without a cross, seated on the lap of the Father with the Holy Spirit between them in the form of a dove.

Straightforward continuity with the past and the utilisation of the art of the day were obviously in the mind of commissioners of the Martyrs’ Picture. But above all, they wanted to see these themes developed with the new and added intention of giving inspiration to the missionary priests. This intention over the last 422 years has certainly been realised. The picture has played its part in the spiritual life and formation of hundreds of seminarians and generations of English Catholics.

The Period of the College Martyrs

There are three reproductions of the Martyrs’ Picture virtually contemporary with it. The first is a simplified Broadsheet from 1580. The second is from a book of engravings of the original frescoes in the tribune of the College from early 1584, called the *Ecclesiae Anglicanae Trophaea*. The third, from late 1584, is another *Trophaea* given to the College by Bishop Moriarty. The most interesting features of these later two reproductions are the inscriptions at the bottom. They reveal to us something about how the first onlookers were reading the image, the explanation given to the early students of the College as to the meaning of the new iconography of the church. They both read:

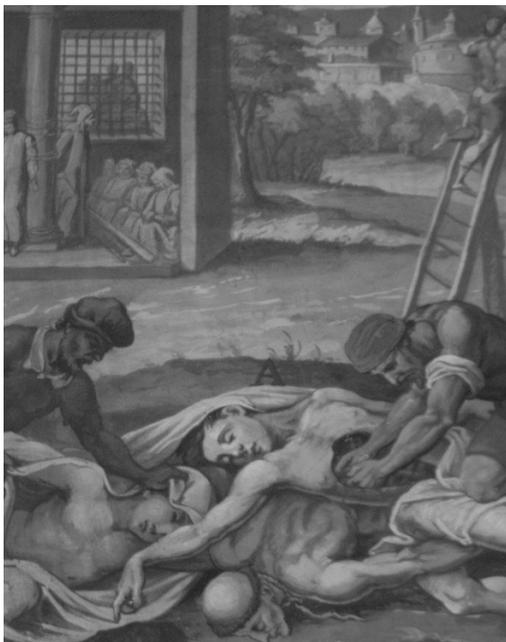
As the English people have only one Catholic church remaining to them throughout the world, a church at Rome dedicated to the most Holy Trinity, upon the high altar of which this picture is to be seen, it is right that in that church they have arranged for the sufferings of their Martyrs, both those of early times and those of the present time, to be displayed, so that with the conduct of their predecessors and their fellows as a model, they might urge others to praise and prayer, and rouse themselves to the same degree of steadfastness of spirit as those Martyrs had.

The fortuitous arrival of George Gilbert, coincided with the new Jesuit influence in the College. He already had a reputation for aiding the recusant cause, for instance setting up a printing press for the Jesuits in England, and for this had



Library Copy—Early 1584

From *Ecclesiae Anglicanae, Trophaea*, early 1584



*Depiction of College students being hanged,
drawn and quartered*

become a prime target of the government. It was said of him that, “since his arrival at Rome, he ever evinces the same earnestness in the case of religion”.³ While Gilbert may not have commissioned the Martyrs’ Picture his role in its history is not insignificant. He did employ another artist Il Pomerancio⁴ to paint frescoes all around the walls of the church according the model of his work at San Stefano Rotondo. The result was a unique historical/artistic salvation history of the English peoples through the lens of martyrdom. Devotion to martyrs and the theme of martyrdom had taken hold of contemporary Catholic painters around the world, such as Domenichino, Maderna and Bernini in Rome, Rubens in the Netherlands, El Greco in Spain and Callot in France. This was matched

by the devotional writing of Borromeo and Boronius on the martyrs. The English College suddenly became the centre of attention. As a former *Venerabile* contributor explains, “Future Martyrs were in Rome, and men could see little bands go quietly across from the College to ask for St Philip’s last blessing, and then pass down the *Via di Monserrato* to the *Flaminian Gate*”.⁵ This made the College “the white hot centre of this burning devotion to all that spoke of Martyrdom”.⁶ The Martyrs’ Picture was to be the centrepiece, the hermeneutical key, to the whole series of images. Its significance had already changed or rather been heightened within a few years of its origination.

Gilbert speaking of the new iconographic series, including some alterations made to the Martyrs’ Picture itself,⁷ a project which he had sponsored, said: “My object in this is not only to honour these glorious Martyrs and to manifest before the world the glory and the splendour of the Church in England, but also that the students of the College, beholding the example of their predecessors might stimulate themselves to follow it”.⁸ From 1581 onwards the College’s own missionary priests were already entering into the category of martyr. Future missionaries were to model their lives on those of “their fellows”.

It was to be from this church, “the last of England’s temples”, that the continuity of Faith would not only be preserved but propagated, and the Martyrs’ Picture was there to bear witness to this fact. Already by 1580 Catholics had begun to realise the bleakness of their situation. Queen Elizabeth was not converting, dying or marrying a Catholic, and England was becoming radically disconnected from any communion with Rome. Those who observed the image, especially the students of the College, were meant to be inspired to follow the heroism of the martyrs and to pray for the success of the Mission.



“Ignem Veni Mittere in Terram”, the inscription of the Martyr’s Picture and the College motto

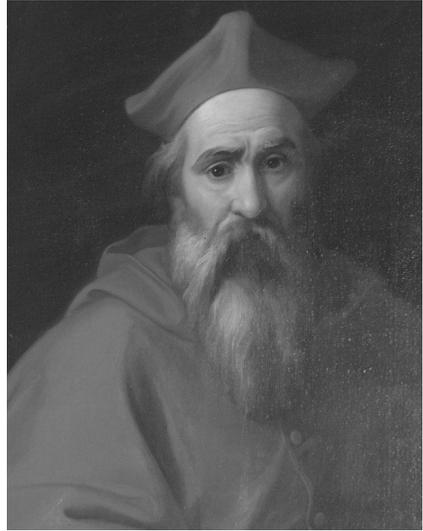
announced to the College community that one of their brethren had been martyred, the remaining students at the College would gather around the image and sing the solemn *Te Deum* in thanksgiving for another saint born of heaven. The permission for this devotion is said to have been given *viva-voce* by Gregory XIII. Even if on returning to England ministry was often impossible and arrest swift, as in the case of Henry Walpole, theirs was not a wasted life, and death itself was meritorious when joined to Christ’s own. The martyr was now seen as interceding before the throne of God. Cardinal Allen would tell the seminarians who looked upon the Martyrs’ Picture that their sufferings were a stronger intercession for their country than any other act, even “ten thousand sermons would not have published our apostolic Faith and religion so winningly as the fragrance of these victims, most sweet both to God and men”.⁹ The witness of martyrdom was perceived as a more powerful part of the mission than straightforward conservation of the Faith.¹⁰

In the picture the blood from the dead Christ falls on the globe, and upon landing causes explosions of fire. The emphasis of this activity is focused on an island seemingly intended to be Britain. This country was to be the place of ministry for these men, a land bought by the precious blood of Christ. The inscription on the image is: “I have come to cast fire upon the earth” (Lk 12:49). It was this passage that had helped ignite that man of fire, St Ignatius Loyola, to found his great order the Society of Jesus. Often in his meditations he would refer to this text. It was his immediate sons who took charge of the English College in the spring of 1579 and who appealed so strongly to the first generation of its students. It is not without relevance to remind ourselves that this motto of Luke 12 is found on Pozzo’s famous ceiling at Sant’ Ignazio, where he utilises the motif showing the effects of such a fire in the evangelisation of the world. In the education of the future missionary priest the Jesuit influence was also paramount. It was before their Jesuit tutor St Robert Bellarmine, on 25 April 1579, that Ralph Sherwin and his companions made their vow of returning to their country for their salvific mission and at the risk of their mortal lives.¹¹ It is not by chance that Edmund Campion’s last homily to the English seminarians at Rheims before his own mission was on the this passage from the Martyrs’ Picture which he had indeed known.

With the ultimate sacrifice of Ralph Sherwin and companions in 1581 the picture took on that more poignant significance. Priests and seminarians would look to this image for missionary inspiration in regard to their own potential vocation to martyrdom. Just as the ancient English martyrs depicted had followed Christ and in turn sacrificed their lives, so these men of 16th and 17th century England needed to penetrate this mystery above all others. When it was

The Martyrs' Picture inspired hundreds of "confessors" who bravely toiled suffering torture, hunger and imprisonment only narrowly escaping death. Also those who were not harmed, who were ready to suffer yet were never caught, and died in their beds. Even if the greatest act of the missionary was the sacrifice of his life, the mission was more than martyrdom, it was also the preservation and revival of the ancient Faith:

I...swear that I am always ready at the command of the holy Father or otherwise of the legitimate superiors of this College to take up the ecclesiastical state and receive ordination and to go to England to save souls. I confirm this swearing on the Holy Scriptures.



Cardinal William Allen

Each and every man taking this same heroic missionary oath was prepared for any eventuality.¹² Eamon Duffy, speaking of the first seminarians and Cardinal Allen, writes that they "represented one of the most original and most effective experiments of an exceptionally creative and turbulent period of Christian history...No English Protestant attempt to re-think ministry, or to equip men for ministry, was half so radical, or a quarter so professional. No one else in that age conceived so exalted nor so demanding a role for the secular priesthood, and no one else apart from the great religious founders produced a body of men who rose to that ideal so eagerly, and at such cost".¹³

From Titus Oates to Napoleon

After the turbulent year of 1681 and the Titus Oates plot there were no more executions of College students. By the 18th century, when missionary priests no longer expected death on return to England, the significance of the Martyrs' Picture changed once again. While there remained the risk of imprisonment and general hostility, the image was more inclined to represent courage and the call to perseverance. These were difficult years for English Catholics, as enthusiasm waned before the confident growth of Protestant Britain and the slow but sure defeat of the Jacobite cause. Numbers were few and indeed falling, and Catholics were not even significant enough to be considered a major political threat. Newman, in his sermon *The Second Spring*, recalls from his childhood how Catholics were perceived by the beginning of the 19th century:

The Roman Catholics - not a sect, not even an interest, as men conceived of it, - not a body, however small, representative of the great Communion abroad, - but a mere handful of individuals, who might be counted, like the pebbles and the *detritus* of the great deluge, and who, forsooth, merely happened to retain a creed which, in its day indeed, was the profession of a Church...Such were the Catholics in England,

found in corners, and alleys, and cellars, and the housetops, or in the recesses of the country; cut off from the populous world around them, and dimly seen, as if through a mist or in twilight, as ghosts flitting to and fro.

Again it was the Martyrs' Picture and its now sanctified associations that saw this generation through. There was still no glory of crown or mitre, the emblems cast aside by Thomas and Edmund, to motivate these men. It was the divine folly of the Cross that was to save the world and allow access to the mystery of the Trinity above, and to that paradise which is perhaps depicted along the narrow road and through the narrow gate that stands in the background of the image. What is particularly difficult to determine in the picture is the significance of the gate in the distance, with some sort of column by it and buildings and a landscape behind. Is this simply an artistic device to aid perspective? Is it a gate of Rome, the Flaminian Gate perhaps and the road back to England, which was to be kept before the eyes of the future priest? Is this the gate of paradise, leading to the heavenly Jerusalem? Perhaps it was the inherent eschatological meaning of the image that spoke loudest here: "Blessed are those who are called to the marriage feast of the lamb." This period saw the collection of the relics of the martyrs that were placed in the College church and in the newly constructed chapel of Cardinal Howard (the Martyrs' Chapel).

The two martyrs in the picture are set in a church or a temple (we notice the pillars between them). This could represent the church referred to in the inscription of *Ecclesiae Anglicanae Trophaea*, that of the most Holy Trinity itself, the last temple of the English. The martyrs, according to this view, are seen to be present in the College church around the altar. In the centre foreground there is seen the top of a column on very rugged ground. Does this suggest the ruinous state of the English Church and the destruction of so many of its places of worship? The casting aside of the emblems of office, the mitre, crosier and crown of the two martyrs, also takes on a new significance. Normally in religious art this would be a sign of humility, submission and reverence before the majesty of God, yet here it seems to suggest also the loss of England's ecclesiastical hierarchy and its Catholic monarchy.

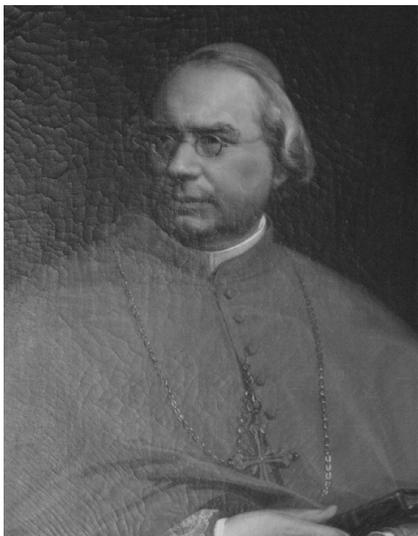
How would the dethroned royal Stuarts have felt upon looking at the picture or exiled Jacobites like Sir Thomas Dereham, who was later buried underneath it



Mitre and crown on the ground, a detail from the Martyrs' Picture

in the church crypt? The poignant symbols of ruination in the foreground of the image are the woeful reminders of the rending of the spiritual heart of a nation. The two angels represent the onlookers feelings before the image, sadness, lamentation and grief. But the theme of hope in the picture remains through the providence of God, depicted in the victory of Christ and his martyrs

While Napoleon's troops were shipping out of Rome so much of



Cardinal Nicholas Wiseman

what was precious, and using the College buildings as stables, the Martyrs' Picture survived. It seems that for a time the picture was rolled up for preservation, an act strangely symbolic of the recusant Catholic community and its own hopes. Nicholas Wiseman (later Cardinal) was one of the first students to return after the exile in 1818. He records his first sight of the Picture:

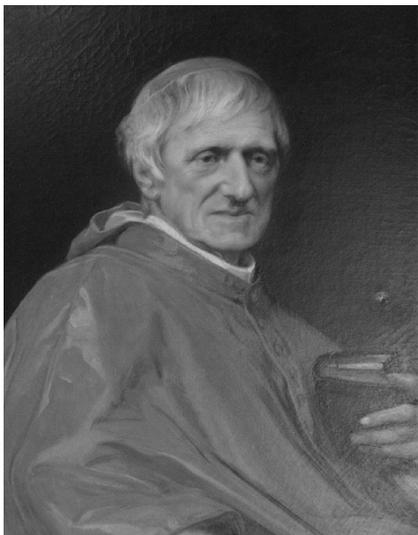
The old church of the Holy Trinity, which had formed part of the ancient hospice, was still standing though its roof was gone. The old altarpiece, a painting by Durante Alberti, representing the Holy Trinity and the two patrons of the College, St Edmund the King and St Thomas of Canterbury, still occupied its place among the surrounding desolation.

The picture again was to be a symbol of survival and continuity as the building of a new church was planned. As a past College student put it: "Even Murat's troops did not deface it - a strange forbearance; and it was left, a symbol of its history, to the *Venerabile* of the Second Spring".¹⁴

The Second Spring

The image would play a different and brighter part in the later 19th and early 20th centuries, that of giving stride to restoration. Once again, though, it was a role of missionary inspiration. This was, in the immortal words of Faber, the age of "Faith of our Fathers, living still!" The martyrs were now heroes who had triumphed. The conversion of the nation for which they longed was now hastening on. Wiseman himself would play a major part in this restoration, Catholicism had returned "Without the Flaminian Gate" of Rome, along the route taken by the College martyrs. At the restoration of the Catholic hierarchy in 1850, expressing so many of the lessons encapsulated in the Martyrs' Picture, he seizes the moment:

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 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 has again visited His people.¹⁵



Cardinal John Henry Newman

new found liberty, was the perfect setting for the picture itself. The globe under Christ also takes on a particular meaning. This church being the last for the English “*toto terrarum orbe*” would point to its pivotal relation to the globe. It is only from the altar in this Church, under this picture, that the sacrifice of Christ can be re-presented for England and the English in the way of continuity. It is not surprising that John XXIII would later call the College, “the Roman home of the Englishman who comes here”.¹⁷ The blood from the sacrificial Jesus is poured out upon the globe, most notably onto a north western isle. This is the one abiding sacrifice of Christ, offered to the Most Holy Trinity in a specific time and place for a special intention. The historical emblems of the Passion are depicted on the globe itself, very difficult to see at first, including the wood of the Cross and the sorrowful Virgin. They express for us the universal significance of the Paschal Mystery and the inter-relation of time and space in the Mass.

Aspiration is something that uniquely characterises the cult of this image. It is an image of expectant invocation and desire. The aspiration, while being ultimately eschatological, also has the necessary implication of England’s historical return to the Faith. It is based on the ancient dictum of Tertullian that “the blood of Martyrs is the seed of Christians.” Cardinal Newman in *The Second Spring* again

The new church of Vespignani captures something of the re-vivalist mood. The walls covered with saints cannot fail to remind the onlooker of England’s native catholicity and the continuity of the Faith. After a period of iconoclasm, the preservation of these images and the memories they enshrined became exceedingly important. The emphasis on apostolic continuity was ever so poignant for the mission of the time. In this church, the Martyrs’ Picture itself finds a new setting and a new vitality of its own. Its colours are brought to the fore in the artificial gold, coloured marble and mock ornate drapery of the 19th century construction.

This church, intended to be a National Church of the English, “*Mater and Caput* of all the English Church,”¹⁶ a symbol of



Interior of the present College church

sums up the aspiration with his rhetorical question:

Can we religiously suppose that the blood of our Martyrs, three centuries ago since, shall never receive its recompense?...And in that day of trial and desolation for England, when hearts were pierced through and through with Mary's woe, at the crucifixion of Thy body mystical, was not every tear that flowed, and every drop of blood that was shed, the seeds of a future harvest, when they who sowed in sorrow were to reap in joy?¹⁸

The Mission of the Third Millennium – The New Evangelisation

Imagining the picture one day found in some museum or another church than that of the College, its cultic, devotional value would surely be lost. Outside this living and organic tradition the picture's detailed significance and complicated features would be beyond the reach of all but a specialist who may, at some cost and for some odd reason, stumble across it and read from it the story that was once at the heart of a people's self understanding and identity.

Thankfully this is not the case, and the reason that I am not writing a purely historical essay testifies to the fact that the picture has life just as the Faith in England is still living. Continuity in mission is the key phrase that sums up the extrinsic relevance of the picture. Its value to the small recusant community of the 16th and 17th century, to the patient and persistent 18th century students, to the 19th and early 20th century evangelists and triumphalists, and to ourselves, far outweighs its intrinsic worth.

Today the circumstances around the English Church and the College have changed again, still the image speaks of mission. We are no longer part of that hundred year revival, which saw so many achievements between 1850-1950, the period we call the Second Spring, "even if an English spring with many showers".¹⁹ Students today look to the image for courage facing a world that, while not threatening life and limb, is in many ways just as hostile to the message of the Gospel. In a post-modern age the importance of re-appraising and indeed clinging to an identity becomes vital. To have an authentic *traditio* grounds one in reality, giving meaning and purpose. Roots are rare and the Martyrs' Picture has ones that go deep into the soil of English Catholicism. The Martyrs' Picture calls priests and seminarians to that same missionary ingenuity which characterised each preceding generation. Modern means of technology, global communication, the decline of prejudice against Catholics and the growth of ecumenism, all open up new possibilities in responding to that missionary inscription *par excellence*: "I have come to cast fire upon the earth." Seminarians training to be Catholic priests in England and Wales still pray their prayers before this same picture and offer up the same hopes and aspirations, being inspired by the same history. The memory of the martyrs is recalled often, and the *Te Deum* still sung on the feast of the College martyrs. Most of all, the same sacraments are celebrated before it, where the image gains its full incarnational and redemptive significance. From the view of sociology or history all these facts are stimulating, from the view of faith they are truly inspiring.



Marcus Holden, currently the Vice-Dean of Students (DSS), is a fifth year Seminarian of the Archdiocese of Southwark. After graduating with a BA in Theology from St Benet's Hall, Oxford, in 1999, he entered the Venerable English College. Having completed his philosophy studies and attained the STB at the Gregorian University he will pursue a further licentiate degree in "Patristics and the History of Theology". This is his second edition as Editor of The Venerable.

¹ Durante Alberti's original home was at Borgo San Sepolcro in Umbria. His artistic family had come to Rome on the eve of the election of Pope Gregory XIII. Considered one of the best painters of his age, Vasari calls him the "most good-natured little man in the whole world." His greatest work is that of the Nativity found in the Chiesa Nuova (although his Annunciation in S. Maria ai Monti bears most stylistic similarity to the Martyrs' Picture). Durante's work is known for its edifying quality, its power to evoke devotion and to lead the mind beyond the image into the mystery depicted. He is essentially a theological painter.

² The image was commonly said to have been commissioned by George Gilbert, the famous companion and helper of the English Martyrs who provided housing, contemporary secular clothing and money for the missionary priests. On further investigation it becomes clear that Gilbert had not yet arrived in Rome. While he may have given money towards the project from a distance, it is more likely that the commissioning does pre-date his residence in the College. The debate about Gilbert's commissioning is played out in two earlier editions of the *Venerabile*, vol. IV, pp.383-7 and *Venerabile*, vol. VI, pp.433-439.

³ Annual Letters, J. M. Foley, *Records of the English Province of the Society of Jesus*, Series vi, p.77

⁴ Quite possibly with the help of other artists, Bril and Tempesta.

⁵ *Venerabile*, Vol. VI, p.437

⁶ *Ibid.*, p.438

⁷ See here *Venerabile*, Vol. VI, pp.433-439. It is argued that the Martyrs' Picture was altered sometime in 1584 to reflect its new or heightened significance within the broader scheme of images. The addition of two angles holding specific instruments of Martyrdom is said to increase the emphasis on the theme itself.

⁸ The words of Gilbert attested to by the Rector Agazzari. J. M. Foley, *Records of the English Province of the Society of Jesus*, Series viii, p.698.

⁹ Cardinal William Allen, *Memorials*

¹⁰ Out of 471 English priests from the continental seminaries known to be active in Elizabeth's reign at least 294 (62%) were at some stage imprisoned. 115 fell into government hands within one year of arrival. More than a quarter were martyred or died in prison (figures from "Cardinal William Allen", Eamon Duffy, *A Roman Miscellany*, Gracewing, p.47).

¹¹ St Robert Bellarmine SJ writes in his *Controversies*, "When Pope Gregory XIII, of blessed memory, in his zeal to assist Germany and England established two great Colleges for young men of those countries, I was appointed to teach them controversial theology in our Schools, and thus, as it were, to arm these new soldiers of the Church for the war with the powers of darkness which they should have to wage when they returned home."

¹² As is testified by the College's most treasured document, the *Liber Ruber*.

¹³ Eamon Duffy, *A Roman Miscellany*, Gracewing, p.47

¹⁴ *Venerabile*, Vol. IV, pp.383-7

¹⁵ Cardinal Nicholas Wiseman, *From Without the Flaminian Gate*, Pastoral Letter 1850

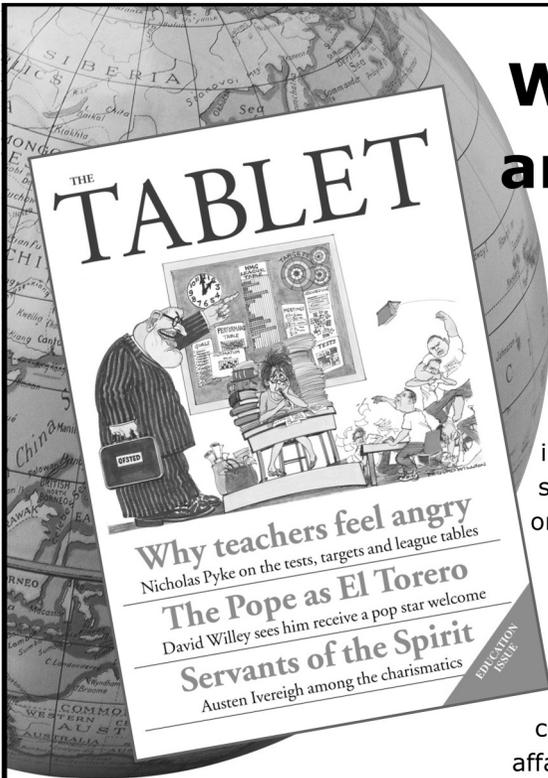
¹⁶ This phase comes from the description of Puis IX's College sermon by a seminarian of the time, Laurence Johnson. (see Charles Brigg's article in this year's *Venerabile* "Mgr George Talbot de Malahide").

¹⁷ Homily of Pope John XXIII, *Venerabile*, 1962

¹⁸ Cardinal John Henry Newman, *The Second Spring*, in *Sermons Preached on Various Occasions*

¹⁹ *Ibid.*

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Part 2

History



“Leave the Dead to Bury the Dead”

PAUL KEANE

Slices of historical articles are a normal part of the menu of any edition of *The Venerabile*. For some readers they form an excellent dish, often chosen; for others, they leave the appetite cold or worse, cause sickening. What are for some juicy and fulfilling, are for others dry and hard to swallow. Because of this some readers would, perhaps, lessen, if not get rid of altogether, the historical articles: on the main, they would say, we should follow the divine injunction “leave the dead to bury the dead.” History, however, is not a scrabbling amongst bones or a disturbing of the dust in the College Archives. Bones may be scrabbled and dust disturbed in the adventure of history but history itself is not a conversation with the dead but a communion with the living.

To be a Christian is to be an historian. Our Faith is founded upon a number of historical events: the Incarnation, the Crucifixion and the Resurrection. Should we doubt the historicity of any of these events we have no cause to have the hope we profess in Jesus Christ. These events in Jesus’ life are eternal in themselves and in their effects but they happened in history. There was, for example, a definite moment when Jesus was dead and a following moment when he was risen; in the same hour glass on Easter Sunday morning, some grains of sand fell as Jesus lay still dead but other grains fell on top of these when Jesus was now alive. It is our faith in these events in Jesus’ life, which are both eternal and can be marked by falling sand, which makes Christians historians. God acts in history and so we look to history to see those acts. History must have a fundamental importance for us because “in Jesus Christ, the Word made flesh, time becomes a dimension of God, who is himself eternal”.

Fifty days after the Easter grains of sand had fallen, as more sand fell and the shadow moved across the sun dial, the Holy Spirit came upon the Disciples. At one moment they were men of fear without the Spirit, the next moment they were filled with the Spirit boldly proclaiming the Gospel. It is the Holy Spirit, who in the past in Christians’ lives, made present the events of Jesus’ life, who today makes present those events in our lives, and who will in the future make them present in the lives of Christians who will follow us. The Holy Spirit’s new and definitive entry into the hearts of Christians two thousand years ago has transformed time. We live as the Christians who have gone before us, in the “Age of the Spirit”, and to study history as a Catholic is to trace the transforming movement of the Spirit in people’s lives. History is biographies of the Spirit. To be a Christian is to be an historian and to be a Christian historian is to discover and delight in the supernatural at work upon the natural. For us history is not a random succession of events but people and communities guided by the Spirit. To recognise this all we need is a faith-filled and graced imagination.

Need this recognition, however, force us to go beyond the abstract? Having accepted that the events of Christ's life were truly historical, or they were not true at all, and that the Spirit is at work in time, do we gain anything by studying specific historical events or people? Should a theology of history lead to an interest in history?

We must distinguish between history and what could be called "antiquarianism." The antiquarian is interested in things simply because they are old and strange. He delves into matters historical but rarely important – it is their quaintness which catches his eye. His works are best confined to a supplement of *The Daily Telegraph*. The historian, however, tries to enter into the minds of actors in the past. He wants to understand humans and their actions through different periods and is able to do so because he recognises the nobility of humanity and is sympathetic to it. The Catholic historian goes further by believing that all humans are called to be temples of the Holy Spirit - if they are not already - and that, therefore, they and their histories have something of the divine. Good history does not presume to say, "There is God," in any particular historical event but it is informed by the belief that God is at work in time, so history matters because it is a process informed by a supreme intelligence and fathomless love. History should interest us because it interests God.

This theology of history should inspire us to read good histories and, especially, histories about the Venerable English College. Few institutions have occupied the same site for so long and been busy about matters so important – matters so divine. Via di Monserrato, 45, has for centuries been a workshop of the Holy Spirit and so it deserves our keen attention. This attention should be both horizontal and vertical. We attend horizontally when we study different periods of history so to know them in themselves and not force upon past ages our own time's understanding and perception. We attend vertically when we seek to know how the past informs today. Horizontal history broadens our sympathy; vertical history gives us a true understanding of the present. Many institutions today ignore customs and practices which have matured over decades, and sometimes centuries, because they are considered anachronistic. An historical approach, however, would reveal that they are often the fruits of collective wisdom. So if an English College student does not know the history of his own seminary he is in danger of ignoring some of the best things about the College now, let alone, its inspiring and eternally living heritage of sacrifice and martyrdom. The historical articles of *The Venerabile* will be those, therefore, which will often most inform us about the present and inspire us for the future.



Paul Keane is a deacon of Brentwood diocese. Before coming to seminary he read history at Peterhouse, Cambridge. Paul successfully attained his Licence in Fundamental Theology from the Gregorian University. He was ordained priest on 19 July 2003.

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“But for Wales”

Blessed Charles Meehan OFM: an Irish Franciscan Martyr in Seventeenth Century Wales

LIAM KELLY OFM

On 22 November 1987 Pope John Paul II beatified 85 martyrs of England and Wales. Among these extraordinary witnesses to the faith was an Irish Franciscan Friar, Fr Charles Meehan, who had been martyred at Ruthin in Wales on 12 August 1679. The details of Blessed Charles’ life and heroic death had been unknown to most of his countrymen up to the last century. The memory of his martyrdom was handed down through close knit Catholic communities in England and Wales and recorded in brief *Martyrologies*, generally published on the Continent, during the the 17th and 18th centuries.

The process for the beatification and canonisation of Friar Charles and many others began following the Third Council of Westminster in 1859. With the Catholic Hierarchy re-established and Catholic Emancipation achieved it seemed opportune to honour the memory of the many Catholics who had suffered during the darkest periods of persecution following the Protestant Reformation. Finally the details relating to the life and the death of Fr Charles, and many others, could be properly investigated. By 1886 sufficient evidence had been gathered to refer the matter to Rome. The cause of 261 English martyrs was introduced under Pope Leo XIII on 9 December 1886. From this date Charles was known as “Venerable”. The process was then divided into various stages. Pope Pius XI beatified 136 English martyrs in 1929. Two Irishmen, included in earlier lists, were withdrawn from the list of martyrs who would eventually be canonised by Pope Paul VI in 1970. These were Oliver Plunket, Archbishop of Armagh, who had been martyred at Tyburn in 1681 and Fr Charles Meehan. Archbishop Plunket was taken from the English process in 1899, beatified in 1920 and canonised by Pope Paul VI in 1975. It is only in recent years that Blessed Charles has begun to be popularly known and venerated in Ireland.



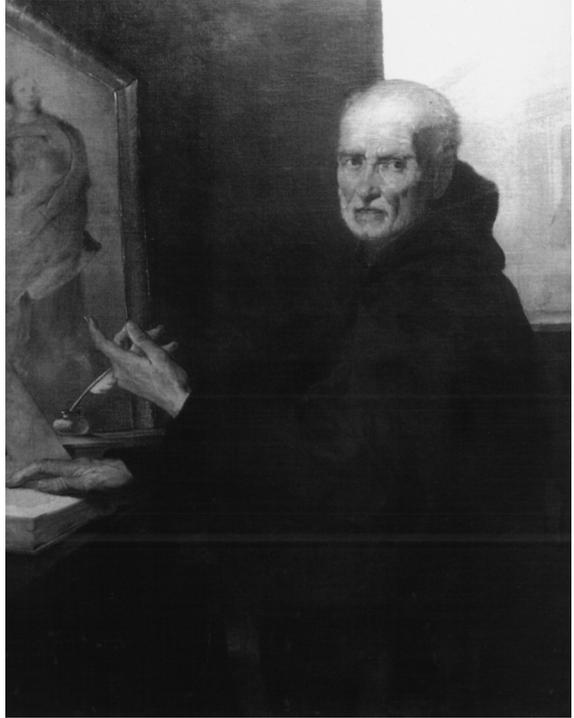
Seal of the Irish Franciscans in Tudor times

A Franciscan Martyr

In chapter 16 of his Rule of 1221 St Francis writes:

All the Friars,
wherever they are,
should remember
that they have given
themselves up
completely and
handed themselves
totally over to Our
Lord Jesus Christ.
Therefore they
should be prepared to
expose themselves to
every enemy, visible
and invisible, for love
of Him.

St Francis permitted his friars to “go among the Saracens,” thus making the Franciscan rule the first religious rule to deal with the foreign missions. When St Francis was in Syria news reached him of the

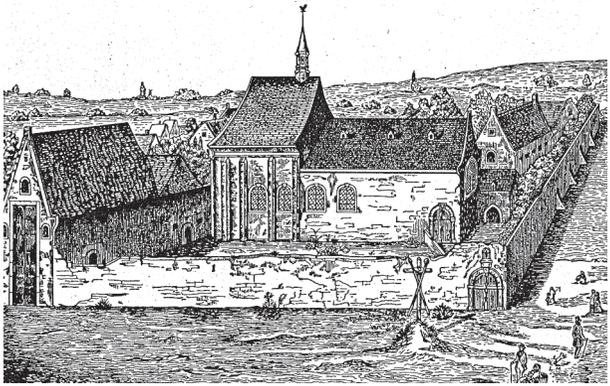


Luke Wadding, founder of St Isidore's College, Rome

martyrdom of five Friars who had gone to preach the Gospel in Morocco. St Francis exclaimed with joy: “Now I can say I have five real Friars Minor”. For those men who embraced the Franciscan way of life in Ireland during the 16th and 17th centuries exposure to the threat of enemies was in fact unavoidable. The Franciscan Province of Ireland, which had consisted of over sixty houses in medieval times, was essentially forced into hiding during this period. There were waves of government sponsored persecution but the vast majority of the population resisted the introduction of the protestant Reformation in Ireland. Where friaries had been destroyed the friars sought refuge in safe houses in the locality and continued their mission as best they could. Due to the troubled situation in Ireland the education of friars was conducted almost exclusively in colleges on the continent. In 1607 the Irish Franciscan College in Louvain was founded. Other foundations followed in Paris, Prague and Boulay. In 1625 Fr Luke Wadding OFM founded St Isidore's Irish Franciscan College in Rome.

It was against this background of turmoil and religious persecution that Charles Meehan entered the Franciscan Order. It is likely that Charles was a native of County Leitrim and may have sought out the Franciscans in nearby Dromahair or perhaps Donegal Friary. He was sent to the Irish Franciscan College of St Anthony, Louvain, where he would have made his novitiate. His studies for the priesthood would have begun immediately after his novitiate year. It was not uncommon during times of persecution to ordain a friar within a year of his completing the novitiate. He was then in a position to contribute to the expenses of his education

through receiving Mass stipends and stole fees. Certainly Friar Charles was ordained before November 1672. From that date there is documentary evidence, from the Provincial Chapter held in Elphin, that Friar Charles was given permission to hear the confessions of seculars.¹ There is however no mention made of Fr Charles Meehan in an equivalent document from 1670. Leaving Louvain Fr



St Anthony's Irish Franciscan College, Louvain, as it was when Fr Charles spent his early Franciscan years there.

Charles travelled to Hammelburg in Bavaria to study philosophy, in November 1674. In 1676 Fr Charles went to St Isidore's College in Rome, presumably to complete his studies in theology.²

There are no traces of the Friar's stay in St Isidore's except his signature in the Mass register for the year 1676 which is kept in the College Archive. It was from Rome in the early summer of 1678 that Fr Charles set out for Ireland. He boarded a ship which was to take him directly to Ireland. However, due to a storm at sea Fr Charles found himself shipwrecked off the coast of Wales. Whatever luggage he had was lost.

Arrest and imprisonment

Having survived the shipwreck itself Fr Charles, now on dry land, found himself in an equally precarious circumstance. He had expected to arrive in Ireland and may even have travelled in his Franciscan habit.³ If that is the case he would have been immediately identifiable as a "papist priest". He was also in possession of some letters and books which attested to his identity as a Catholic priest. These letters and books would have been useful for his mission in Ireland. He may have carried the new Irish catechism, the *Lucerna Fidelium*, written by Fr Francis Molloy OFM two years previously in St Isidore's. It was essential that the young friar find a ship to Ireland as soon as possible.

Passing through the town of Denbigh in June 1678, Fr Charles was arrested on suspicion of being a "papist priest". By order of the town gaoler he was imprisoned in the house of William Shaw, a glover. At this stage Fr Charles' fate was by no means decided. The authorities, represented by Sir John Salusbury the local Member of Parliament, had the young priest put under arrest but they seemed as yet unsure exactly what to do with him. It was not illegal to be a Catholic priest. In law the offence consisted of actually ministering as a priest, something Fr Charles had carefully avoided since his arrival in Wales. In October 1678 four Irish Augustinian priests were forced ashore near Milford Haven during a heavy storm. They were imprisoned and tried under a Statute of 1585 which forbade priests actually ministering in the Kingdom of England. In spring 1679 the priests were released. Fr Charles was charged under the same Statute which makes specific



St Isidore's College, Rome

mention of *ministering* as a priest. However events were now unfolding in London which would ensure a different outcome for Fr Charles.

During the months of Fr Charles' imprisonment, Sir John Salusbury was in communication with Sir Joseph Williamson, the Secretary of State since 1674, urging action on the case of Fr Charles. Sir John was eager that the case be heard before the assizes

which were about to begin in Wrexham. At this stage the mounting costs of maintaining the prisoner, which fell on the people of Denbigh, were very much resented. By the time Sir William's response reached Sir John the sessions at Wrexham were almost finished. This would mean that Fr Charles would have to spend the coming winter in prison.

More importantly, on 28 September 1678, the infamous Titus Oates began to make statements before the Privy Council, setting in motion the tragic events which would come to be known as the Titus Oates Plot. It was within a week of these opening statements that Sir John received his instructions from London on how to deal with the unfortunate Fr Charles.

Martyrdom

The fate of many Catholics was sealed in the months that followed the statements of Titus Oates to the Privy Council. Fr Charles was brought to trial on Monday 28 April. Fr Charles' defence can be gleaned from the speech he later made from the scaffold. He held that he had not ministered as a priest in Wales or England. He openly admitted to being a Catholic priest but the specific charge of ministering as a priest, which was illegal under the 1585 Statute, he denied. Given the anti-Catholic feeling at the time such distinctions could easily be overlooked. The weakness of the case against Fr Charles may be indicated in the fact that the minutes of the trial subsequently went missing.⁴ The trial ended predictably. Fr Charles was sentenced to be hanged, drawn and quartered on 12 August at Ruthin. The people of Denbigh may well have breathed a sigh of relief, the Borough Council being practically bankrupt because of the expenses involved.⁵

Fr Charles, not yet forty years of age, endured the full horrors of a traitor's death in the old Market Square in Ruthin. Before the torments began Fr Charles addressed the crowds assembled:

Now God Almighty is pleased I should suffer Martyrdom, His Holy Name be praised, since I dye for my religion. But you have no right to put me to death in this Country, though I confessed myself to be a priest, for you seized me as I was going to my Native Country Ireland, being driven at sea on this coast, for I never used my function in

England before I was taken, however God forgive you; for I do and shall always pray for you, especially for those that were so good to me in my distress. I pray God bless our King, and defend him from his Enemies, and convert him to the Holy Catholick Faith. Amen.⁶

The resting place of Blessed Charles is unknown. His last words were recorded by a witness to the execution and found their way to a Catholic bookseller in London named Turner. Turner frequently published accounts of the executions of Catholic priests. It is interesting to note that Blessed Charles promised to pray for the people present at his execution and makes reference to those who showed him kindness during those long uncertain months of his imprisonment and trial. We have no indication who those people were but they must have kept the memory of the young Irish martyr in the difficult years that followed. On 1 August 1950 a plaque was unveiled in the porch of the Catholic Church in Ruthin, Denbighshire, in memory of the heroic witness of Blessed Charles.⁷

In St Isidore's College in Rome, the archives which keep his signature, presently under restoration, are due to be rededicated in Blessed Charles' honour. A commemorative plaque will also be erected in the College to recall the time the young friar priest spent there completing his studies and preparing for the mission in Ireland that he was never to reach. In the sixth Admonition of St Francis we read: "The sheep of the Lord followed Him in tribulation and persecution in insult and hunger, in infirmity and temptation, and in everything else, and they have received everlasting life from the Lord because of these things. Therefore, it is a great shame for us, servants of God, that while the saints actually did these things, we wish to receive to glory and honour merely recounting their deeds." The memory of Blessed Charles enduring a lonely and violent death for the Faith is rightly commemorated by his confreres today. But it is his challenge to us to follow Christ, preaching fidelity and forgiveness for his sake, that the witness of Blessed Charles continues to inspire and bear fruit three and a quarter centuries later.



Liam Kelly OFM entered the Franciscans in 1995. He spent his novitiate at the Friary of Chilworth in Surrey. Apart from a year of pastoral work spent in Belfast, he lived at St Isidore's Irish Franciscan College since 1997. He has degrees in Philosophy and Theology from the Pontifical Gregorian University. Having been ordained deacon at Easter 2003 and completed his studies he is now based with the Franciscans in Dublin.

¹ Cf. *Liber Lovaniensis*, in the Franciscan Library, Killiney, p.175.

² Cf. Patrick Conlon OFM, *Charles Meehan OFM*, Athlone, 1987, p.7.

³ We know that Blessed Charles was hanged in his habit. This may have been the traditional Franciscan habit or a type of long brown vest which Friars often wore under ordinary clothes in times of persecution.

⁴ Cf. J.M. Cronin "The other martyr of the Titus Oates plot", in *Blessed Oliver Plunkett: Historical Studies*, pp.135-53.

⁵ Fr Patrick Conlon OFM, *Blessed Charles Meehan, OFM*, Athlone, 1987, p.13

⁶ *Ibid.* p.15

⁷ Cf. Fr Canice Mooney OFM, "The Ven. Charles Meehan, OFM" in *The Gormanston Annual*, 1958, p.93.

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Praise to the Holiest in the Height

Notes on English Catholic Hymns

PHILIP WHITMORE

Hymn-singing . . . is the normal expression of an Englishman's devotion. Unless he sings he is at a loss how adequately to express his religious emotions.

So wrote Cardinal Bourne in the introduction to *A Daily Hymn Book* in 1932. Happily, there is no shortage of fine hymns in our language to provide the necessary outlet for the Englishman's devotional needs. At present, we are fortunate in being able to draw on a wide range of different traditions in order to sing the praises of God. The aim of this article is to reflect briefly on the particular contribution made by Catholic writers and musicians to English hymnody. First, though, a little historical background may be helpful.

In some ways it is rather surprising that our country should have produced so many fine hymns over the centuries. They were banned by the Established Church at the time of the Reformation, because the texts were non-Scriptural. Calvin shared Cranmer's views on this matter. So instead of hymns, the Anglican and Calvinist traditions encouraged the singing of psalms. In the Church of England, this led to the flowering of what we know as Anglican chant, while the Calvinist Churches developed a great tradition of singing metrical psalms. One of the best-known is "All people that on earth do dwell", a metrical version of Psalm 100, still sung today to the austere Genevan tune known as the Old Hundredth.¹

How different from the situation in Germany. Luther, unlike Cranmer and Calvin, strongly favoured the singing of hymns in divine worship. He once said: "next to theology there is no art which is the equal of music; the devil flees from the voice of music, just as he flees from the words of theology".² So during the 17th and 18th centuries, a fine tradition of German chorales grew up, some of which have since found their way into the English repertoire with texts translated into English or newly-composed. Some familiar examples are "Now thank we all our God", "O sacred head sore wounded", the so-called Passion Chorale, and "Praise to the Lord the Almighty".

During penal times, the Catholic Church in England had little opportunity to develop its own repertory of hymns, although there are isolated examples, such as the so-called Postgate Hymn. Blessed Nicholas Postgate (alias Whitmore), one of the last of the Douai Martyrs, was executed in 1679 when he was over 80 years old. Shortly before his death he composed a hymn in York Castle "which is even now used in the wild moorlands about Uthorpe".³ This was "O gracious Lord, O Saviour sweet", at one time frequently sung in the English College.⁴ Rather better known is the Christmas carol, *Adeste fideles*, produced by the English

Catholic community in exile at Douai in the late 18th century (see my article in last year's issue of *The Venerabile*).

By this time the barren years for English hymn-writing were already drawing to a close. There were a number of reasons for this. One of the key factors was the Wesleyan revival. One of John Wesley's most important tools for evangelisation was the singing of hymns. He could be said to have rediscovered the great potential of hymns for teaching Christian doctrine and for inspiring religious fervour. Fourteen centuries earlier, St Ephraim in the East and St Ambrose in the West had promoted the singing of hymns for similar reasons, in order to combat the heresies of the day. John Wesley's brother Charles composed more than 5000 hymn texts, and while it is understandably the Methodist tradition that makes the greatest use of this repertoire, there are nevertheless many that have been adopted for Anglican and Catholic worship. Famous examples include "Hark, the herald angels sing", "Love divine, all loves excelling", and "Forth in thy name, O Lord, I go".

Another factor in the revival of English hymn-singing was the Oxford Movement, the rediscovery in the Church of England of its pre-Reformation roots. The Tractarians introduced into Anglican liturgy many ancient Latin hymns, and devoted great care to producing fine English translations of the original texts. John Mason Neale was one of the best-known translators. Over 60 of his translations appear in the *English Hymnal*, first published in 1906. Some of the best known are "Christ is made the sure foundation", "Jerusalem the Golden" and "All glory, laud and honour". In addition to rediscovering ancient hymns, of course, the Tractarians also produced hymns of their own. John Henry Newman was still a minister of the Established Church when, in 1833, he composed "Lead, kindly light", a fine meditation on the spiritual journey he had recently undergone in the wake of his serious illness in Sicily.

It was against this background of a revived interest in English hymn-writing that the long-awaited Catholic Emancipation Act of 1829 saw the light of day, followed, just over 20 years later, by the restoration of the Hierarchy. The "Second Spring" of English Catholicism naturally expressed itself in song. In the Catholic tradition, of course, hymn-singing had never been part of the Mass. The hymn belonged properly in the Office; and it found a natural home in the many vernacular devotions that spread rapidly at this time, especially devotions to Our Lady, to the Blessed Sacrament, and to the Sacred Heart.

Like the Tractarians, the Catholics were keen to make use of older Latin hymns in the liturgy, and many were translated into English for devotional use. In some cases, the plainsong tunes were retained. One of the most successful examples of this is found in Gerard Manley Hopkins' translation of St Thomas Aquinas' Eucharistic hymn *Adoro te devote* as "Godhead here in hiding". More often, though, the translations would be sung to more modern tunes and cast in more modern metres. Another translation of *Adoro te devote* illustrates this point: "O Godhead hid, devoutly I adore thee" is one of an enormous number of hymn translations by Fr Edward Caswall, a priest who entered the Birmingham Oratory shortly after its foundation by John Henry Newman. Fr Caswall is in many ways the Catholic equivalent of John Mason Neale. His translations include "Bethlehem of noblest cities", "Hark, a herald voice is sounding" and the English version of the *Stabat Mater*, "At the Cross her station keeping", but he also composed some familiar hymn texts of his own, such as "See amid the winter's snow" and "O Jesus Christ, remember".

John Henry Newman himself, of course, was a most distinguished writer of prose

and of verse. Mention has already been made of his early masterpiece “Lead, kindly light”. Two of his other best-known hymns are contained in the dramatic poem *The Dream of Gerontius*, now famous mainly on account of the oratorio composed by Sir Edward Elgar in 1900, after Newman’s death. Yet Newman’s poem was highly acclaimed and widely read during his lifetime. It describes the death of an old man, Gerontius, and of his subsequent arrival in the next world, where he is ushered by his Guardian Angel into the presence of God. This encounter with the Almighty is a moment both of ecstasy and of agony, as Gerontius is overcome by his unworthiness. He is then taken by his Guardian Angel into Purgatory, there to await the time when he can return for ever into the presence of God. In those not especially ecumenical days, one could be forgiven for thinking that a poem of this kind would have had little appeal outside the Catholic community. In fact it proved very popular right across the denominational divides of Victorian society. General Gordon, who died at the siege of Khartoum, had a copy with him at the time, and Newman was greatly moved to learn of the passages which Gordon had marked in pencil as his own death drew near.⁵

The first of the hymns contained in this dramatic poem is placed on the lips of the dying Gerontius in Part I. “Firmly I believe, and truly, God is three and God is one”. The profession of faith of this old man, on the point of death, is now sung by countless congregations joyfully affirming their belief in the triune God. The other hymn is sung by the choirs of angels lining the route taken by Gerontius and his Guardian Angel as they draw near to the presence of the Almighty. “Praise to the holiest in the height, and in the depth be praise; in all his words most wonderful, most sure in all his ways.”

St Philip Neri would be proud to see how many of our best known hymns at the time of the “Second Spring” were written by the Fathers of the Oratory. Probably the most prolific was Fr Frederick William Faber, founder of the London Oratory. He makes frequent use of refrains, a feature not so often found in earlier hymns, but rather effective in devotional settings, particularly where processions are involved. “Faith of our Fathers”, “Jesus, my Lord, my God, my all” and “Sweet Saviour, bless us ’ere we go” all conclude with rousing and memorable refrains.

So too does the one hymn associated with the name of Nicholas Wiseman, first Archbishop of Westminster and one-time Rector of the *Venerabile*. Appropriately enough for a work by a Rector of the College, “Full in the panting heart of Rome” sings of the glories of the Eternal City and the loving allegiance to the Holy Father of countless members of the faithful “from torrid south to frozen north”. The version normally printed in hymn-books today omits the final verse. It is easy to see why, as the sentiment is somewhat dated, but in the mid-19th century, the electric telegraph was a new and exciting discovery.

For like the sparks of unseen fire
That speak along the magic wire,
From home to home, from heart to heart,
These words of countless children dart:
God bless our Pope, the great, the good.

Authors beware: the price of including topical references in your writings is that they quickly become dated. Electricity as a model for ecclesial communion has probably outlived its usefulness.

Herbert Vaughan, third Archbishop of Westminster and founder of Westminster Cathedral, had an uncle, Edmund Vaughan, who was a Redemptorist. He was

actually only five years older than the future Cardinal, and as young men they used to enjoy riding together for whole days at a time, exploring the Wye Valley.⁶ Edmund Vaughan provided fine translations of some of the hymns written by the founder of his religious congregation, St Alphonsus of Liguori. Hence “O Mother Blest, whom God bestows” and “O bread of heaven, beneath this veil.”

Some of our hymn-writers would now be completely unknown were it not for the one or two familiar verses bearing their name. Others are well established literary figures in their own right. The name of John Lingard is best remembered for his historical writings and his association with Ushaw, but the most familiar text he produced is undoubtedly “Hail Queen of Heaven”, freely adapted from the *Salve Regina* and the *Ave maris stella*. Chesterton gave us a single hymn (“O King of earth and altar”) and Ronald Knox produced some fine translations (“Battle is o’er, hell’s armies flee” and “O sacred head, ill-used”) in addition to a text of his own in praise of the English martyrs (“O English hearts”).

Little mention has been made so far of the tunes to which these hymns are sung. The tunes often have an entirely separate origin. It is rare to find a hymn where text and music come from the same pen, although Francis Stanfield’s “Sweet Sacrament divine” is one. Sometime the tunes are much older than the words; “Bethlehem of noblest cities” is normally sung to a German psalm melody published in 1715 and known as “Stuttgart” (all hymn-tunes have names: a convenient shorthand designed to avoid confusion in liturgy planning). Sometimes the tunes are composed specially, as for many of Fr Faber’s devotional hymns. Since, in principle, any hymn can be sung to any tune in the appropriate metre, it is often the editor of the hymn-book who chooses the tune. In many cases, of course, the same hymn is sung to several different tunes. Each of the Newman hymns mentioned above can be sung to at least three.

Among English Catholic composers of hymn tunes, one particularly important figure is Sir Richard Runciman Terry, first Master of Music at Westminster Cathedral. (See my article in last year’s *Venerabile* for an account of his contribution to the revival of Tudor polyphony.) One of his best-known hymn tunes is “Billing”, written for “Praise to the holiest in the height”, but he also wrote “Providence” (“Lord, for tomorrow and its needs”), “Aquinas” (“O Godhead hid, devoutly I adore thee”, *vide supra*) and “Laurence” (“O Sacred Heart”). One of his loveliest tunes, “Highwood”, is intended for “O perfect love”, a marriage hymn, but unfortunately it is little known and quite difficult to learn, with the result that it is seldom sung.

Mention has been made of Sir Edward Elgar in connexion with his oratorio *The Dream of Gerontius* based on Newman’s poem of that name. As a young man of 21, when he was Director of Music at St George’s parish in Worcester, he composed a few hymn-tunes, one of which is still sung today. It is the tune “Drakes Boughton”, normally sung to the words “Hear thy children, gentle Jesus”. He actually makes use of this tune again in a late orchestral work, the *Nursery Suite*, based on tunes written during the composer’s youth. As the name suggests, it is intended for young children, so the use of a children’s hymn seems appropriate enough. Written in 1930, the *Nursery Suite* was Elgar’s last completed work, and it was dedicated to the young Princesses Elizabeth and Margaret and to their mother, then Duchess of York.

One reason for the great variety and high quality of hymns in the English language is that the repertoire draws on so many diverse traditions: metrical psalms, Lutheran chorales, Methodism, Tractarianism, Welsh Non-Conformism, Second Spring Catholicism, negro spirituals. Within that broad spectrum, our own tradition has made a contribution of which we can be justly proud.



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 At first sight it might seem that the Christmas carol by Nahum Tate (1652-1715) was an exception to the Anglican ban on hymns. Closer inspection reveals, however, that the text of "While Shepherds watched" is a metrical version of Luke 2:8-14. Clearly not a metrical psalm, it is nevertheless entirely scriptural.
- ² Quoted in B. Smallman, *The Background of Passion Music*, London, 1957, p. 75.
- ³ Quoted in *The Dictionary of National Biography From the Earliest Times to 1900*, 21 vols., London, 1922, in the article "John Postgate".
- ⁴ For the full text, see E. Hamilton, *The Priest of the Moors: Reflections on Nicholas Postgate*, London, 1980, pp. 63f.
- ⁵ See J. H. Newman, *The Dream of Gerontius*, Foreword by Gregory Winterton, Oxford 1986, p. ix.
- ⁶ A. McCormack, "Cardinal Vaughan", London 1966, p. 16



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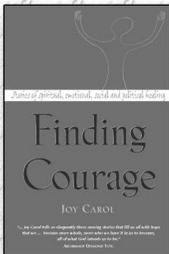
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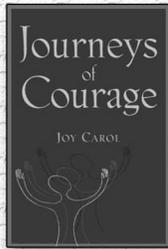
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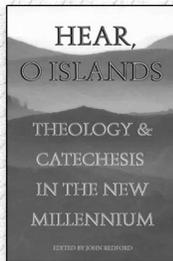
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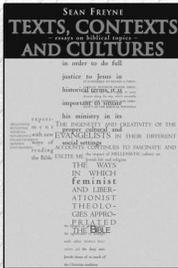
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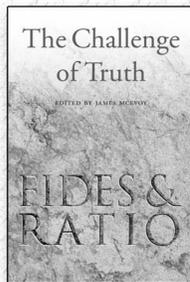
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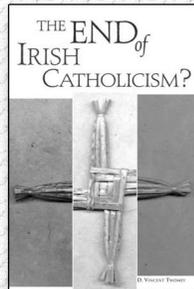
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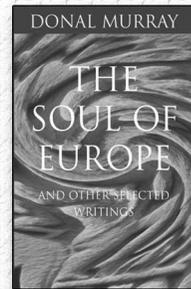
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Old Romans and the *Missio Castrensis* 1587 – 1945

JAMES M. HAGERTY

On 25 February 1918, Mgr William Keatinge, Chaplain to the Forces 1st Class, was consecrated titular Bishop of Metellopolis by Cardinal Cajetan De Lai in the chapel of the Venerable English College. It was a significant event in the history of British military Chaplaincy, for Mgr Keatinge had been appointed as the first *Episcopus Castrensis* for the British Army and the Royal Air Force.

William Keatinge was born in 1869, went to school at Downside, and entered the English College in 1887. He was ordained for the diocese of Southwark in the Basilica of St John Lateran on 27 August 1893, and became curate at St Thomas a Becket, Wandsworth. On 1 May 1897 he entered the army as a commissioned Chaplain 4th Class and remained in the army until his death in December 1934.¹

His career was to be a remarkable one. Between 1899 and 1902 he served in the Boer War, was promoted in the field, was twice mentioned in despatches, and received the Queen's South African medal with five clasps. With the remnants of the battle-worn 2nd battalion Royal Dublin Fusiliers he marched at the head of General Buller's troops as they raised the siege of Ladysmith in January 1900.² He was promoted to Chaplain 2nd Class in 1905, created Privy Chamberlain by the Pope in 1907, and in 1910 became Chaplain 1st Class with the rank of Colonel. During the First World War he played a crucial role in the development of military chaplaincy and from 1914 to 1916 he was senior Roman Catholic Chaplain on the western front. For his services in supervising and deploying chaplains he was awarded a CBE. In 1916 he became senior chaplain over all denominations in Salonika with the rank of Brigadier and at the end of the war received the CMG and the French Legion of Honour. Bishop Keatinge is credited with laying the foundations of an appropriate spiritual and pastoral ministry to Catholic servicemen and their families but the creation of an army bishopric was not without controversy. Cardinal Bourne vehemently opposed the appointment and consequently Bishop Keatinge was excluded from the Bishops' Conference of England and Wales.³



*William Keatinge, the first
Episcopus Castrensis for the British
Army and the Royal Air Force*

In his obituary of Bishop Keatinge, Mgr Michael Mullins, who had been Vicar General for the army, praised Keatinge's exemplary personal qualities as a priest among soldiers, his physical courage, and the galvanising impact of his administrative ability on the organisation of army chaplaincy. Ably supported on the western front by Dom Stephen Rawlinson of Downside Abbey, he welded the different elements of Catholic chaplaincy into one body with a consistent policy and an *esprit de corps*. As bishop he ensured that chaplains were not individual missionaries but were part "of a diocese that works for God." Mgr Mullins also claimed that Keatinge was forced to play something of a "lone hand" and that he was "often opposed where he had the right to expect assistance." His life's work was the spiritual welfare of British soldiers and they had good reason to bless the memory of Pope Benedict XV for establishing the army bishopric. Keatinge had made such a favourable impression that the British government was anxious to continue with an *Episcopus Castrensis* after his death.⁴

Whilst Keatinge's career will always be of singular and vital importance in the history of Catholic military chaplaincy, he was not the only Old Roman to minister to fighting men and the purpose of this article is to briefly outline the contribution made by some Old Romans to the *missio castrensis* up to the end of World War II.

Fr Caesar Clement (1561-1626) was probably the first Old Roman to serve as an army chaplain and may be seen as the precursor of William Keatinge. Born at Louvain, Clement entered the English College on 5 September 1579 and was ordained in the Lateran on 7 September 1586. In October 1587 he left Rome for Flanders where he became a pensioner of the King of Spain and served as a military chaplain. In the 1590s he was appointed Vicar General of the Spanish forces in Flanders, "a very influential and considerable position, carrying with it the nomination and jurisdiction of the rest of the Chaplains. In this position he was enabled to be of great service to his countrymen in exile, who always found him ready to assist them." During the late sixteenth and early seventeenth centuries *émigré* priests such as Fr Clement undertook an extensive ministry among the Irish and English Catholic soldiers fighting for the Spanish monarchy and other Catholic princes in the Low Countries.⁵ Duke Alexander Farnese and Fr Thomas de Saily SJ (d.1623) had established a *missio castrensis* in 1587, a formal arrangement whereby priests who were "strong in mind and body and had sufficient command of languages" were specifically chosen to act as army chaplains. Their duties were to preach, catechise, hear confessions and say Mass in the presence of the army. On campaign they "accompanied the soldiers living under tent, following them unto the field of battle, animating them before combat and thereafter comforting the wounded and the dying under enemy fire".⁶ It was this provision that Clement supervised. Three other Old Romans were also to serve the military mission. The multilingual Fr Henry Walpole SJ (1558-1595), ordained in 1588, served the forces of Alexander, Duke of Parma, fighting on behalf of the Catholic King of Flanders. During one campaign the Dutch took Fr Walpole as a prisoner of war, tortured him, and subsequently released him on payment of a ransom. Fr William Baldwin SJ, (1563-1632), entered the College in October 1583, was ordained at the Lateran on 16 April 1588, and then ministered to troops in Flanders and Belgium from 1598 to 1603. Fr Thomas Babthorpe SJ, (1598-1656) served as a military chaplain in Ghent during 1648 and 1649.⁷

Fr Henry Morse SJ (1595-1645), who was ordained in 1620, left the English mission in 1630 and ministered to English troops in Flanders during the autumn and winter. In 1633 he returned to England but in 1641 he was again in Flanders.

For the second time he volunteered as an army chaplain and was attached to Sir Henry Gage's English regiment. During the winter, when campaigning ceased, he operated from the Jesuit house in Ghent ministering to English, Irish, Scottish and Spanish soldiers, celebrating Mass and hearing confessions in tents. In winter 1642 it was recorded that "the labour of the fathers was principally devoted to the English soldiers in the hospitals, though much good was done among the country population. About one hundred Protestants were received in to the Church. The camp mission produced great fruit, fifty nine soldiers becoming Catholics." On the outbreak of the English Civil War in 1642 Gage and many Catholic officers returned to England to join the Royalist army. Fr Morse also left for England in early 1643. Whilst serving Catholics in the north he was arrested, escaped and re-arrested. He was taken to London, tried and executed at Tyburn.⁸ His brother Jesuit and fellow army chaplain, Fr Peter Wright, had stayed with Sir Henry Gage and administered the *viaticum* to the dying commander outside Oxford. Fr Wright was also captured and executed subsequently.

Edward Cary (d.1711) held a commission and fought with the Royalists during the English Civil War (1642-1649) but left England when the King's army was disbanded. On 8 December, 1646, he entered the English College to train for the priesthood and was ordained on 25 March 1651. In 1653 Fr Cary returned to England to work on the mission where it is recorded that "he gained the general esteem of his brethren".⁹ During the reign of James II (1685-1688) Catholic officers were given commands and Catholic army chaplains were recruited. Fr Cary was appointed by the King to be Chaplain-General and supervised a brief extension of Catholic army chaplaincy with chaplains appointed to regiments and to garrison towns such as Bristol, York, Chester and Plymouth. Another Old Roman, Fr Nicholas Trappes (b. 1647, ordained 1675), was commissioned chaplain in 1686.¹⁰ Fr John Smith SJ (b. 1632, VEC 1653-1654, ordained 1671), also served in England (College of St Ignatius) during 1685, and Fr Louis Sarran SJ (b. 1652, ordained 1679, VEC 1717, 1719-1721) served in Ghent during 1682-1683.¹¹

Throughout the eighteenth century Catholic priests ministered to British soldiers in the pay of countries and states other than Britain, but access to the ministrations of a priest was a matter of chance. In England, the application of the penal laws meant that Catholic soldiers in the British army might profess their faith on enlistment but were given no opportunities to practise it. When an Army Chaplains' Department was established in 1796 no provision was made for Catholics or dissenters and the Royal Navy was particularly bigoted against Catholic officers and men. The large proportion of Catholic men in the army and navy during the Napoleonic Wars did not influence the government into making major concessions but there were some signs of relaxation before Catholic Emancipation in 1829. Catholic men were able to attend their own services, with permission, and some Catholic literature was allowed. Meanwhile, in the large army and naval garrisons along the south coast of England, officiating clergy paid on a *per capita* basis, ministered to the huge congregations of Catholic servicemen and their families, many of whom were Irish.

On the outbreak of the Crimean War (1854-1856), there were no commissioned Catholic chaplains, but Bishop Thomas Grant of Southwark (1816-1870) negotiated with the War Office for two Catholic priests to be sent as officiating chaplains for the 10,000 Catholics in a British Expeditionary Force of 30,000 men. Ultimately, twenty-five priests ministered as chaplains. Like the

troops they served, some contracted cholera and dysentery; six died in service. Fr Thomas Unsworth (1822-1883), educated at the *Venerabile*, ordained in 1846, and Rector of St Mary's, Levenshulme, arrived in the Crimea in 1855. Described by an Irish nun as "a highly polished gentleman," Fr Unsworth initially served with Irish regiments. There was no rank among the chaplains and as one was transferred, succumbed to disease or died, the longest serving chaplain took responsibility but without authority. And so, like others, Fr Unsworth became a senior chaplain. However, he became embroiled in an unseemly division in the Catholic community, skillfully fomented and exploited by the formidable Florence Nightingale, and soon found himself out of his depth. He was "by no means a polemical divine" and was unable to cope with the animosity that passed between the warring factions. Fr Unsworth was one of nine Crimean chaplains who were later granted commissions and he served in Gibraltar and at Aldershot.¹²

The devotion, bravery and sacrifice of the priests in the Crimea strengthened the case of the Catholic hierarchy for the appointment of commissioned Catholic chaplains and the government was forced into action. In 1858 a Royal Warrant granted commissions to Catholic and Presbyterian chaplains and placed them on equal status with Anglican ministers. In 1859 the first Catholic army chaplains were commissioned and in 1860 nineteen Catholic chaplains served nearly 60,000 Catholic soldiers all over the British Empire. They were under the ecclesiastical control of Bishop Grant. Later, they were to adopt military uniform and became subject to all military discipline.¹³

Another Old Roman, Fr John Vertue (1826-1900), is listed as a chaplain in 1855. He entered the College in 1849 during the rectorship of Thomas Grant and was ordained in 1851. After serving as a commissioned chaplain at Aldershot, Fr Vertue was posted to Bermuda where he contracted yellow fever. For his ministrations among the sick, he was mentioned in despatches and was thanked by the War Office for his gallantry. He returned to England and was at Colchester Camp from 1865 until 1871. He was at Portsmouth until 1878 and then in Malta until 1882 when he became Bishop of the newly created Portsmouth diocese. He then assumed responsibility for all officiating naval chaplains. John Vertue was the first army chaplain to be raised to the episcopate.¹⁴

Frs John F Browne (1830-1894) of Portsmouth diocese, and Joseph O'Dwyer (1805-1878) of Plymouth diocese, served as chaplains in the far reaches of the British Empire. Fr Browne was chaplain to the Forces in St Helena in 1867 whilst Fr O'Dwyer served in Mauritius. Fr Joseph Redman (1838-1896) had been an Anglican army chaplain before his conversion in 1864. He entered the College and was ordained in 1869 for Westminster diocese. In many ways Fr Redman's contribution to military chaplaincy was unique for, according to Gillow, he spent most of his army chaplaincy at sea: "...his main bent was for the spiritual welfare of the Catholic soldier and sailor. He made frequent voyages to India on troopships." On his tenth voyage, whilst on pilgrimage to Jerusalem, "he was struck down with the illness which carried him off..." He was the author of *The Soldier's Companion to the Spiritual Exercises*.¹⁵

Over seventy Catholic chaplains from the British Isles and the Empire ministered to approximately 40,000 Catholics in the British and colonial contingents during the Boer War (1899-1902). In addition to Fr William Keatinge, Fr Robert Nash (1867-1939) served as army chaplain throughout the conflict. Fr Nash entered the College in 1888 and was ordained in 1892 for

Southwark diocese. After curacy in Brighton, Fr Nash was commissioned in 1898 and posted to Aldershot. From there he went to South Africa and for his services to the troops he was mentioned in despatches. The work of chaplains in South Africa was particularly difficult as the nature and geographical extent of military operations meant that many Catholic soldiers rarely saw a priest.

Fr John James Hally (1869-1939) of Portsmouth diocese was ordained in 1896 and served as chaplain on home bases including Aldershot, Bulford and Netley Military Hospital. Another Old Roman, Fr Edward Mostyn (1870-1936), an aristocrat with a “most handsome presence”, was ordained in 1895 and served as an officiating naval chaplain on the China Station from 1902 until 1905. Charles Edward Watson (1857-1948), who converted in 1873, entered the College and was ordained in 1880. After a period with the Vincentians he later joined the Dominicans and assumed the name of Maurice. In 1904 he left for China and in 1905 commenced service as chaplain to the Royal Navy China Squadron at Hong Kong. In 1910 he was on board *HMS Bedford* when it foundered. Fr Watson lost all his books and chaplain’s kit.¹⁶

The massive expansion of the British army and the involvement of imperial contingents in the First World War (1914-1918) led to a huge demand for Catholic chaplains. From 1914 until 1917 the administration of all chaplains was the responsibility of Cardinal Bourne of Westminster who, on his translation from Southwark in 1903, had persuaded the Vatican that responsibility for army chaplains should be transferred with him. Cardinal Vaughan had already assumed control of naval chaplains in 1900 and so it seemed sensible to make the Archbishop of Westminster Apostolic Delegate for both army and naval chaplains. Accordingly, in 1906 *Propaganda Fide* placed both army and officiating naval chaplains under Bourne’s control. The wartime demands for chaplains, however, overwhelmed Bourne and his assistant Mgr Manuel Bidwell. There were continual complaints about the shortage of chaplains particularly from Cardinal Logue, the Irish episcopate and the Catholic press. In 1917, after negotiations with the British government, the Vatican cut through all ecclesiastical differences of opinion and called upon Mgr Keatinge to take charge.¹⁷

At least nineteen Old Romans served as chaplains in World War I. In 1914 Fr Robert Nash returned from South Africa to Southern Command where he remained until 1917. He was then posted to Egypt as Senior Chaplain and was twice mentioned in despatches. Promotion eluded Fr Nash, possibly because of his unwillingness to be anything other than simply polite towards non-Catholic officers and men. Like other regular chaplains, he also opposed the control of Catholic chaplains by senior chaplains of another denomination. Nevertheless, he was awarded the DSO and in 1919 became Senior Chaplain in Gibraltar. He retired in 1921.

Fr Watson served on *HMS Triumph* until 1915 when he undertook duties in France and Egypt. Fr Sylvester Baron (ordained in 1915) joined the colours almost immediately and was posted to France where he was mentioned in despatches. Fr Edward Bray (1874-1925) entered the College in 1896, was ordained in 1902 for Salford diocese, and served as a naval chaplain in the Mediterranean before World War I. During the war he saw action in the Dardanelles, Jutland and Salonika. From July 1917 until the end of the war he served on *HMS Cochrane* where he was reported to have “conducted himself with zeal in the performance of his duties.” Fr Edward Mostyn came out of (chaplaincy) retirement and took part in

the ill-fated landing at Suvla Bay in the Dardanelles. After further service in France and Italy he retired in 1923 as Deputy Assistant Principal Chaplain. The Oratorians, Francis du Moulin Browne (1888-1932) and Joseph du Moulin Browne (1890-1966), were both ordained in 1914. They became chaplains on the same day in 1916, served in France, and were demobilised on the same day in 1919. Fr Francis O'Farrell (1869-1942) was ordained in 1893 for Portsmouth diocese and was one of many chaplains who attended the home bases and hospitals. He served from August 1914 until April 1920, mainly in the Aldershot District. He was promoted to Major in 1916 and was later awarded the OBE.¹⁸ Of the many Hexham and Newcastle priests to volunteer, Frs Matthew Burdess and George McBrearty were Old Romans. Fr Burdess (1877-1917) entered the College in 1897, was ordained in 1903, and obtained two doctorates. Initially, poor health precluded his acceptance as a chaplain but after repeated applications he eventually went to France. In April 1917 he was resting with other officers in a recently captured but booby-trapped cellar. A mine exploded and all were killed. Fr George McBrearty (1883-1954) served with the Tyneside Irish and the Northumberland Fusiliers. He was wounded just a few days before the armistice.

At the end of the war 780 Catholic priests from Britain and the Empire had served as army chaplains and 30 had served as naval chaplains. Thirty-six were killed in action or died of wounds. Like the men they served, the chaplains had witnessed harrowing events. Their physical and emotional strength and their religious convictions had been severely tested.¹⁹

During the Second World War (1939-1945), Old Romans again participated fully and from the pages of *The Venerabile* it is possible to identify at least twenty-three chaplains. Of this total, seventeen served in the army, five in the navy, and one with the RAF. Two were killed in action. Fr Peter Firth of Lancaster diocese, "who longed to reconcile his loyalties to God and his country by becoming a chaplain," was with the first wave of troops who landed in Normandy on 6 June 1944. As Fr Firth and his men landed he was killed instantly and his body was later found floating on the water's edge. His friend and fellow Old Roman, Fr Michael Elcock, buried Fr Firth in Hermanville-sur-Mer. The Anglican padre who had accompanied Fr Firth wrote that "he was a good and holy man, whose only wish was to serve men under his charge." Fr Firth was awarded a posthumous *Croix de Guerre* by the French government.²⁰ Fr Gerard Nesbitt of Hexham and Newcastle experienced the chaos of the retreat from Dunkirk in 1940 and in February 1941 was attached to the 8th Durham Light Infantry. Like Fr Firth, he also participated in the D-Day landings and was killed near Tilly on 5 July 1944. He too was awarded a posthumous *Croix de Guerre*.²¹ Fr Basil McCretton of Middlesbrough diocese, was a senior commissioned chaplain on the outbreak of war and accompanied the British Expeditionary Force as it withdrew from France in 1940. For his part in the evacuation of chaplains, nuns and medical personnel, Fr McCretton was awarded the Military Cross. He later served in the Middle East.²² Fr Sidney Lescher of Liverpool diocese, who had enlisted in the Royal Army Chaplains Department in 1931, earned the distinction of successfully completing the gruelling commando course. He served throughout the War, was promoted to lieutenant-colonel, and became the first Catholic chaplain to the Royal Military Academy, Sandhurst.²³ Other Old Romans served in a variety of units across the world. Fr G. Pritchard was senior Roman Catholic chaplain to the 12th Army in the Far East. Fr John J Slater ministered in the Middle East. Fr T.J.E. Lynch was



Father Peter Francis Firth, M.A. who was killed in action in Normandy, 6 June 1944.

captured in Italy in late 1943 and was sent from Bari to Oflag 1x/AZ from where he was prevented from ministering to the Catholic troops in the camps.²⁴ Fr Vincent Fay of Salford diocese volunteered as chaplain in 1939 and served throughout the war but nothing can have prepared him for the scene he witnessed as he accompanied Allied troops in the liberation of Belsen concentration camp.²⁵

Of those chaplains with the Royal Navy, Fr Bernard Cunningham of Lancaster diocese served in “Far Eastern waters.” Fr Michael Egan had served in both the army and Royal Air Force in World War I but after ordination in 1925 for the Nottingham diocese he joined the Royal Navy as chaplain. He served in Malta and then on board *HMS Rodney*, *Marlborough* and *Courageous*. During the War he was on home bases. When he died in July

1946 he was buried with full military honours.²⁶ Fr George Pitt of Clifton diocese was posted to the hospital ship *Oxfordshire* in the Mediterranean. There he spent his time ministering to soldiers and sailors wounded in the Anzio landings and saying Mass in the various warships. On the defeat of Germany in May 1945, Fr Pitt, still with the *Oxfordshire*, was sent with other chaplains to the Pacific Fleet preparing for the conquest of Japan. He later visited Hiroshima and Nagasaki and saw first-hand the devastation caused by the atomic bomb.²⁷

Fr Gerard Tickle (1909-1994), had studied at Douai and the *Venerabile*, was ordained in 1934 for Shrewsbury diocese, and became an army chaplain 1941. He took part in the Allied invasion of Europe in 1944 and served in field hospitals in France, Belgium, Holland and Germany. From 1946 to 1955 Fr Tickle was Vice-Rector of the College. In 1955 he became Rector and held this post until he was appointed *Vicar Castrensis* to Her Majesty’s Forces and titular Bishop of Bela in 1963. Tickle’s military experience and personal qualities were a great advantage and he was certainly a different character to his predecessor, Archbishop David Mathew. During Mathew’s vicariate, chaplaincy to the three armed services had been unified and Tickle consolidated this admirably. His innate good humour, common sense, and cheerful companionship took him through “the tedium” of military life and enabled him to reconcile differences of opinion. His pastoral ministry was very strong and despite fierce objections he bravely supported the British army in Northern Ireland. Such was the antipathy to his approach that in 1974 he received a letter bomb that failed to explode. And, despite the objections of a cost-cutting Ministry of Defence, he managed to visit Catholic servicemen in Germany, Gibraltar, Cyprus, the Middle East, Singapore, Malaysia, Borneo, the

Persian Gulf and Honk Kong. Bishop Tickle resigned in 1978 but remained as Apostolic Administrator until the appointment of Bishop Francis Walmsley in 1979.²⁸

From its earliest existence the Church has been compelled to consider its relations with nation states and the political use of military force. Throughout the centuries it has also attempted to provide, where allowed, effective spiritual and pastoral care for combatants. More recently the Vatican has codified such arrangements. The Instruction *Solemne Semper* of 1951 set out laws governing military vicariates and in 1979 the Apostolic Constitution *Spirituali Militum Curae* made provision for permanent military dioceses.

Legend has it that the word “chaplain” is associated with Martin of Tours, a 4th century Roman soldier who became a priest, a bishop, and then a patron saint of France. Martin is reputed to have shared his military cloak or *capella* with a beggar and a portion of the cloak was carried into battle by the Frankish army. A priest, or *cappellanus*, was entrusted with the cloak in addition to fulfilling his priestly ministry among the soldiers. Over time the model of military chaplaincy has developed according to the nature of warfare. Each generation of chaplains has consolidated on the work of its predecessors but has also adapted to the contemporary context. Wherever British forces have served in recent times they have been ably and bravely supported by chaplains.²⁹



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¹ B. Plumb, *Arundel to Zabi: A Biographical Dictionary of the Catholic Bishops of England and Wales 1623-1987*, Warrington, 1988

² O.S. Watkins, *Chaplains at the Front*, London, 1901), pp.183-184

³ Tom Johnstone and James Hagerty, *The Cross on the Sword: Catholic Chaplains in the Forces*, London, 1996, pp.179-190

⁴ *The Venerable*, vol.7, no.1, October 1934. See T.E.Hachey (ed.), *Anglo-Vatican Relations 1914-1939*, Boston, Mass., 1972, p. 266

⁵ G. Anstruther, *The Seminary Priests*, Ware and Durham, 1968, vol. 1 (1558-1603), p. 79

⁶ F. Edwards, *The Elizabethan Jesuits*, Southampton, 1981, p.384

⁷ Edwards, *op.cit.*, pp.275-279; T.McCoog, *English and Welsh Jesuits 1555-1650*, Catholic Record Society, London, 1994, Part 1, pp. 109-110

⁸ P. Caraman, *Henry Morse Priest Of The Plague*, London, 1957. For details of Morse's military chaplaincy see pp.61, 148-156.

⁹ J. Gillow, *Biographical Dictionary of English Catholics*, London, 1885, vol.1, pp.417-418

¹⁰ J. Miller, *Popey and Politics 1660-1688*, Cambridge, 1973, pp. 243-247; Anstruther, *op.cit.*, vol.3 (1600-1715), pp.232-233

¹¹ G. Holt, *The English Jesuits 1650-1829: A Biographical Dictionary*, Catholic Record Society, London, 1984, pp.217, 231

¹² M. Clifton *The Quiet Negotiator*, Liverpool, n.d., pp.95-97; C. Bolton, *Salford and its Catholic Past*, Manchester, 1950, pp.109, 190; M. H. Mawson “Chaplains of the Crimean War”, in *The War Correspondent*, vol. 20, no.2, July 2002, p.40

¹³ Clifton, *op.cit.*, pp. 98-105

Mgr George Talbot de Malahide

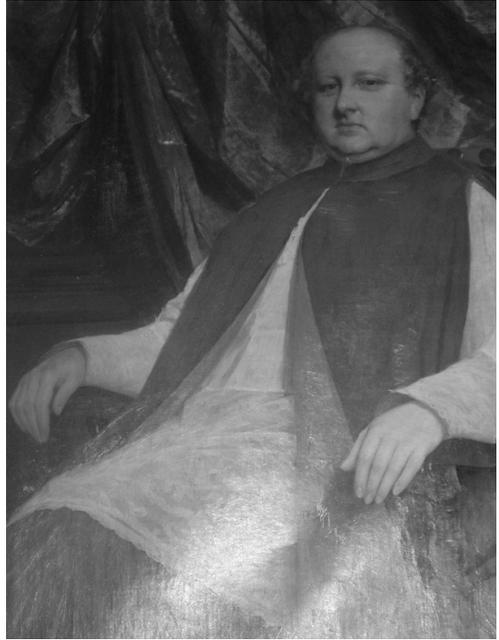
CHARLES BRIGGS

Mgr George Talbot de Malahide is one of the controversial figures of the 19th century Catholic world. This article examines three phases of Talbot's life for which material is available, namely his early life (1816-50), his work at the English College, Rome and his life 1869-1886.

By far and away the most important Archive material is to be found in the *Talbot Collection* at the English College in Rome, but I have also made use of the Archives of the Archdiocese of Southwark. Working in these archives has given me a chance to once more try to ascertain what sort of man Talbot was.

The Talbot Collection in the Archives of the English College consists of about 1400 letters sent to Talbot whilst he was in Rome (1850-68). The English College also possesses his diaries, seminary

exercise books and a number of letters which he received from Pope Pius IX whilst he was living in Paris. These were probably sent from Paris after Talbot's death there in 1886, most likely along with his death certificates, will and ordination certificates which are also now in the Archives of the English College.



Mgr George Talbot de Malahide

Talbot's Life 1816-1850

George Talbot de Malahide was born in 1816 at Evercreech in Devon. He was the fifth son of the eleven children of James Talbot de Malahide. James Talbot became Lord Talbot when his brother died in 1849, hence from that date George Talbot became the Honourable George Talbot de Malahide. Although his paternal grandmother was a Catholic, George was brought up (as were his brothers and sisters) an Anglican. He was first educated at Eton College and then he went to Oxford where he took his BA in 1839 and his MA in 1841. As was often the case with the younger son of a nobleman George proceeded to the Anglican ministry

and was ordained a clergyman for the Church of England taking up his living in his home parish of Evercreech and Chestelade on 12 August 1840. His stay at Evercreech was destined to be of a short duration but apparently he took great care and interest in the children of the parish, an aspect which was to occur time and time again in his ministry. Whilst he had been at Oxford, Talbot had come into contact with Newman and members of the Oxford Movement. Talbot realised, like so many others, that his position as a member of the Church of England was no longer tenable. Whilst working on my *tessina* on Talbot I discovered a document in the VEC Archives in which he examined his former life as an Anglican, one year after joining the Catholic Church:

March 28th 1844, Spiritual Retreat 5.30. Meditation. Review of the past year. Parable of the Samaritan. How applicable to myself. Started in life, fell into sin, tried the Protestant news of grace; they gave me no comfort, at last a stranger came by, the Catholic Church and poured into my wounds oil and gradually healed them. As the traveller started from Jerusalem to go to Jericho along a road infested with robbers, so did I at the time I first left home. Eton, Oxford, Back, Dublin, (and) Paris are full of robbers of devils...forgot Anglican Orders... the Anglican Church passed me by and gave me no comfort...

Talbot was received into the Catholic Church by Dr Wiseman at Oscott College near Birmingham on 10 June 1843. He was President of Oscott both when Talbot was received into the Church and also when he entered Oscott as a student. In 1844 Talbot joined the seminary at Oscott in order to commence his training for the priesthood. The retreat described above probably took place just before he started his training. Often people were received at Oscott by Dr Wiseman, with one of his students helping in the ceremony in some way, and we have a record of Talbot acting as acolyte for Wiseman at the confirmation of Mr and Mrs W. Ward. When Talbot's former fellow Anglican clergyman, John Henry Newman, came over to the Catholic Church it was Talbot who made all the arrangements for Newman's move to Maryvale and who went to see the group of Newman and friends when they arrived. As is still the case with the Beda College today (whose origins we shall examine later), Wiseman did not feel that a long training was necessary for these older former Anglican clergymen, many of whom were well qualified already. As a consequence of this many famous converts in England in the nineteenth century were ordained within a very short time; Newman was ordained after just over a year, Manning (the former Archdeacon of Chichester) after a few months and Talbot was ordained a priest by Wiseman at Oscott on 6 June 1846 after about two years of training. Shortly after his ordination to the priesthood Talbot travelled to Rome for the first time, and in the diary that he kept at the time he has left us with his first impressions of Rome:

12th October

I awoke and found that I was in Rome, yes in Rome the object of my desires for so long. But I was not able to say Mass and it rained, and my feriola had not come and no-one goes out in Rome without a feriola, even in a cassock, except sacristans. My hat had come but I could not wear it ... I was determined not to say Mass in Rome

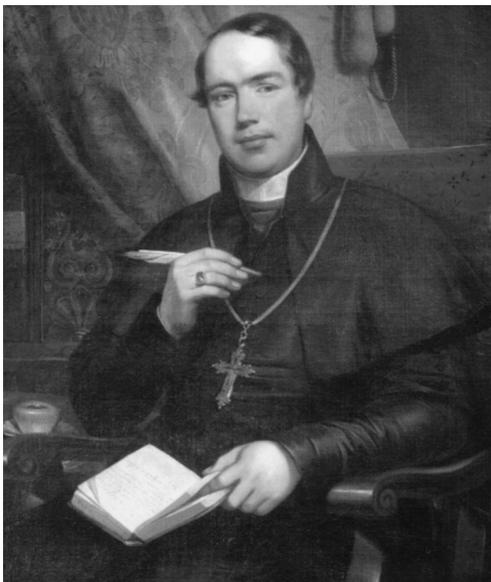
anywhere until I had said it over the shrine of St Peter ... I could have said it in the Church opposite but would not because my first duty was to say it at St Peters...but how it rained in Rome... three days I waited before I could say Mass at all...

Later on he recalled his first audience with Pius IX :

how fidgety and nervous I was and what a fool I was to think it necessary to have silk stockings.

Talbot was in Italy for nearly a year, during which time he travelled to places connected with Pius IX. Were these visits (he wondered later) auspicious? “What made me pray at Sinigaglia at the bed where the Holy Father was born, what made me visit his convent at Imola? What made me dream of being attached to his person when I came to England?” Talbot left Rome on 1 July 1847 reaching England on 26 August. On 12 August 1847 Bishop Griffiths, the Vicar Apostolic of London had died. Bishop Wiseman was appointed his temporary successor and in time was replaced by the aging Bishop Walsh. Walsh lived until 1849 and then he was replaced by Bishop Wiseman, who became the last Vicar Apostolic of London, and in 1850 the first Archbishop of Westminster. Talbot started his pastoral work towards the end of 1847 on the other side of the river from Westminster, in the area known as Southwark (which in 1851 became a diocese in its own right). It was at the main church in Southwark, St George’s (which became the Cathedral in 1851) that Talbot entered his first baptism on 8 October 1847. St George’s was situated in one of the poor areas of South London, surrounded as it was by dockland and slum dwellings. Talbot threw himself into this work and his visiting books are an impressive testimony to his work in this pastoral sphere in which he found himself engaged. In Southwark, as was the case at Evercreech, it was in the field of education that Talbot thrived. He built, whilst he was at St George’s, a school for the education of poor children. When St George’s in Southwark was consecrated on 4 July 1848 Talbot was there with the rest of the Southwark clergy. In many ways this new church was a symbolic reminder of the recent growth of Catholicism in London. The new church stood on the land where the anti-Catholic Gordon riots had taken place in 1780, and was designed and furnished by the eminent, if eccentric, nineteenth century designer and architect Pugin. It was, when it was opened in 1848, the first great demonstration of Catholic ceremonial before the restoration of the hierarchy in 1850, an event unthinkable even ten years earlier.

Talbot was not to remain at St George’s for long, for in 1850 Pius returned from exile and was keen to internationalise the Curia. Wiseman suggested to Pope



Portrait of Nicholas Wiseman

Pius that Talbot might be a suitable candidate for a position in the Curia and tried to persuade Talbot to go. Talbot however, was reluctant to leave Southwark, and in this letter Talbot he explained to Wiseman his reasons for not wishing to leave:

17th May 1850. Presbytery, St George's Cathedral.

My dear Dr Wiseman,

You will be surprised after our conversation yesterday night at the contents of this letter, but if you knew the struggle I have had to go through both last night and during the last week I am sure that you will excuse me. Notwithstanding your kind advices and my resolution to abide by your decision, I have since last night firmly resolved to give up my expedition to Rome entirely and nothing but an express command from the Pope or you could make me change my mind. I set the example of St Aloysius (sic) before you who was tried exactly in the same way as I have been during the past week. He was offered the highest dignities in the Church and he refused them because they endangered the salvation of his soul. When I think my dear Doctor Wiseman, of the good I have already been instrumental to (sic) doing under your kind direction in London, when I think of what a field there is for further exertions (only last week I have induced four educated people to submit to the Church) I think I shall have a severe trial on the day of judgment to undergo if I relinquish my post in order to obtain a higher position in the world, as to justify any personal ambition I may have to be on terms of intimacy with the Pope. Another consideration does not press lightly upon one. I should be very sorry to leave you, from whom I have received so much, and my only difficulty now is not to follow your advice, which I am certain proceeds only from your interest in my welfare, but I feel that this is a matter, the responsibility of which I must take upon my own shoulders. There is now a great move amongst the Anglicans. I feel that it is my duty to be on the alert to push them on. I am satisfied that I could not in Rome do a modest part of the good I can in London, which I look upon as the most glorious field in the world for a missionary priest. I feel also that even my earthly happiness depends on this final resolution which I have at last made. I could never be happy hereafter to think that I had left the poor, nay, even my form school in General Lane, in order to live in the Vatican and be the object of the jealousy and envy of (illegible). Lo, I am certain this final resolution will be recorded in heaven, with (illegible) of many who have gone before me, and who have relinquished all temporal honour to know Christ in His poor. Having said all this, I am at last (as) happy again as I have been during the last two years 'till last week which has been the most wretched week I ever spent.

Believe me, yours ever affectionately (*sic*), Geo. Talbot.

However, in spite of his objections, Wiseman did want Talbot to go to Rome and on 24 July 1850 Talbot's nomination as a member of the Secret Anticamera of Pius IX was announced in *Civiltà Cattolica*. His last entry in the Baptism Book at Southwark Cathedral is dated July 1850.

The English College and the Pium

Talbot first became involved with the English College in 1855 when he saw to the unification of the Collegio Pio and the *Venerabile*. On 25 August 1860 Talbot was named *Pro-Protector delegatus*, a post he held until 1869. Once he was in office he started to evolve the plan for the re-building of the College church of St Thomas of Canterbury. The original medieval hospice in the Via Monserrato had been dedicated to St Thomas of Canterbury and had been used both by the English Hospice in Rome and its 16th century successor, the English College. However, this Church (already in a bad state of repair) had received its rudest treatment at the hands of the French troops in Rome at the end of the 18th century. The nave of the Church had been used as a stable for the horses and the crypt and sacristy had been ransacked. The final death-blow occurred when the roof collapsed. The College, on its return to Rome in 1818, had had to use the domestic chapel for all its services. Talbot's plan was to re-build the church, but not just for the English College. It was to be the English national church in Rome, a central place of meeting and worship for all English Catholics either living or visiting Rome. The design eventually chosen (in 1866) was by Conte Vergilio Vespignani and was an aisled basilica with triumphal arch separating nave from chancel, which terminated like the aisles in an apse. The church was to be richly decorated in gold and marble with a mosaic floor. However, the projected cost was much more than the College could afford and so there evolved the idea of an appeal for the building of a new church. It is difficult to say who first conceived the idea of the appeal, it was possibly a joint idea between Manning and Talbot, as Cardinal Gasquet suggests in his history of the English College. On 1 January 1864 a pamphlet was issued in English, French and Italian which makes its object clear in the first paragraph:

The Rector of the English College, with the concurrence of the Delegate Pro Protector, having first received the full approbation of the Holy Father and His Apostolic Benediction on the undertaking, desires to re-build the Church of St Thomas of Canterbury which was destroyed in the first great revolution.

Talbot, in his appeal for the re-building of the Church of St Thomas, did not in any way restrict his arguments to the needs of the English College; in fact the College was only mentioned once in the 1864 appeal. Rather the appeal was to Englishmen (primarily) to restore a national monument in thanksgiving for the restoration of the hierarchy. Talbot argued that England would not want to be the only nation in Europe without a national church, would it?

This plan for an English national church seemed to be part of the centralising aspect of Pius IX's pontificate. As national colleges were established in Rome, so (it seems) were national churches encouraged. Five hundred copies of the English version were distributed in England whilst a similar number, in French and Italian, were circulated on the continent. Mgr Manning whilst in Rome preached at S. Carlo al Corso on behalf of the appeal. In his sermon Manning preached on the rights of the Church as illustrated by the life of St Thomas of Canterbury.

The church of St Thomas in the Via Monserrato would be a symbol (according to Manning) of the freedom of the Church and the liberty that it is her right to enjoy. The sermon is freely interspersed with references to the trials of Pius IX, and

in fact the whole work can be summed up in the final paragraph:

...As one said the other day, and he a successor of the Prince of the Apostles, whose name is already in the annals of this glorious conflict for the rights of God, and for the liberties of His Church, Simon may die; but Peter lives for ever.

After two years of fundraising, by Talbot and Edmund Stonor in France, in 1866, Pius IX came in person to lay the foundation stone of the new church of St Thomas. In his diary a former student of the College, Laurence Johnson, described the event and Pio Nono's sermon:

When it was all over he went to his throne. It was for me an anxious moment. Was he going to preach or merely give his blessing? Two of his court stood on either side holding the ends of his cope; he stopped a short interval, spoke a word or so with the Master of Ceremonies ... and after a short suspense - "Inghilterra" in a bold voice and slowly uttered, broke from his lips. Oh a thrilling moment was the pause which followed till he began a perfect flow, measured, slow and most distinct; turning somewhat to the seats etc. He spoke of the change; the desolation of the sanctuary whose stones had been removed...This is the Church which Christ has founded, "whose unworthy vicar on earth I am" (it was said with an appealing look to heaven and an earnestness that forced the tears into every eye)...O praeclarem diem! When was there such a day in Rome and when will there be another such? I shall look upon this Church as the Mater and Caput of all the English Church.

This event was obviously of great import to the appeal. Pio Nono donated £100 to the appeal fund and henceforth every subscription list was headed with this donation. The Pope's sermon was printed and circulated by Talbot and interest in the appeal was generally increased. The visit of the Pope also helped the patently ultramontane nature of the appeal. Loyalty to the Pope and the Holy See could now be expressed in support for the English College, for the re-building of the Church of St Thomas of Canterbury. After the papal visit the appeal continued apace. In addition to the written appeals, Talbot in 1868 made a visit to England in connection with the appeal. He arranged a series of meetings all over the country, especially in the North, at which people were introduced to the cause and induced to subscribe to the appeal. In a letter to Dr O'Callaghan (the Rector of the College), Talbot told him at the end how it had gone:

the meeting at Hanover Square was a success, but many who ought to have been there did not come... after I return to Rome we must decide upon pulling down the house and go forward boldly trusting in Providence. I feel more sanguine now than ever I was about finishing the Church. Money is coming in but in small sums. I hardly expect to realize £1000 before I leave England, although I have some handsome promises ...

This was the basic problem with the appeal, although the money did come in, it by and large was sent in small amounts. In the appeal records of Talbot's papers,

there are dozens of notes such as this:

With Paul Molesworth's compliments; for the Church of St Thomas of Canterbury, Rome. July 15th 6d.

After his return from England, Talbot was named as a member of one of the preparatory commissions for the forthcoming Vatican Council. A new Cardinal Protector, Cardinal de Reisach, was appointed and so ended Talbot's personal connection with the English College. He had done much toward the reconstruction of the church but the slowness in response to the appeal meant that the church was never finished, the projected apse was never built and when the church was finally opened it was done so informally for the consecration of



Bishop Thomas Grant

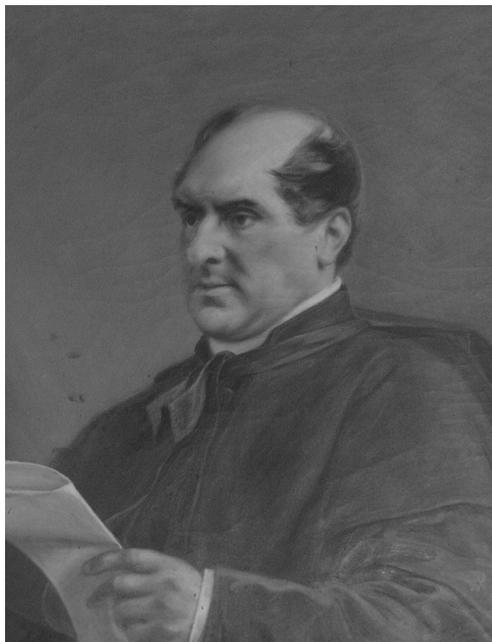
Henry O'Callaghan as Bishop of Hexham and Newcastle in 1888. It was finally consecrated by Bishop Agnellus Andrew in 1981. Another scheme close to Talbot's heart was the foundation of a college in Rome for the training of convert clergymen. This issue had already been raised in 1849 in a letter from the then Rector, Dr Grant, to Bishop Briggs. However a college in Rome was not started until 1852, when Talbot, acting on behalf of Wiseman, obtained the blessing of Pius IX and a property in the Borgo Scozzacavalli near St Peter's. The College started with six students (who included the future Rector William Giles) and they were presented by Talbot to Pio Nono. At first the College was called Collegio Ecclesiastico but in 1853 it changed its name to the Collegio Pio (named after Pius IX) and because of a shortage of funds the College itself moved to vacant parts of the English College in 1855. In this place there were now two Colleges, both for the training of priests but both with different sets of staff. However there were grave problems. Under the constitutions of the Collegio Pio any student who reached the age of 24 could be admitted for training (it was primarily for convert clergyman). However, this rule also included the English College students, who at the age of 24 could transfer to the Pio where the discipline was less strict. One of the students who did so was Neil Talbot (George Talbot's cousin) in 1853. He was ordained a priest for Plymouth diocese but later left the priesthood and got married. By 1863 an additional ten students were being admitted to the College. However, Talbot was not always happy about the calibre of the men who were sent. I recently discovered an interesting paper in the Southwark Archives, a letter sent by Talbot in August 1861 to Dr Grant (a former Rector of the College):

...it grieves me to hear that you have changed your mind about sending two of your good subjects to Rome and are going to send some inferior ones instead. No one knows better than yourself that Ecclesiastical students unless they have talents and application do not derive any

benefit from studying at Rome. The Pope has over and over again expressed his wish that all the subjects sent to Rome shall be picked men...

However there were problems relating to the transfer of students from the Venerabile to the Pium, where the discipline was less strict. Very soon things came to a head when Neve (the Rector) asked Talbot to arrange a visitation and Talbot refused. Talbot received a letter from Neve in which he said that he was willing to give up the Rectorship of the College he said: "It might be better for the College if it were put into other hands than mine."

The Pope had accepted his resignation. In Neve's place a new Rector was appointed; he was Henry O'Callaghan, a member of the Oblates



Mgr Frederick Neve

of St Charles. O'Callaghan was appointed without the consent of the Bishops of England. It seems however, that he was in fact Manning's choice for Rector as he had already intimated so in a letter to Talbot some six months earlier:

... Now for the English College. I have a great penchant for the body you name. They have been in Rome my friends, teachers and directors. But I should see with anxiety for the secular clergy in England the change we speak of. The reaction upon us here would be unfavourable and would weaken not strengthen us...Moreover what is needed is three good rulers like O'Callaghan...if there were a system like the discipline of S. Chiara introduced, the Rector, even a common man, would be able to work it...We have a fatal notion that Englishmen must be treated altogether differently. Somewhat perhaps, but in the main, the same discipline ought to be imposed...

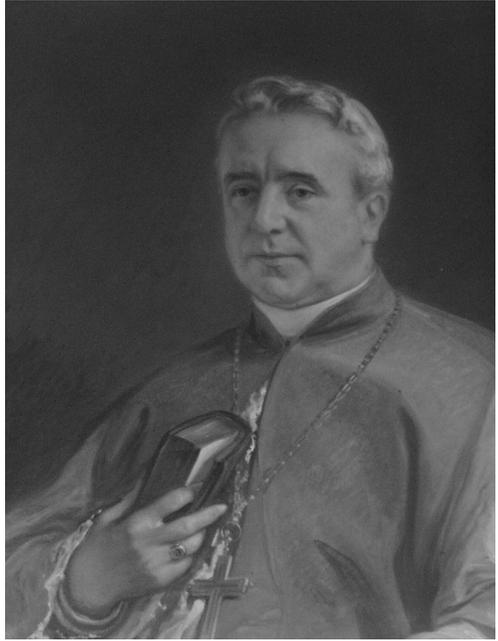
Talbot in this incident certainly showed the power that he had gained both with the Archbishop of Westminster and the Pope. In a letter to Manning, written after O'Callaghan's apointment, Talbot demonstrates this influence:

1st October

Some of the English Bishops are displeased at the manner in which Fr O'Callaghan has been nominated Rector of the English College...I am much grieved if I have offended them, as I never intended to do anything that might give them offence...I suggested Fr O'Callaghan as the only priest in Rome fit for the post. Instantly he (Pius IX) approved of the choice and I asked him to authorize me to send the biglietto, which he accordingly did.

Talbot was well pleased with the new Rector and by the end of the year was sending glowing reports back to Manning. How well the working relationship developed we do not know because at the beginning of 1869 Talbot left Rome meeting O'Callaghan, presumably for the last time, on his deathbed.

Talbot resigned as Pro-Protector of the College in February 1869 and left for Constantinople with Mgr Howard in order to engage in dialogue with the Eastern Churches in preparation for the forthcoming Vatican Council. However, he was taken ill in Corfu with (according to *The Tablet*) "an affection of the liver which has vitiated the blood and has thus impaired the whole system". From this time onwards there are many reports of his illness and he left for Paris with Mgr Patterson in June 1869. Despite the rumours there is, however, no evidence that he was removed to a lunatic asylum. He certainly was not idle in Paris and he wrote to Pius IX in 1875 telling him of a forthcoming trip he was to make to Jerusalem and of his wish to establish an English national church in the Holy Land. He spent a great deal of time helping in the local orphanage and when he died on 15 October 1886 one of his last visitors was Henry O'Callaghan who wrote that his death would prove a heavy loss to the poor schools and the poor of the parish generally. In his will he left half of his money to the poor of the area. So he finished his life as a Catholic priest as he had begun it, living and working amongst the poor.



Dr Henry O'Callaghan

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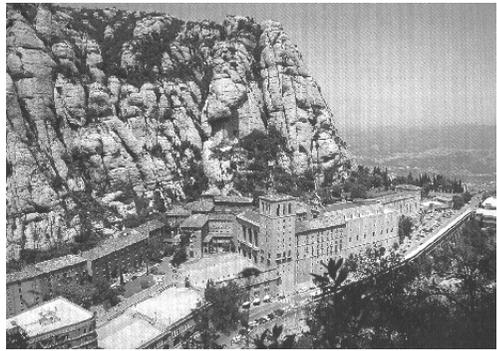
Urbs Jerusalem Beata Dicta Pacis Visio: The Marian Shrine of Montserrat

SR MARY JOSEPH OSB

*With a saw of gold, the angels hewed twisting hills to make a palace
for you*

from *Virolai* by Jacint Verdaguer

One of the joys of belonging to the Subiaco Congregation of the Benedictine Order is that there are monasteries around the world we can call “home” when we travel. In July 2002, I was blessed with the opportunity to visit Montserrat in Catalonia, not far from the city of Barcelona. To me, Montserrat is the eighth wonder of the world and I encourage everyone to make a pilgrimage there, especially students of the English College who live on the Monserra’. A visit to the monastery and shrine will make you appreciate The Corridor even more!



The Marian Shrine of Montserrat

Location

At the heart of Catalonia, just 38 kms north of Barcelona, Montserrat ascends to a height of 1,236 metres above sea level at its highest point, the breathtaking Peak of St Jerome. The mountain appears to be taller than it really is because it rises abruptly from the Llobregat River. The impact is magnified by the fact that in just three kms there is a difference of 1,100 metres in altitude. The mountain is approximately ten kms long and only five kms wide. A little more than half-way up the mountain, at a height of 725 kms, there is one narrow shelf of rock, protruding from the side of one of the cliffs. It is not a large area, but it seems to have been designed by nature solely for the purpose of sheltering the monastery of Montserrat.

The mountain consists of a conglomerate of hardened, eroded rocks and limestone which, over a period of some ten million years, formed the abrupt cliffs

and oddly shaped narrow channels we see today. Its unusual form led to its name, Montserrat, “The serrated mountain.” The formation looks as if it were created by a large saw that repeatedly cut through the mountain to produce its numerous peaks. (The monastery’s emblem includes two angels holding a saw.) The effect is majestic and must be seen to be fully appreciated. Photographs and postcards can’t capture its magnificence.

The Holy Grotto and the legend of the finding of the statue

The oldest text (1239) referring to the legend of the finding of the statue which has become known as Our Lady of Montserrat, relates that in 880 on a Saturday evening, some shepherd children saw a great light fall from the sky and they heard a beautiful song coming from somewhere about half-way up the side of the mountain. The following Saturday, they returned to the spot with their parents and the vision occurred again. On the following four Saturdays, the vision was repeated. Word was brought to the bishop of the area who arranged to visit the spot himself, also on a Saturday. The bishop organised a group who climbed up the side of the mountain where they found a cave and, inside, the image of Our Lady. They attempted to take the statue in procession to the city of Manresa, but their plans were thwarted and they understood that the statue was to remain at Montserrat.

Whether this is merely a popular legend or historical fact, the place has been considered a holy spot and the site of worship for centuries, drawing royalty as well as poor pilgrims to the Holy Grotto and to the Shrine in the present basilica.

When seen from a distance, the Chapel of the Grotto seems literally to be hanging off the side of a cliff. The chapel dates from the end of the 17th century and its design is a harmony of nature and architecture. There is now a reproduction of the Holy Image in the grotto, the original being in the basilica.

Montserrat and the Benedictines

The first written information we have on Montserrat’s monastic presence dates from 888 when Wilfred, the first Count of Barcelona, donated a part of his land to the Pyrenean Monastery of Ripoll. This land already had four hermitages on it, witnesses to a pre-Benedictine presence on the mountain. Two of the hermitages were at the foot of the mountain and two were higher up: Santa Maria, where the current basilica now stands, and Sant Iscle, the only one that still exists.

It was the fame acquired by the Hermitage of Santa Maria that led to the flowering of Montserrat.

In 1008, Oliba, great-grandson of Count Wilfred, was elected Abbot of Ripoll. He was a promoter of the arts and literature, and turned Ripoll into an important religious and cultural centre. In 1025, he sent a group of monks to the hermitage of Santa Maria. The small community soon began receiving visitors and pilgrims who spread stories of the miracles and wonders being worked there through the intercession of Our Lady. These tales of healings and graces brought increasing numbers of pilgrims to the new monastery.

Devotion to Our Lady of Montserrat spread eastward during the 14th and 15th centuries where, in the Italian regions alone, more than 150 churches and chapels were dedicated to her. From there, the cult of Montserrat spread into central Europe. At the same time, its fame travelled to the west when the Americas were

evangelised, because of the presence of a former monk from the monastery who was traveling with Christopher Columbus as the Papal Legate. Still later, devotion to Our Lady of Montserrat reached the Philippines, and continued to circle the globe.

In 1409, Benedict XIII granted Montserrat independence from Ripoll, but within 100 years the monastery found itself being regenerated and reformed by the abbot Garcias de Cisneros, first cousin to the famous cardinal of the same name. It was this abbot who wrote the *Exercise of Spiritual Life* which had such a profound effect on Ignatius of Loyola when he visited the monastery in 1522.

Over time, the number of pilgrims coming to the shrine increased to such a degree that the church proved inadequate. In 1560, construction on the current church began and was completed in 1592.

The 17th century was a tumultuous time for Montserrat because of the wars that laid the area to waste, but by far the blackest period in its history was 1811-1812 when Napoleon's army burnt down the monastery and blew up the buildings, leaving the Shrine practically in ruins. By the middle of 1812, only a pile of seared stones and a few half-destroyed buildings remained of the former glory that had been Montserrat. Most of the treasures donated during the previous centuries had been sold by the community in an attempt to ward off the invading army. Fortunately, the image of Our Lady was saved, having been hidden by the monks somewhere on the mountain.

In the early nineteenth century, Montserrat embarked upon a period of renewal and reconstruction. However, progress came to a halt in 1835 with the dissolution of religious orders when the community was forced to leave the monastery. One monk remained as custodian of the Shrine, so the monastic presence on the mountain has remained unbroken. When the community returned in 1844, it faced the enormous task of restoration. In 1858, Pope Pius IX named Miquel Muntades Abbot of Montserrat and the monastery joined the Subiaco Congregation of the Benedictine Order. It was at this point that reconstruction of the Shrine began in earnest.

The rebuilding of Montserrat was important to the Catalans since it occurred at the time of the *Renaixença*, the literary, cultural and political renaissance of Catalonia, which was a true rebirth and rediscovery of their distinctive character. These events were the basis for the celebration in 1880 of the 1000th anniversary of the Shrine at Montserrat. The following year, there were further festivities when Pope Leo XIII declared Our Lady of Montserrat Patron of Catalonia, and her image was crowned.

The twentieth century has brought intense religious and cultural development to the community with the establishment of the monastery library, which contains over 300,000 volumes. The Civil War of 1936 caused little material damage to the monastery but 23 monks were martyred. Recent years have seen many developments in the liturgy and monastic life of the monastery, and attempts are being made to reestablish eremitical life on the mountain. In 1952, a group of Benedictine nuns settled in the former monastery of St Cecilia. They moved to the monastery of St Benet in 1955, about half-way up the mountain to the Shrine, where they also continue the monastic life and serve pilgrims. The two monasteries, the hermitages and the ever-increasing number of pilgrims continue to make the mountain of Montserrat a place of worship and prayer, as it has been for more than a millennium.

Montserrat today

Montserrat is, first of all, a place of pilgrimage, one of the largest Marian Shrines in the world. But more than that, it is a monastery which, together with its daughterhouses, consists of a community of nearly 100 monks. The life is a balance of prayer, work and study according to the Rule of St Benedict. The monastery and the shrine are one, in that the prayer life of the monks feeds the religious needs of the pilgrims, and the devotion of the pilgrims nourishes the life of the monks; it is a true Christian brotherhood, open to all.

Montserrat is also home to an internationally famous boys' choir. Though history doesn't provide us with the exact date of its founding, there is documentation showing that the Montserrat choir existed as far back as the end of the 13th century, making it the oldest "conservatory" in Europe. Today there are about fifty boys in the choir who receive a strong intellectual education as well as musical instruction. The choir gives concerts around the world and has recorded over 100 albums, but its main purpose always has been to participate in the liturgical celebrations and prayer services held in the basilica.

Tour of the shrine area

As a famous place of pilgrimage, the shrine at Montserrat mirrors Catholic devotion on many levels. St Michael, as patron of the mountain of Montserrat, figures often in the art and architecture there, as do St George, patron saint of Catalonia and, of course, St Benedict. Thus one finds statues and other works of art dedicated to these saints, as well as others who had some connection with Montserrat over the centuries, including St Ignatius of Loyola and St Joseph Calasanz.

As one approaches the monastery from the Square of St Mary in front of it, one is met with an imposing façade on the wall that separates the Square from the atrium of the basilica. Most of this is made of polished stone from the mountain. At the top there is the Latin phrase *Urbs Jerusalem Beata Dicta Pacis Visio*, "Happy City of Jerusalem, Called the Vision of Peace," referring to the heavenly Jerusalem, which all places of pilgrimage strive to symbolise. Below this, is a balcony divided into three sections by arches decorated with works of sculpture depicting St Benedict, the Assumption of Mary, and St George.

Connected to the left side of the façade, one can see the remains of the old Gothic cloister (1476) that was built by the commendatory Abbot Giuliano della Rovera, who would later become Pope Julius II. (Keep Julius' name in mind. We shall mention him again later.)

Upon entering the atrium of the basilica, one immediately notices the black and white marble floor that was inspired by the pavement of the Piazza del Campidoglio in Rome designed by Michelangelo. On the wall facing the basilica is a sculpture of St Ignatius of Loyola who spent a night vigil before the image of the Mother of God on 25 March 1522. A reproduction of the sword St Ignatius left at the shrine after his vigil is on display in one of the chapels in the basilica.

The basilica

The monastery and shrine could take an entire day to study carefully, especially if you are fortunate enough to have one of the monks take you on a guided tour



The interior of the Basilica

around the basilica, back into the sacristy with its magnificently carved doors, and up into the galleries of the church.

The basilica was built in the Gothic tradition and includes Renaissance forms that Catalan architecture began to incorporate in the 16th century. The church has a single nave, 58 metres long, with chapels connecting to one another between the buttresses. The basilica was severely damaged during the Napoleonic War but was

reconstructed at the end of that century. The Romanesque-Byzantine decoration on the inside was done by masters of Catalan modernism and symbolism of the day. The newly refurbished church provides a great deal of natural light yet maintains an air of mystery and centrality of devotion.

The centre of the shrine

The new stairway leading to the throne of the Mother of God is one of the most beautiful areas of the basilica. It was completed in the Marian Year, 1954. The large doorway, sculpted in breath-taking nearly transparent alabaster, includes a number of biblical references that tradition has related to Mary, the Mother of God. The interior walls of the staircase are decorated with mosaics of women from Old Testament times (mothers) and modern saints (virgins). The ambiance of the corridor leading up to the Throne of Mary is one of prayer and reflection, setting the tone for the centre of one's pilgrimage.

The throne of Mary is completely covered with Venetian mosaics depicting Mary as the Mother of humanity, of the Apostles, of Catalonia, of the monks and pilgrims. Nine silver lamps flank the throne representing the eight dioceses of Catalonia and Montserrat.

The statue is a beautiful polychrome wooden carving from the 12th/13th centuries, resting on a polished stone taken from the mountain. The image is protected by an oval glass. The dark color of her face and hands, which places her with the black virgins, has given rise to her popular name, *La Moreneta*. The dark color is not from the wood, which is not black, nor from earlier coverings of paint. It simply has darkened over the years.

Our Lady wears a crown over a vari-coloured headdress. She also is wearing a golden robe and cloak. In her hand she holds an orb, symbolising the universe. On her lap is seated the Child who is also crowned and wears golden robes. He is blessing us with his right hand while, in his left, he holds a pine cone as a sign of life and immortality. The pine cone is one of the symbols of Montserrat and can be found in many of the artistic works around the shrine.

A pilgrim's paradise

Montserrat is a pilgrim's paradise, offering nearly everything you need to make your visit enjoyable. The shrine area is a little city of its own including a post office,



The alabaster stairs

stores and shops, hotels, restaurants, a museum, first aid office, banking facilities and more. There are spectacular views everywhere you look and paths up and down the mountain providing places for prayer and meditation. There is a Way of the Cross, a Way of the Rosary with sculptures depicting all fifteen mysteries, the Path of the *Magnificat* and many other trails for quiet walks or more strenuous climbing. The shrine guidebooks provide a number of suggestions for following these routes, pointing out sights along the way. There is much beautiful art to be found along these pathways including modern statues of various famous Catalans such as Pablo Casals and the Catalan poet, Jacint Verdaguer, and favourite saints such as Sts Francis and Dominic. There are also enough itineraries to last a week.

Most exciting are the cable cars that provide rides up and down the mountain to assist pilgrims who would find the long, steep walks too difficult. The ride up to the mountain trails and chapels shouldn't be missed!

The Monastery of Montserrat is one of the architectural and spiritual gems of the universal Church, and I highly recommend it as a place of pilgrimage, especially for former VEC students who once lived on the Monserra'. We now have some lovely pictures of the monastery which will soon be framed and take their place alongside the current photos on the walls of that area of the College, photos of former residents of that coveted corridor who have lived under the patronage of Our Lady of Montserrat.

S. Maria in Monserrato, Rome

Which was named first, the church or the street?

What we now know as the Via di Monserrato was originally called the Via di Corte Savella, after the prison which was next to the English College until the mid-17th century. When the prison was closed, the street came to be known as the Monserrato, since the church was now probably the most imposing structure on the street. But when did the church receive its name? For that we have to travel further back in time.

In 1354, a Catalan woman, Jacopa Ferrandes, purchased a house on the Via di Corte Savella in which she established a hospice for pilgrims from her native Catalonia. This hospice, dedicated to St Nicholas, was down the street from the building that would become, eight years later, the English hospice in Rome. The Catalan house originally was intended for men only; women pilgrims had a separate place on what is now the Via del Mascherone. The men's hospice, which included a church, became known as S. Nicolo a Corte Savella. It expanded rapidly and later was opened to women as well. (The former women's hospice was sold and became the church of SS. Giovanni Evangelista e Petronio which exists to this day.)

The Catalans in Rome purchased other houses surrounding the church of S. Nicolo and razed them in order to build a new, larger church (begun in 1518)

which they dedicated to S. Maria di Monserrato. At first, the church was well endowed, thanks to the benefactions of many wealthy Spaniards in Rome. But after their deaths, the church went into a period of decline and even had to sell many of its costly furnishings in order to continue its existence. The façade of the church was completed only in 1929 when the upper level was finally added.

Many interested parties wanted S. Maria di Monserrato named *the* Spanish church in Rome, but there were other, larger churches also vying for the title, among them the church of S. Giacomo degli Spagnoli in the Piazza Navona. Then in 1817, Ferdinand VII of Spain closed S. Giacomo and promoted S. Maria di Monserrato as the church of the Spanish nation in Rome. The altar fittings and many of the treasures in the former church were moved to the Monserrato and its future was secured. Later in the 19th century, it also became the church of the Spanish College.

While researching the history of the church of S. Maria di Monserrato, I came upon a piece of ecclesiastical trivia which I found particularly droll. The Spanish Pope Julius II (1503-1513), whom we met earlier as a commendatory abbot of Montserrat, was responsible for moving the bodies of the two Borgia popes, Alexander VI and Calixtus III, out of the Vatican at the beginning of his reign. Julius felt no great love for his Borgia predecessors and wanted them moved from St Peter's to a church far from his sight. It seems that the bones of these two popes originally may have been sent to the church of S. Giacomo, since it was one of the larger Spanish churches in Rome. However, some time later, well after Julius' death, they were moved to S. Maria in Monserrato where they were interred in an unmarked tomb behind the high altar. The monument to them, which is to the right of the entrance of the church, wasn't constructed until the early 20th century. How typical of the divine sense of humour that this church, which bears the name of his abbey and has become the Spanish church in Rome, is now the resting place of the very popes whom Julius wanted to erase from his memory, thus maintaining a perpetual connection between them!

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Acknowledgment and special thanks to the Abbey of Montserrat for allowing the use of text and photos from their two guidebooks: *Montserrat Official Guide*, text by Jordi Molas i Rifa, Publicacions de l'Abadia de Montserrat, 1998; and *All Montserrat*, English version, 6th edition, text by Josep Maria Soler i Canals, Editorial Escudo de Oro, Barcelona.

Grateful thanks also to Dr Anthony Majanlahti for providing the information on the church of S. Maria in Monserrato.



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Castelli Rambles: Part I

NICHOLAS SCHOFIELD AND RICHARD WHINDER

...there are a lot of fine things in the cities around [Rome], the Castelli Romani, especially Frascati, Marino, Larricia, Castel Gandolfo, Genzano, Grottaferrata. What is left of the old Roman life is to be found in these.

So wrote the eminent Dr Adrian Fortescue, a priest of the diocese of Westminster and author of a number of learned tomes, including the celebrated *Ceremonies of the Roman Rite Described*, in a personal letter of 1920. *Mutatis mutandis*, much of what Fortescue wrote then can still be applied today, over eighty years later. Certainly, the “old Roman life” has all but disappeared in the city today. The depredations of



View across the Castelli towards Rocca Priora

the Piedmontese government after 1870, the ill-advised triumphalism of Mussolini’s civic works in the 1930s, and the advent of mass-tourism in more recent days have all contributed to its lamentable demise. As late as the 1940s, the students at the Beda College could still be told:

round by the Venerable English College...which has suffered little change in three or four centuries...you feel you wouldn’t be surprised to see Filippo Neri come round the corner in deep conversation with another priest, limping by his side, whom you would recognise as Ignatius...

Today, while there are still a few corners of the *centro storico* (known to the *cognoscenti*) where that description might yet ring true, much of that old-world charm has disappeared forever. The Rome celebrated in the pages of this very journal by H. E. G. Rope and Bishop Foley, the Rome painted in by-gone days by Mgr Giles – this Rome is all but gone from among us. In the near vicinity of the Venerabile today, the ever-increasing gentrification of the Campo area goes on

apace, with predictable results. Every week, it seems, another artisan's *bottega* disappears, to be replaced with a superfluous antique shop or an egregious wine-bar. Already it is impossible to find (in the authors' opinion) a real *cantina*, and the old-fashioned *trattorie*, with their unpretentious *cucina Romana* and vini *castelli*, presided over by portly waiters with the airs of patriarchs, are fast disappearing, replaced by trendier establishments, with flashier dishes and higher prices.

In the face of all of this, what is the lover of the older and better ways to do? This article suggests a possible source of consolation, in the form of an itinerary through those Castelli Romani celebrated by Dr Fortescue. The authors themselves undertook this pilgrimage over a leisurely three-year period (for many of these towns – and their *trattorie* and *cantine* - will repay at least a second or a third visit). Despite the devastation wrought by wartime bombing and the still greater catastrophe of post-war town planning, it is in these places that the “old Roman life” can still be found, if it is looked for – and we record some of our experiences of it below. We humbly hope that this article may encourage others to make the same excursions as ourselves, braving the inevitably overcrowded buses and their apocryphal timetables, to discover, in the words of Augustus Hare:

that the small disagreeables and the occasional difficulties, which must frequently be endured at the time, weigh as nothing in the balance against the store of beautiful mental pictures, of instructive recollections of people and character, and of heart-stirring associations, which will be laid up for the rest of life.

Albano

Albano is probably one of the Castelli best known to students of the Venerabile since, together with Rocca di Papa and Marino, it is the closest town to Palazzola. On many a sultry afternoon during the *villeggiatura* have we taken the rocky path that leads to Albano: there to take *merenda* in one of the numerous cafes; or to visit a bank in order to withdraw the final remnants of the termly grant, therewith to pay the exorbitant bar bill we have somehow accumulated over the preceding weeks.

Augustus Hare was not particularly favourable towards Albano:

The town consists, for the most part, of an ill-paved street a mile in length, of shabby white-washed houses, without feature, and the inhabitants have little beauty and wear no distinctive costume.

Alas! Wartime bombing and the march of “progress” have done little to improve matters since. Yet, while the town may be of unimpressive appearance, it is replete with history and the imaginative student will find much wherewith to occupy his mind while he devours *gelato* or sips Campari.

Hare spends much time on the ruins of ancient times, of which Albano has many. It is still possible to see such things as the amphitheatre of Domitian and the sepulchre of Pompey, if one has the taste for pagan relics. But the present writers were more interested in its Christian heritage. The *duomo* (a not unpleasing basilica) reminds us that Albano is one of the most important suburban dioceses: it has a Cardinal Bishop, and among others St Bonaventure, St Peter Igneus and the Englishman Nicholas Breakspere (later Pope Hadrian IV) have held the see.

Another notable church is Santa Maria della Rotunda, which is round and extremely ancient. It was allegedly built on the site of either a nymphaeum or some earlier temple, perhaps dedicated to Minerva. Certainly its foundations once formed part of the villa of Dormitian, which in turn was built over the villa of Pompey. In the High Street we find the church of San Pietro, likewise very old and with an interesting campanile. Among the statues in the interior is a curious image of St Anthony Abbot, who, as patron of pigs, is an appropriate saint to be found in the porchetta-eating towns of Albano and L'Arricia.

For the lover of days better and long past, there are many other memories in Albano. Here the last of the Stewarts had their summer palace, in what is today the *Palazzo Municipale* (Town Hall), given to them by Pope Clement XI. The *de jure* "James III", above all, loved to come here and hunt amidst the chestnut forests which formerly sloped away towards the wine-dark sea, or stroll like a private citizen among the quiet olive groves, pondering on that long-lost kingdom which he had hardly seen.

Finally, that heroic company, the Papal Zouaves, have a strong connection with Albano, since it was here in 1867 that they selflessly sacrificed their lives, coming to the assistance of those decimated by a terrible outbreak of the cholera. It was popularly believed that the pestilence was a punishment for the city's support for the cause of Garibaldi. Hundreds died, among them Maria Teresa, last Queen of Naples, the Princess Colonna and Cardinal Altieri, who had exposed himself to the disease as he ministered the last rites to the sick and dying. The unfortunate victims of the epidemic lie in a special walled cemetery, which can be seen on the way to L'Arricia.

There is much, then, to ponder as the visitor leaves the plain little town of Albano. If treading the steep and tiring path back up to Palazzola, he may stop off briefly at the church of San Paolo, sanctified by the memory of St Gaspar del Bufalo, and now run by his Missionaries of the Precious Blood (or *Buffalini*), or, even further up, the *Cappuccini* church. A short pause for prayer will prove a happy respite before the long haul along the dusty lakeside path.

Castel Gandolfo

As one approaches Castel Gandolfo from Albano, walking in the shade of the huge ilexes planted by Urban VIII, the visitor passes the Palazzo di Propaganda Fide, with a charming *Via Crucis* erected outside. A road sign reminds us that the town is "twinning" with Chateaufort du Pape. These are the first indications that Castel Gandolfo is no ordinary *Castello*.

Complete with papal palace, Bernini church and vulgar souvenir stalls, Castel Gandolfo is truly a *piccolo Vaticano* and, since 1870, the only remnant of the old Papal States outside the Eternal City.

However, the town has only been the pope's summer playground since the reign of the Barberini pontiff, Urban VIII. Castel G was formerly the site of several imperial villas (the ruins can still be seen in the papal gardens) and rivals Palazzola as the site of Alba Longa (from which Rome was founded). The medieval town went through various hands until 1596, when the ancient Savelli family gave it to the Papacy in payment for tax debts amounting to 150,000 *scudi*. Cardinal Maffeo Barberini acquired a *villetta* here and, after his election as pope (1623), set about beautifying and strengthening the town. The old Savelli stronghold became the *Palazzo Pontificio* in 1623, with the help of Carlo Maderno. Interestingly, the



Castel Gondolfo

palace almost became the *Palazzo Stewart*, when, in 1718, Clement XI offered it to the “Old Pretender”. However, it was considered too small for the needs of the Jacobite court and unsuitable as a winter residence, since it had no working fireplaces or chimneys (hardly a necessity for the popes in the Roman summer).

Alexander VII built the church dedicated to St Thomas of Villanueva, a Spanish bishop he had canonised in 1658, designed by Bernini and boasting an altarpiece by Pietro da Cortona.

The dome dominates the town and forms an unmistakable part of the panorama from the terrace of Palazzola.

As we trudged along the narrow streets and gazed across Lake Albano from our table in the fine restaurant at the Hotel Bucci, we could easily imagine bygone papal *villeggiature*. The journey from Rome, we are told, formed a stately procession, led by a mounted crucifer, the Pope himself being drawn in a carriage surrounded by Pontifical Dragoons. At the *villa*, a miniature version of the Papal Court was set up, but this did not prevent the popes from delighting in the surrounding countryside. Both Benedict XIV and Blessed Pius IX could often be found on the lakeside path. Augustus Hare records that:

Pius IX spent part of each summer here before the invasion; and every afternoon saw him riding on his white mule in the old avenues or on the terraced paths above the lake, followed by his cardinals - a most picturesque and medieval scene.

Likewise, Gregory XVI spent many a happy hour lazily fishing on the lake, following to the letter the words of his Divine Master – *Duc in altum*.

But let the rambler not forget that popes also came here to die - most recently Pius XII (1958) and Paul VI (1978). And so, as we left the *castello*, we remembered to say a *De Profundis* for the Successors of Peter who lived and died at this little Vatican in the Alban hills. Then we drank their health at the Blue Moon bar before joining the long lakeside path back to Palazzola, full of happy memories.

Colonna

Colonna was the last of the *Castelli* towns we visited: and we were glad not to have made it a priority. Go there to ponder on the strange mutability of human history, and the truth of Wilfrid Blunt’s statement: “The new world is all less fair than the old world it mocks.”

For Gibbon, writing his *Decline and Fall*, Colonna was a place of tradition and romance, as the original seat of the powerful and infamous Colonna dynasty:

the name and arms of Colonna have been the theme of much

doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert...

Gibbon, however, decided that the name derived from the columns in the ruins of an old temple that once stood on the site of the present town.

There is no temple at Colonna today. There is a little column (a modern replica) somewhere near the top of the Via Aldo Moro (*gia* Via Principessa Pallavicini). But today it is overshadowed by the real landmark of Colonna, which is *er dindarolo*. This is to be seen to be believed. Unfortunately, it is impossible not to see it: even the view from the belvedere at Porzio is spoilt by this excrescence. *Er dindarolo* is a watertower; a modern, brutalist, concrete watertower of such breathtaking ugliness and incongruity that it must have taxed the ingenuity even of the town planners of the 1960s to have come up with it. It towers over the little town like some malevolent visitor from outer space, or Stalinist Russia, investing this region of vineyards and olive groves with all the charm of a dilapidated industrial estate.

With a happy irony, this egregious monstrosity rises up almost in the midst of the ruins of the Palazzo Colonna, the *palazzaccio*. An admittedly modest little baroque palace, it must once have been the scene of pleasant sojourns in the *campagna*, the destination of princely carriages, of guests in powdered wigs and buckled shoes, bent on harmless holiday-making. Did the sound of *theorbo* and harpsichord once float through these bricked up windows? Did cardinals plan their picnics beside these battered peperino pillars?

We visited Colonna on a rainy, windswept day, in the final hours of our final *villeggiatura*, and the desolation was complete. Visit Colonna quickly, and leave: yet pause first at the chapel of *San Nicola di Bari*, patron of the town, which was consecrated by the Cardinal Duke of York in 1771. Pray there for Colonna, before you go; for as the late great H. E. G. Rope once wrote in another context: "Let us say a prayer for all Vandals living and departed. They will need it."

Frascati

Frascati is the "Windsor" of the *Castelli* – in fact, it is officially "twinned" with the regal Berkshire town. It may lack a grand castle but there is nonetheless an extensive selection of royal monuments and memories to occupy a visitor's itinerary. These impressive associations are due to the Cardinal Bishop of Frascati in the second half of the eighteenth century, Henry Benedict Stewart, grandson of James II, son of the "Old Pretender" and *de jure* King of England between 1788 and his death in 1807. The Royal Coat of Arms, surmounted by a Cardinal's hat, or simply the title "*Card. Dux Eborac.*" is a frequent sight throughout the region, recording a school he founded (as in Monte Porzio and Velletri) and a church he dedicated or consecrated (as in Colonna, Monte Porzio, Montecompatri and the "*Eremo*" at Tusculum). But nowhere are these memorials so common as in Frascati. Visit the Jesuit church of the *Gesù*, with its imitation *cupola* by Andrea Pozzo, and you'll see a tablet recording the dedication ceremony he presided over in 1773; walk in the streets nearby and you'll notice a plaque showing the location of the seminary he founded, with its famous *Biblioteca Eboracense*; even the lavabo in the cathedral sacristy has his coat of arms on the wall above. There is also a street

named after him near his former episcopal residence (*La Rocca*), the Largo Duca di York – the legend on the road sign calls him “*Benemerito* (beloved or worthy) *Cardinale Tuscolano*”.

The cathedral of San Pietro – largely rebuilt after wartime bombing – preserves some magnificent vestments that belonged to the “Cardinal King” and boasts the original tomb of “Bonnie Prince Charlie”, until his remains were moved to Canova’s shrine to the Royal Stuwards at St Peter’s. The heart of “Charles III” is still preserved in an urn below the marble floor – part of the inscription reads:

<i>Fuori del regno patrio</i>	(Who gave him a tomb
<i>A lui chi tomba diede?</i>	Outside his paternal Kingdom?
<i>Infidelità di popolo –</i>	O the infidelity of his people! –
<i>Integrità di fede!</i>	O the integrity of his Faith!

The grim interior of the *duomo* speaks of happier days: the pilgrim can imagine the joyful excitement that must have filled the building on 19 July 1761, when Cardinal York took possession of his new see. His father, “James III”, sat enthroned in the sanctuary, local *vino* flowed from the fountains outside in the Piazza Maggiore and the populace whiled the evening away watching the fireworks and illuminations.

Frascati is a most regal town, even when this rich Jacobite heritage is cast aside. Frascati owes its origins to Tusculum, the ancient city that was reputedly founded by Telegonus, son of Ulysses and Circe. Tusculum was destroyed in 1191 – though the ruins can still be explored, thanks to the excavations started by the Jesuits in 1741 – and many of the dispossessed set up home in what is now Frascati. However, the bishops of Frascati still use the venerable name of Tusculum in official documents. Indeed, Frascati is one of the most important suburbicane sees. Former occupants of the *cathedra* include not only the last of the Royal Stuwards but a member of the House of Norfolk – Edward Cardinal Howard – and several future popes: John XXI, Paul III, Paul IV, Clement XIII and Pius VIII.

For centuries the great and the good have come to the area for repose. In antiquity, the villas of Lucullus, Agrippina, Claudius and (possibly) Cicero were nearby; more recently, the palatial villas of *Mondragone* (beloved retreat of Gregory XIII), *Aldobrandini* (later to serve as a crucial Nazi HQ – as seen in the film, *The Scarlet and the Black*), Rufinella and Falconieri. These bear witness to the restorative qualities of the mountain and sea breezes, the fresh air and the stunning views down to Rome and across the Campagna. Generations of Jesuits came here for their *villeggiature* – including St Francis Borgia, St Aloysius Gonzaga, and St John Berchmans. Cardinal Cesare Baronius, the “Father of Modern Church History” and a disciple of St Philip Neri, took an annual holiday in a house belonging to the Oratory near the Villa Lancellotti – a tablet still informs us that “Cesare Baronius used to come here for retirement while engaged on the *Annals*”. His Victorian biographer, Lady Amabel Kerr, informs us that:

those who had known him handed down the tradition of how he used to wander about the woods ... and how he would at times cast himself flat on the sward praying aloud, and at others throw his arms round the trunks of trees, embracing them in the fervour of his love.

The attractions of Frascati continued into modern times – the opening of the Roma-Frascati railway by Blessed Pius IX on 7 July 1856 (the first line to serve the

Papal States) made the hilltop town a favourite with Romans. And so it remains to this day. Think of the *Castelli* and most will think of Frascati. Its fame is well deserved. With its magnificent vistas and healthy air, it will soothe the soul of even the most world-weary. With its connections with the blue-blooded Houses of Stewart and Howard, all *inglesi* will find a home here. With its famous “gold wine”, so favoured by Pope Gregory XVI, it will offer refreshment and merriment. With its many churches and mementoes of the saints, it will edify the pilgrim who pauses within its ancient boundaries.

Genzano

Genzano is not, of course, to be confused with Genazzano, home of the miraculous image of Our Lady of Good Counsel, transported thither from the East by the hands of angels and venerated by so many Popes, notably Blessed Pius IX and Blessed John XXIII. Genzano has no such claim to fame, but it does possess a pleasing *duomo* of its own, noted by Henry James in his *Italian Hours*:



Genzano

At Genzano, beyond the Ariccia, rises on a grey village street a pompous Renaissance temple whose imposing nave and aisles would contain the population of a capital.

Other than this *duomo*, the principal sight to be seen is the *Palazzo Sforza-Cesarini*, at the top of the town overlooking the lake, and facing distant Nemi on the opposite shores. The Palazzo – once an impressive and noble edifice – is today in a state of utter ruin. Yet once, in happier days, it was famous, especially for its beautiful gardens, sloping down to the very edges of the lake itself and filled with beautiful flowers. Augustus Hare recommends it to visitors in his *Days near Rome*.

Towards the end of the nineteenth century the *palazzo* was briefly home to the notorious and tragic Frederick Rolfe, otherwise “Baron Corvo”, author of *Hadrian VII* and other eccentric masterpieces. Having been expelled from the Scots College (he had already been expelled from Oscott), Corvo was kindly given shelter at Genzano by the Duchessa Sforza-Cesarini, where he spent several happy months. It is remarkable that Corvo – who managed to alienate almost everyone who befriended him and came to loath almost anyone who showed him kindness – remained loyal to the memory of Sforza-Cesarini to the end of his days. Genzano itself constantly reappears in his work as a place of happiness and peace. The palace becomes a papal refuge in *Hadrian VII*, where Corvo notes:

From its windows (the palace stood on the crest of the cliff) a stone might be dropped into the fathomless lake three hundred feet below; and, beyond the lake, the eye soared to Diana’s Forest of oaks and the spurs of the Alban Mount.

Genzano is also featured in *Tales Toto Told Me* and *In His Own Image*; and its gardens are especially praised in the story *About the lillies of San Luigi*. Finally,

Genzano must surely have been in Corvo's mind when he described the "*Infiorata of Citta Senzanome*" in his short story, *About doing little, lavishly*. This *Infiorata*, also celebrated by Hare, continues to this day on the Sunday within the Octave of *Corpus Domini*. Corvo describes the scene in his own unique manner:

At Ave Maria, bullock-carts came in from all the countryside, loaded high with greenery, and stacks of wild-flowers, and the spoil of gardens. Through the short night these were sorted by their colours...After Mass, citizens filled these designs with petals of appropriate hue, and foliage, well-watered, working all the day; and at sunset there was a carpet of flowers, twenty cubits wide and a mile long, laid up the middle of the streets, on which, as yet undefiled by any foot, borne by His priest, the Maker of the flowers should deign to go.

Genzano, then, is a place of memory and inspiration. Your authors found their own inspiration at the delightful *Trattoria dei Cacciatori* on the Via I. Belardi, where the *cacciatore* himself was seated at a nearby table, enjoying his catches and a carafe of *vino bianco* – perhaps the “small white wine of an agreeable flavour” celebrated by Tobias Smollett. Various certificates on the walls celebrated the owner's prowess at decimating the local wildlife. However, the *cacciatore* was an old man, and it may not be long before the dread forces of modernity remove his *trattoria* as tragically as they have removed the splendours of the Cesarini palace. Go quickly and seize the day, then, for there is no time to be lost!

END OF PART 1 (to be continued in the next edition)



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Part 3

The Schools: Philosophy and Theology



A. M. D. G.

Ressourcement: A Method for Realising Vatican II's Aggiornamento

JOSEPH CAROLA SJ

Introduction

In 1989 the Congregation for Catholic Education issued an instruction *On the Study of the Fathers of the Church in the Formation of priests*. It insisted that “in the Theological Faculties in addition to the regular foundation courses of the First Cycle, seminars are to be organised and appropriate exercises and written work on patristic themes to be encouraged.”¹ The Congregation wisely pointed out, moreover, that neither manuals nor other bibliographical aids “can substitute for direct contact with the text of the Fathers.”² “The real crowning of the formative task,” the Congregation concluded, is that “the student comes to make some friends among the Fathers and assimilates their spirit.”³ What follows forms part of the fruit of a yearlong enterprise which attempts to respond to the Congregation’s call. The seminar, *A Patristic Synthesis of Theology*, conducted for the past four years at the Pontifical Gregorian University in Rome takes up the challenge of presenting the Church Fathers in the spirit of the twentieth century *ressourcement* which helped to prepare the Second Vatican Council. Through direct contact with the texts of the Fathers, the writings of the *ressourcement* theologians and the documents of the Vatican II, the student experiences firsthand that the *aggiornamento* intended by the Council Fathers was not a radical break with the Church’s ageless tradition, but rather a continuum which derives its vital force from the purest sources of our ancient faith. Thus he comes to recognise that “there is something in the Fathers which is unique, irreplaceable and perennially valid, as relevant as ever.”⁴

Making friends among the Fathers often has a transforming effect upon one’s theological vision. It is not uncommon for converts to Catholicism to acknowledge that via the Fathers they read their way into the Church. Through such friendships, John Henry Newman in the nineteenth century as well as Henri de Lubac, Yves Congar, Hans Urs von Balthasar and Joseph Ratzinger among others in the twentieth century contributed substantially to the Church’s theological and pastoral renewal. Each in his own way recognised that the *aggiornamento* necessary in every age of the Church must ground itself in a return

to the sources. Without proper knowledge of the *form*, there is little hope of arriving at an authentic *re-form*.⁵ Inspired by the *ressourcement* which had preceded it, the Second Vatican Council gave a primacy of place after Scripture to the study of the Church Fathers in seminary formation.⁶ Pope Paul VI, furthermore, insisted that the study of the Fathers is imperative for those who have at heart the authentic renewal promoted by the Council.⁷ The study of the Church Fathers today, therefore, is hardly a matter of antiquarian curiosity or theological archaeology. On the contrary, it is a vital element in the conciliar project of *aggiornamento*. What better contemporary method could there be, then, than to study the theology of the Fathers under the guidance of those theologians who retrieved them in their perennial freshness for the Church during the decades preceding the Second Vatican Council?

The *Ressourcement*

The Fathers are an inestimable and indeed inexhaustible treasure for the Church in every age. They are living models of the Christian's encounter with the Divine Word. Through their meditation upon Sacred Scripture, they drew not only daily sustenance for themselves but also spiritual nourishment for their flocks. Indeed, the Fathers demonstrate an *inward* closeness to the scriptural and primitive Christian doctrine.⁸ They are "somehow linked to it by a common bond," Joseph Ratzinger explains, "the significance of which is distinctive in a theological sense."⁹ With the Fathers we encounter the purity of a stream at its source whose authentic transmission this inward bond assures. In the Fathers, pastoral ministry thoroughly animates the theological enterprise. As a result, they unfailingly demonstrate how the study of theology is perennially vital for the Church. Preaching the orthodox faith is an integral element of the Church's soteriological mission. To comprehend this point, one need only consider Athanasius' heroic defence of the Son's divinity whose denial, he clearly saw, would bar the human race from heaven. This vital theological project so characteristic of the patristic age remains for us today an indispensable part of our ecclesial life. It was this insight which fuelled the efforts of those engaged in the twentieth century's theological *ressourcement*. In our consideration of the movement, we shall focus our attention upon two theologians in particular: the French Jesuit Henri de Lubac and his sometime confrère and former student Hans Urs von Balthasar.

Dominican Father Aidan Nichols succinctly defines the *ressourcement* theologians' work and its enduring legacy. Theirs is "a Neopatristic theology," he explains, "consciously open to certain aspects of modernity while retaining a primary allegiance to the Christian sources in Bible and Fathers, which can be regarded as the chief inspiration of the Second Vatican Council and the predominant theological influence on the pontificate of John Paul II."¹⁰ The *ressourcement* was a return to the sources of the Christian faith and tradition. It involved not only a reclaiming of the Fathers, but also a return to the text of St Thomas Aquinas – seeing the great Scholastic theologian anew without the filtering lens of later commentators. The term *ressourcement* applies best to the theological enterprise of the Jesuits at Fourvière in Lyons and the Dominicans at Saulchoir in Paris during the first half of the twentieth century. Jesuit Father Jean Daniélou, later created cardinal by Pope Paul VI, outlined the threefold aim of the theological project in his 1946 article, "Les orientations présentes de la pensée

religieuse”, which for all intents and purposes became the *Magna Carta* of the *ressourcement* movement.¹¹ Its publication in the French Jesuit journal *Études* met with consternation, especially on the part of the Dominicans at Toulouse.¹² The project first aimed at retrieving the Bible, the Church Fathers and the liturgy for the sake of contemporary inspiration. It sought contact, moreover, with modern thought in order to fight the prevalent philosophies of suspicion (e.g., Marxism and Existentialism) from within, and it insisted thirdly upon contact with life. Thus did Daniélou propose a phenomenological method as the basis for all of theology. The movement had as its goal the reunification of theology and spirituality unduly segregated into the scientific and the pietistic. It looked for religious realities in their concrete form. It encouraged a renewed missionary approach to the faith, its inculturation and the challenge of the lay apostolate for academic theology.¹³ Nichols notes that the threat which the Toulouse Dominicans perceived in the *ressourcement* was the marginalisation and destabilisation of the scholastic method.¹⁴ The state of theology at the beginning of the twenty-first century, however one may view it, reveals that they had reason to be concerned.

Born in 1896, Henri de Lubac ranks among the most distinguished theologians of the *ressourcement*. He entered the Society of Jesus in 1913, was ordained priest in 1927, and began teaching fundamental theology at the Catholic Faculty of Lyons in 1929. In 1940, together with his confrère and former student Jean Daniélou, he founded the series *Sources Chrétiennes*, a bilingual collection of patristic and medieval texts, which was viewed with suspicion by some as a destabilising force in scholastic theology. His 1946 study of grace and supernature in *Surnaturel* drew the unfavourable attention of a small group of theologians. The lightning bolt struck in 1950 when Pope Pius XII issued his encyclical letter *Humani Generis*.¹⁵ Although de Lubac was not condemned by name, he was barred from teaching and theological research from 1950 until 1959. De Lubac noted later in life that his struggles were not with the Pope who in fact had sent him words of encouragement through his confessor, Jesuit Father Augustin Bea, later made cardinal by John XXIII.¹⁶ Hans Urs von Balthasar, one of de Lubac’s former students at Fourvière, insists that de Lubac remained faithful to ecclesiastical authority, especially the papacy. No trace of anti-Roman sentiment was to be found in him. De Lubac suffered, von Balthasar explains, because he had “the courage to read out of the texts of Thomas Aquinas what he saw in them with evidence: the paradox of the spiritual creature that is ordained beyond itself by the innermost reality of its nature to a goal that is unreachable for it and that can only be given as a gift of grace.”¹⁷ “De Lubac exposed himself,” the eminent Swiss theologian continues, “to the attacks of a tutorist scholastic theology, armed with nothing but the historical and theological truth.”¹⁸ His true opponents prior to Vatican II were not the Roman authorities, but rather “a group of integralist professors both in and outside of the Society of Jesus.”¹⁹ De Lubac’s fidelity throughout those years of controversy and anguish remains a source of continual edification.²⁰ Towards the end of his life, moreover, he had stern words for those who wished to exploit his experience in order to defame the Church’s present Magisterium.²¹

De Lubac’s rehabilitation began in 1960 when Blessed Pope John XXIII named him to the preparatory commission for the Second Vatican Council. De Lubac later served the Council in the role of *peritus*. In 1965, he was a founding member

of the international theological journal *Concilium*. From 1969 until 1974, he served on the International Theological Commission. In 1972, on account of his lack of sympathy for the direction *Concilium* had taken, he joined forces with Joseph Ratzinger, Hans Urs von Balthasar and other members of the Commission in their decision to start the international review *Communio*.²² In 1983 Pope John Paul II, ironically the former student of one of de Lubac's more ardent opponents, enrolled the French Jesuit in the College of Cardinals.

De Lubac's theology is organic inasmuch as it gives voice to the Church's living tradition. "I took my material from the purest Catholic tradition," de Lubac explains, "which I loved more and more every day, with no other end but to open the treasure of it to a few brothers, both known and unknown."²³ However, de Lubac did not consider himself a professional patrologist. "If I have read and quoted much from the Fathers of the Church," he humbly confesses, "I have never been able to study them as a specialist. I am nevertheless happy to have contributed in some little way to making others better aware of the current interest of the Fathers."²⁴ His disclaimer, however, ought not to imply that he was not wholly engaged in the patristic enterprise in its most vital form. His study of the Fathers was hardly akin to a static appreciation and mechanical application of quasi-archaeological data. On the contrary, he recognised the Fathers' dynamic spirit and the challenge with which they continually confront us. "They do not dictate our solutions to us," he wrote, "They do not dispense us from reflecting: they stimulate us. They prepare in us the movement that must not be stopped. They initiate us to a faith that frees us as much as it engages us. We said it in the beginning: "Their timeliness is a fructifying timeliness"²⁵ This patristic vision spurred de Lubac on to overcome false oppositions between the natural and supernatural ends of man, philosophy and theology, positive and speculative theology, and history and Spirit. He criticised the fallacious methodological neutrality of the scientific study of religion, engaging theology rather than within the context of faith and the Church's living tradition, giving rise to what one might call today a post-modern methodology.²⁶ "For all these reasons and in diverse manners," Jesuit Father Georges Chantraine argues, "it is clear that the Modernist crisis is overcome from within and in principle: history and Spirit are reconciled. If one agrees that this crisis recovered vigour after Vatican II and has not since ceased to rage, one will know that de Lubac's work has not ceased to be fertile."²⁷

De Lubac's vision spread within the Jesuit Order. He particularly inspired his students Jean Daniélou and Hans Urs von Balthasar among others. Von Balthasar, whose works have gradually been capturing the minds of English readers thanks to the publishing efforts of the Ignatius Press, met de Lubac at Fourvière during his four years (1933-1937) of theological studies in the Society of Jesus. Born in 1905 von Balthasar entered the Jesuit Order in 1929. De Lubac introduced the young Swiss Jesuit already well versed in Germanic literature to the world of the Church Fathers. His study led him to Augustine, Irenaeus, Origen, Gregory of Nyssa and Maximus the Confessor. These Fathers proved fundamental in his theological development. "Throughout my patristic studies," he recalls, "what I longed and looked for, with the strong encouragement of Henri de Lubac (cf. his major work *Catholicism*), was a catholicity that excluded nothing."²⁸ This encounter gave rise to his own theological method in which he pursued a symphonic unity. "It finds coherence and dynamism in its "return to the centre" (*Einfaltung*)," Chantraine notes,

“which is at the same time an unfolding (*Entfaltung*)”.²⁹ Von Balthasar aimed first to behold the original theological synthesis before engaging in analysis.

Three key theological or spiritual influences are discernable in von Balthasar’s life.³⁰ During the course of the Spiritual Exercises in which he was engaged in 1929, a young von Balthasar received a divine call to serve the Lord with true Ignatian indifference. The directive was simply “abandon everything and follow”. Secondly, under the tutelage of his Jesuit confrères, Erich Przywara and Henri de Lubac, his philosophical and theological vision expanded. He attributed many of the themes of his work to Przywara’s inspiration. With de Lubac’s help, von Balthasar’s thought found its “Catholic” basis. Von Balthasar returned the favour, as it were, by translating much of de Lubac into German. Finally, von Balthasar’s theological and ecclesial mission came to him through the Swiss medical doctor and mystic Adrienne von Speyr. Hers was indeed the most profound and lasting influence upon his work.³¹ Of von Balthasar’s lifelong theological efforts, de Lubac concluded in 1981: “Von Balthasar’s work silently makes a path into minds and spirits. Despite the efforts used to stifle it, its greatness has in the end compelled recognition. In the measure that the present crisis has grown worse, von Balthasar has appeared more and more what he has always been: a man of the Church, more devoted to the often unrewarding tasks that fall to him because of this than to personal creation—I owe much to my association with such a friend.”³²

Von Balthasar’s work with Adrienne von Speyr, in particular their common task in the foundation of the secular institute, the *Johannesgemeinschaft*, led to his departure from the Society of Jesus in 1950. Unlike his mentor de Lubac, von Balthasar received no invitation to serve as *peritus* at the Second Vatican Council. But he quickly found himself involved in the International Theological Commission, first appointed in 1969 and then reappointed on three further occasions, once more by Pope Paul VI, then again in 1980 and 1986 by Pope John Paul II. It was during this service, he reports, that “one evening, in a café in the Via Aurelia in Rome, a few of us from the International Theological Commission decided to start the international review *Communio*.”³³ Later in life he recognised that this project fulfilled the mission to start a magazine which Adrienne had mystically communicated to him almost forty years earlier.³⁴ In 1988 Pope John Paul II nominated Hans Urs von Balthasar cardinal, but the eminent Swiss theologian died two days shy of the consistory which would have raised him to the purple. Had he received the red hat, he would have joined the ranks of de Lubac and Daniélou, and eventually the renowned Dominican Yves Congar and the Jesuit Patrologist Alois Grillmeier whose elevation to the cardinalate, Daniélou excepted, demonstrates the present Pontiff’s profound appreciation of the theological enterprise in which they were engaged: *ressourcement* for the sake of an authentic *aggiornamento*.

Aggiornamento

The work of the *ressourcement*, which bore fruit in the Second Vatican Council, did not immediately meet with a warm reception in the Church. De Lubac’s efforts and those of his friends were soon branded *La Nouvelle Théologie*.³⁵ In the realm of theology, such a designation hardly comes as a compliment. Novelty implies discontinuity, in other words, heresy. In 1950 Pope Pius XII moved quickly to

forestall the development of any modern heresy in seminal form in the “New Theology” then afoot. His encyclical letter *Humani Generis* issued on 12 August during the Jubilee Year directly confronted various new opinions in philosophy and theology which, the subtitle explained, threatened to undermine the foundations of Catholic doctrine. His concerns, however, were mixed. They did not necessarily spell the end for the *ressourcement*. Nonetheless, in the short run, his measures did result in its drastic pruning, producing providentially in the long run even more abundant fruit.

Pius XII feared a dogmatic reductionism achieved by means of a quasi-puritanical return to scriptural and patristic language in theology. Summarising the goals of those unnamed theologians whom he opposed, he instructed:

They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents.³⁶

The question, then, was a matter of a misguided ecumenism, a reductionist search for common ground with separated Christian brethren. But what the *ressourcement* theologians sought was not a dogmatic iconoclasm resembling the stripped churches of Zurich reduced to their gothic masonry. Rather they hoped to overcome the sterile expressions of a manualist theological tradition and reclaim the freshness of the theologically rich patristic age. They sought to liberate the tradition, not disown it. In fact, the Pontiff himself explicitly acknowledged the necessity of such an enterprise.

It is also true that theologians must always return to the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition. Besides, each source of divinely revealed doctrine contains so many rich treasures of truth, that they can really never be exhausted. Hence it is that theology through the study of its sacred sources remains ever fresh; on the other hand, speculation which neglects a deeper search into the deposit of faith, proves sterile, as we know from experience.³⁷

What Pius feared, then, was the dismissal of the living Magisterium, in particular his own, which had given its authoritative approval to scholastic theology in the name of an argument from antiquity promoted in isolation from the broader principle of temporal catholicity.³⁸ What he argued for was a return to the sources in order to appreciate most fully the continuity of dogmatic development up to the present day.³⁹ Explaining his vision of *ressourcement* years later, De Lubac himself argued as much:

I have never been tempted by any kind of “return to the sources” that would scorn later developments and represent the history of Christian thought as a stream of decadences; the Latins have not pushed aside the Greeks for me; nor has Saint Augustine diverted me from Saint Anselm or Saint Thomas Aquinas; nor has the latter ever

seemed to me either to make the twelve centuries that preceded him useless or to condemn his disciples to a failure to see and understand fully what has followed him.⁴⁰

In its 1989 *Instruction*, the Congregation demonstrated a similar appreciation for the fundamental yet not tyrannical role of the Church Fathers.

It follows, [the document explains] that the study of Patristics and Patrology cannot do without the later Tradition, including the scholastic, in particular with regard to the presence of the Fathers in this Tradition. Only in this way can the unity and development in Tradition be seen and the meaning of recourse to the past be understood.⁴¹

While privileging the normative nature of the patristic period, a return to the sources must, nonetheless, likewise include a return to the entire tradition from the Church Fathers through the medieval synthesis and its Tridentine articulation in the light of later developments.

The concerns which prompted Pius to clarify the nature of patristic studies also fuelled his opposition to a disembodied spiritual exegesis of Scripture.⁴² With the pejorative expression “new exegesis”, he dismissed the symbolic or spiritual reading of the Old Testament in support of the norm of biblical interpretation fixed by his earlier encyclical *Divino Afflante Spiritu*, the Magna Carta for the Catholic historical-critical method. He feared the abandonment of the literal meaning of Scripture, particularly in terms of the Genesis account (allowing in its regard, however, for a certain literary-historical nuance), and the insistence upon a divine sense of Scripture divorced from the human or effectively explained away in terms of ancient myths.⁴³ Ignace de la Potterie cautions:

In any event, it would be erroneous to conclude from this debate that the study of “spiritual exegesis” is something “new”. Rather, the contrary is true: “spiritual sense” is one of the essential words of the Christian language [cf. Thomas Aquinas, *Summa Theologiae* 1.1a.10]. In order to avoid extending this fundamental misunderstanding, we will serenely forget this moment of crisis and situate the question in the much more ample development that was to come to a head at Vatican II, especially in the two dogmatic Constitutions on the Church and on Revelation.⁴⁴

The *ressourcement*'s rehabilitation of Origen whose allegorical reading of Scripture they had come to appreciate needed time to mature. In fact today's retrieval of patristic exegesis serves to liberate the Scriptures for the Church from the extreme consequences of an unbalanced application of the historical-critical method which has effectively divorced the human from the divine to the detriment of the latter. In a similar and indeed more fundamental fashion during the first Christian centuries, belief in the Scriptures' spiritual meaning saved the Old Testament for the Church in the face of the Marcionist threat.⁴⁵

The crisis of the 1950s was a traumatic false start for the *ressourcement*. Pope Pius XII's exercise of his magisterial office came as a severe blow to the theologians involved, but its providential nature cannot be denied. The period of purification which *Humani Generis* inaugurated came to fruition in the following decade at

Vatican II. Indeed, the decade, which opened with the promulgation of *Humani Generis*, closed in the flurry of initial preparations for a new ecumenical council.

On 25 January 1959 at the Roman Basilica of Saint Paul Outside the Walls, Blessed Pope John XXIII, Pius XII's immediate successor, announced to the College of Cardinals his decision, made, he revealed, "in a sudden flash of inspiration", to convene a new council.⁴⁶ In the hopes of a New Pentecost, John opened the Second Vatican Council on 11 October 1962, proclaiming it a day of rejoicing for Mother Church. "The major interest of the Ecumenical Council," he declared, "is this: that the sacred heritage of Christian truth be safeguarded and expounded with greater efficacy."⁴⁷ While he insisted that "it is absolutely vital that the Church shall never for an instant lose sight of that sacred patrimony of truth inherited from the Fathers,"⁴⁸ he likewise admonished that she must "keep up to date with the changing conditions of this modern world."⁴⁹ *Aggiornamento* went hand-in-hand with *ressourcement*.⁵⁰ "In a large part," de Lubac acknowledged in 1967, "in all sectors touched by the Council, this *aggiornamento* was made possible by the patristic renewal of the past fifty years."⁵¹ Two poles thus emerge:

1. The faithful preservation of doctrinal truth and
2. Its effective communication.⁵²

The *ressourcement* aided both. It put the Church in touch with the purest sources of her ancient faith and reclaimed their perennially fresh expression. It rediscovered for the Church the pastoral, indeed vital, reality at the heart of the patristic enterprise which, it was hoped, would revitalise her contemporary evangelical mission. The *ressourcement* contributed to the Church's liturgical renewal, ecumenical dialogue and encounters with non-Christian religions.⁵³ The great irony, however, is that its fruits had hardly begun to ripen before they were systematically discarded.⁵⁴

In the post-conciliar years, *aggiornamento* quickly lost its anchor. An alleged "spirit of the Council" took precedence over the promulgated texts.⁵⁵ De Lubac compared the disembodied form of this false *aggiornamento* to "foam...splashing around all over."⁵⁶ Conceived originally as complementary realities, one laying the foundation for the other, *ressourcement* and *aggiornamento* came to be viewed in opposition to one another. "The Fathers have been pushed far into the background", Ratzinger lamented in 1982, "a vague impression of allegorical exegesis remains behind and leaves a bad taste and, indeed, a feeling of superiority that regards it as progress to keep yesterday as far as possible from today and so seems to promise an even better tomorrow."⁵⁷ This post-conciliar crisis certainly did not escape the attention of de Lubac, von Balthasar and the others whose theological labours had prepared the Council. Seven years after Vatican II, no less an authority than the Pope who presided over the majority of the Council, Paul VI, spoke dramatically of the smoke of Satan which had entered into the Church in order to stifle her "hymn of joy at having regained full awareness of herself."⁵⁸ The Catholic Church, a recent commentator has suggested, had unfortunately chosen to throw open her windows "just as the modern, western world was barrelling into a dark tunnel full of poisonous fumes."⁵⁹ In the midst of coughing fits, Mother Church found herself struggling to rejoice. Indeed, it appears as if those "prophets of doom", to whom Blessed John XXIII referred in his opening address, were not without their legitimate concerns.⁶⁰ As early as 1964 de Lubac realised that

“the Yes said wholeheartedly to the Council and to all its legitimate consequences must, in order to remain consistent and sincere, be coupled with a No that is just as resolute to a certain type of exploitation that is in fact of perversion of it.”⁶¹ For all his post-conciliar struggles, however, de Lubac remained optimistic about the Council’s ultimate success, hoping that “the generations to come will perhaps see the ripening of many fruits that are as yet unsuspected.”⁶²

In sum, the *ressourcement*, which enables an authentic *aggiornamento*, is not an indifferent task. It has continually met with challenges both before and after the Second Vatican Council. As an enterprise vital to the Church, it will never be cut from the vine, dried and thrown on the fire. Its providential pruning, however, should not surprise us. For by that means, the *ressourcement* bears its abundant fruit for the Church’s nourishment. The generation of students who have been born and come to maturity in the post-conciliar Church eagerly embrace the challenges of the *ressourcement*. They have succeeded, moreover, in overcoming the dichotomy erroneously envisioned between the *ressourcement* and the conciliar call for *aggiornamento*. Today’s students realise with Blessed John XXIII that the hopes for an authentic and enduring *aggiornamento* lie in the faithful retrieval of the Church’s “sacred patrimony of truth inherited from the Fathers.”⁶³ The challenge of *aggiornamento* remains for us all. Today as before, the project of *ressourcement* continues to provide the vital key for achieving it.

Conclusion

A young Augustine fell in love with the Divine Beauty ever ancient, ever new.⁶⁴ The same love affair awaits the student of theology today. In the bonds of sacred friendship, God chooses to reveal himself. “I call you friends,” Jesus said to his disciples, “since I have made known to you all that I heard from my Father.”⁶⁵ In tandem with the ever-deepening understanding of the revealed faith, the theological enterprise takes place within a community of believers, to be precise, within the communion of saints which transcends the temporal limitations of history, making the past vitally present for today. In this communion, the Lord’s friends aid one another in their quest for the truth of love and the love of truth. Among the Church Fathers, the student meets old friends who are indeed always his truest friends. For time has proven their fidelity. They are, moreover, God’s friends, the saints, whose company Mother Church encourages us to keep. The clerical student will find in them faithful pastors of the Lord’s flock to emulate unreservedly. They are men who took their nourishment from the Sacred Scriptures. In a normative way, they handed on faithfully what they themselves had received. They effectively preached the Word, translating it without compromise into the languages and cultures of their day. They were tireless in their defence of the revealed truth, and willingly died for the sake of the Gospel. They contributed directly to the Church’s deepening understanding of the revelation which she had received from Christ. They were above all men of prayer who entered into the mystery which they proclaimed. They integrated in their own lives the truth which they preached. The Fathers still have much to teach the post-conciliar Church today as she seeks effective ways to evangelise anew the modern world. They witness to the fact that in God what is ever ancient is ever new.

Henri de Lubac, Jean Daniélou, Yves Congar and Hans Urs von Balthasar among others looked to the Church Fathers and the tradition for their own

inspiration. They have provided us with an admirable example of how to reap the fruits of the Ecumenical Council which to varying degrees they helped prepare. They have proven that the *aggiornamento* of faith cannot take place without a *ressourcement* of truth, that is, an incarnate encounter with Christ revealed in Scripture and its primeval unfolding in the ministry of the Church's ancient pastors. The theologians of the *ressourcement* are worthy models for students today who wish to engage effectively in the New Evangelisation so urgently needed. They present us with the ideal of being a leader in the present because one knows the treasures of tradition as well as how to mint them into today's coinage; and because one is rooted in what is truly alive in Christianity in what is always for today and tomorrow because it shares in the spirit of the gospel.⁶⁶

The words of hope, which Blessed Pope John XXIII spoke at the opening of the Vatican Council, can be applied to those who take up this challenge of *aggiornamento* in the spirit of the *ressourcement*. In them "a new day is dawning on the Church, bathing her in radiant splendor."⁶⁷ On their account Mother Church does indeed rejoice.



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¹ Congregation for Catholic Education, *Instruction: On the Study of the Fathers of the Church in the Formation of Priests*, Rome, 1989, p.63

² *Ibid.*, p.53

³ *Ibid.*, p.59

⁴ *Ibid.*, p.2

⁵ Cf. George Weigel, *The Courage to be Catholic: Crisis, Reform, and the Future of the Church*, New York, Basic Books, 2002, p.220

⁶ *Optatam Totius* 16; the Congregation's *Instruction* expresses concern regarding those who have ignored the indications of the Vatican II Decree, cf. #8

⁷ Paul VI, *Letter to His Eminence Cardinal Michele Pellegrino for the Centenary of the Death of J. P. Migne*, 10 May 1975: AAS 67 (1975) p.471

⁸ Cf. Joseph Ratzinger, *Principles of Catholic Theology: Building Stones for a Fundamental Theology*, trans. Mary Frances McCarthy, SND, San Francisco, Ignatius Press, 1987, p.145

⁹ *Ibid.*

¹⁰ Aidan Nichols, "Thomism and the Nouvelle Théologie", *The Thomist* 64, 2000, pp.1-2

¹¹ Jean Daniélou, "Les orientations présentes de la pensée religieuse", *Études* 249, 1946, pp.5-21

¹² A. Nichols, "Thomism and the nouvelle théologie", 4-5; Nichols provides an insightful summary of the purpose and reception of Daniélou's pivotal article to which I am indebted.

- ¹³ An American example of the latter inspired by the theological investigations of his European confrères is the article by Jesuit Father John Courtney Murray, “Towards a theology for the layman,” *Theological Studies* 5, 1944, pp.340-376; in it Murray proposes a theology for the laity built upon the Augustinian doctrine of the *Totus Christus*. He insists that Augustine’s doctrine would provide a system of thought concerned with the intelligibility of things with respect to man.
- ¹⁴ A. Nichols, “Thomism and the Nouvelle Théologie”, 8
- ¹⁵ In a short syllabus of errors, the allusion to *Surnaturel* is clear (*Humani Generis* 26), although in the final analysis his argument for the fittingness of man’s supernatural end may not have successfully preserved the gratuity of divine grace in every aspect, de Lubac, nonetheless, laboured to maintain the latter in his theological anthropology (see Henri de Lubac, *The Mystery of the Supernatural*, trans. Rosemary Sheed, New York, The Crossroad Publishing Company, 1998, pp.73; cf. also Peter Ryan, “How can the beatific vision both fulfil human nature and be utterly gratuitous?”, *Gregorianum* 83:4, 2002, pp.717-754).
- ¹⁶ H. de Lubac, *At the Service of the Church*, trans. Anne Elizabeth Englund, San Francisco: Ignatius Press, 1993, pp.88-90.
- ¹⁷ Hans Urs von Balthasar, *Theology of Henri de Lubac*, trans. Joseph Fessio SJ, San Francisco: Ignatius Press, 1991, p.13
- ¹⁸ *Ibid.*
- ¹⁹ *Ibid.*, p.19
- ²⁰ H. de Lubac, *The Splendor of the Church*, trans. Michael Mason, San Francisco: Ignatius Press, 1986, pp.214-215
- ²¹ H. de Lubac, *At the Service of the Church*, *op. cit.*, p.87
- ²² Cf. H. U. von Balthasar, *Our Task*, trans. John Saward, San Francisco: Ignatius Press, 1994, p.81; H. de Lubac, *At the Service of the Church*, *op. cit.*, p.150
- ²³ H. de Lubac, *At the Service of the Church*, *op. cit.*, p.42
- ²⁴ *Ibid.*, p.95
- ²⁵ *Ibid.*, p.319
- ²⁶ Cf. G. Chantraine, “Lubac, Henri de”, *The New Catholic Encyclopedia*, 2nd ed., vol. 8, Detroit, Thomson-Gale, 2003, p.841
- ²⁷ *Ibid.*
- ²⁸ H. U. von Balthasar, *Our Task*, *op. cit.*, p.44
- ²⁹ G. Chantraine, “Balthasar, Hans Urs von”, *The New Catholic Encyclopedia*, 2nd ed., vol. 2, Detroit, Thomson-Gale, 2003, p.35
- ³⁰ Cf. *Ibid.*, 34; von Balthasar identifies the various influences upon his life and thought in two works: *Our Task: A Report and a Plan*, San Francisco, Ignatius Press, 1994 and *My Work: In Retrospect*, San Francisco, Ignatius Press, 1993.
- ³¹ H. U. von Balthasar, *Our Task*, *op. cit.*, p.13
- ³² H. de Lubac, *At the Service of the Church*, *op. cit.*, p.151
- ³³ H. U. von Balthasar, *Our Task*, *op. cit.*, p.81
- ³⁴ *Ibid.*, pp.81-82.
- ³⁵ See Von Balthasar’s account in *Theology of Henri De Lubac*, *op. cit.*, p.17
- ³⁶ *Humani Generis* (HG) *op. cit.*, 14
- ³⁷ HG 21.
- ³⁸ This point is made particularly clear regarding the constitution of the Church HG 18.
- ³⁹ John Henry Newman’s experience comes to mind here. The rule of antiquity which he had discovered in the Fathers formed the basis of the Anglican *Via Media* which he, along with other members of the Oxford Tractarian Movement, attempted to construct. Nevertheless, Newman later confessed that it was the Fathers themselves who made him Catholic. The Alexandrian Fathers revealed to him Rome’s sure position and Augustine presented him with a rule from antiquity (*Securus indicat orbis terrarum*) which decisively dismissed antiquity as an absolute rule in itself. Newman realised that antiquity formed part of the greater geographical-temporal principle of catholicity. Cf., J. H. Newman, *Apologia Pro Vita Sua: Being a History of His Religious Opinions*, ed. Martin J. Svaglic, Oxford, The Clarendon Press, 1990, pp.108, 111
- ⁴⁰ H. de Lubac, *At the Service of the Church*, *op. cit.*, p.144

- ⁴¹ Congregation for Catholic Instruction, *Instruction* p.60
- ⁴² *HG* 23
- ⁴³ *HG* 22, pp.38-39
- ⁴⁴ Ignace de la Potterie SJ, “The spiritual sense of Scripture”, *Communio* 23, 1996, pp.747-748
- ⁴⁵ Cf. Boniface Ramsey, *Beginning to Read the Fathers*, London, SCM Press, 1993, p.29
- ⁴⁶ John XXIII, “Opening Address to the Council, *Gaudet Mater Ecclesia, The Encyclicals and Other Messages of John XXIII*, Washington DC, TPS Press, 1964, p.423
- ⁴⁷ *Ibid.*, p.428
- ⁴⁸ *Ibid.*, p.429
- ⁴⁹ *Ibid.*
- ⁵⁰ Referring to a tradition-based reform, G. Weigel remarks: “And that is precisely what Vatican II proposed: to “update” Catholicism for the twenty-first century by retrieving the deepest taproots of Catholic faith in the Bible, the great Church Fathers of the first millennium, and the medieval theological masters...By rediscovering its roots, the Catholic Church would better offer Jesus Christ to the world—Jesus Christ, the answer to the question that is every human life, as John Paul II has described the Church’s Master,” *The Courage to be Catholic*, pp.4-5.
- ⁵¹ H. de Lubac, *At the Service of the Church*, *op. cit.*, p.319
- ⁵² *Gaudet Mater Ecclesia*, p.430
- ⁵³ *Instruction* p.24
- ⁵⁴ See H. de Lubac *At the Service of the Church*, *op. cit.*, p.145; cf. also H. U. von Balthasar, *Theology of Henri de Lubac*, *op. cit.*, p.19
- ⁵⁵ Cf. H. de Lubac, “The Council and the Para-Council”, *A Brief Catechesis on Nature and Grace*, San Francisco, Ignatius Press, 1984, pp.235-260; this question was recently revisited in a series of articles by Avery Cardinal Dulles SJ and John O’Malley SJ: cf. Avery Dulles, “Vatican II: The myth and the reality,” *America*, 188:6, 2003, pp.7-11, and John W. O’Malley, “The style of Vatican II,” *America* 188:6, 2003, pp.12-15, and their replies to one another: John O’Malley, “Vatican II: Official Norms – On interpreting the council, with a response to Cardinal Avery Dulles”, 188:11, 2003, pp.11-14, and Avery Dulles, “Vatican II: substantive teaching: a reply to John W. O’Malley and others”, *America* 188:11, 2003, pp.14-17.
- ⁵⁶ H. de Lubac, *At the Service of the Church*, *op. cit.*, p.319
- ⁵⁷ J. Ratzinger, *Principles of Catholic Theology*, p.134; see also the Congregation for Catholic Education, *Instruction* 8
- ⁵⁸ Pope Paul VI, “Per il Nono Anniversario dell’Incoronazione di Sua Santità: Resistite Fortes in Fide”, *Insegnamento di Paolo VI*, 29 June 1972, English trans. in *Osservatore Romano: Weekly English Edition*, 13 July 1972
- ⁵⁹ G. Weigel, *The Courage to be Catholic*, *op. cit.*, p.62
- ⁶⁰ Cf. *Gaudet Mater Ecclesia*, p.427
- ⁶¹ H. de Lubac, *At the Service of the Church*, *op. cit.*, p.118
- ⁶² *Ibid.*, p.131
- ⁶³ *Gaudet Mater Ecclesia*, p.429
- ⁶⁴ Augustine, *Confessiones* 10.27
- ⁶⁵ John 15:15
- ⁶⁶ Said originally of Henri de Lubac in H. U. von Balthasar, *Theology of Henri de Lubac*, *Op. Cit.*, p.21
- ⁶⁷ *Gaudet Mater Ecclesia*, p.434

The Church and the Religion-Science Dialogue

PROF. PETER HODGSON

This article summarises and extends part of a lecture on Faith-Science Relations given at the Gregorian University on 3 May 2002. I am grateful to the Dean of the Faculty of Philosophy, the Rev. Professor Flannery SJ, for inviting me to give this lecture. As a descendent of a recusant family, it was a particular pleasure to stay at the Venerable English College, and I am grateful to the Rector Mgr Kilgarriff for his generous hospitality and to the students for their warm welcome and interest in my activities.

Many contemporary scientific and technological developments have important moral implications, and so are appropriate subjects for official statements by the Church. The difficulties of making an effective statement are sometimes underestimated, and this will be illustrated by reference to a particular problem, namely the development of nuclear power.

First of all, it is obviously no part of the mission of the Church to make statements on purely scientific questions, but it is quite otherwise with the effects of scientific and technological developments on human society. Anyone who doubts the importance of nuclear power for the future of our civilisation need only reflect that at the present rates of consumption it is estimated that world oil supplies will last about sixty years and coal about 250 years. Even if adequate new sources of energy are developed our whole society will undergo radical changes in the foreseeable future.¹

It might well be thought that there is no need for Church statements on this matter since governments have their highly-qualified scientific experts to advise them and are so well-placed to take the most beneficial decisions. Unhappily this is not the case. Government policies and decisions are almost always politically motivated towards the over-riding aim of ensuring their continuing popularity and success in the next election. Individual ministers may be even more concerned with their survival in the next Cabinet re-shuffle. The result is that decisions are continually taken that are quite contrary to the longterm public good.

In such situations the responsibility of the Church is clear: namely to speak the truth. Of course this will provoke fierce reactions and strong condemnation. It will be said that the Church should keep out of politics. Bishops nowadays are expected to confine themselves to “spiritual” matters and to be always smiling and friendly to our rulers and not to say anything that could affect practical decisions for society. However, popularity is not the object of the activities of the Church, and indeed popularity is a very bad sign. We are told on good authority that we should not be surprised if the world hates us. Should his servants expect to be treated better than their Master?

Evidently it is important to get the facts right before making any statements. Most Church statements on nuclear power fail to meet even this criterion² and serve only to provoke derision. The reason for this failure is that the amount of serious work that must be undertaken before making a statement is usually seriously underestimated. They are often made on the basis of some general knowledge obtained from the mass media, which is almost always unbalanced or completely inaccurate. It is easy to make general remarks but to make a serious contribution to the question requires not only a general scientific knowledge but an understanding of technicalities not easily obtained. After attending a conference of theologians and scientists the French physicist Pierre Duhem remarked that “in order to speak of questions where science and theology touch one another, one must have ten or fifteen years of study of the pure sciences”.³

An important document on nuclear power was produced by the Pontifical Academy of Science. The Academy arranged a meeting of world energy experts in 1980 and published their discussions and conclusions in a volume of 719 pages.⁴ This study was made the basis of the submission of the Holy See to the International Conference on Nuclear Power held in Vienna in 1982.⁵

This was a magnificent achievement, but it was rendered ineffectual by the almost total failure to publicise its findings. Hardly anyone has ever heard of it.⁶ Although I try to keep myself informed on Church statements on nuclear power, I heard of the study by the Pontifical Academy quite by accident, and obtained a copy after considerable difficulty. I immediately wrote to a well-known Catholic weekly and recommended that it be reviewed and publicised. This suggestion was declined. At that time *The Month* was excellently edited by Mr Hugh Kay, and he willingly published an article on the work of the Pontifical Academy.⁷

The result of all this is that nearly everyone continues to believe the false views about nuclear power so assiduously propagated by the mass media. With very few exceptions, such as the *St Austin Review* and *Mentor*, the Catholic press, which could so easily promote serious informed discussion of these important questions, is seriously deficient.

Another problem is that, at present, priests with scientific qualifications are often assigned to duties that prevent them keeping up with the latest scientific advances and studying their moral aspects in the light of Christian principles. They are potentially able to make a vitally important contribution to the life of the Church, and their expertise should not be wasted.

These considerations indicate that for a Church statement in this area to be effective the following conditions are necessary:

1. The relevant scientific and technological data must be studied in detail.
2. The analysis of the moral implications must be made by theologians and scientists working together.
3. The resulting statement must be published in three forms: (a) a detailed technical account of the scientific, technological and moral aspects; (b) an executive summary for bishops, universities, seminaries and other centres of informed opinion; (c) a popular account for wide distribution to the media and to the parishes.
4. Experts should be appointed to deal with any questions and problems that may arise after the statement has been made public.



Peter Hodgson is a nuclear physicist who has been studying nuclear reactions and nuclear structure for 54 years. He was for many years the Head of the Nuclear Physics Theoretical Group at the Nuclear Physics Laboratory and is a Fellow of Corpus Christi College, Oxford. He tutored and lectured on physics and mathematics at Oxford for 34 years. He is the President of the Science Secretariat of Pax Romana, directs the Science and Religion programme of the Lumen Christi Institute at the University of Chicago and was for five years a Consultor to the Pontifical Consilium for Culture. An extended version of this article has been submitted to Priests and People.

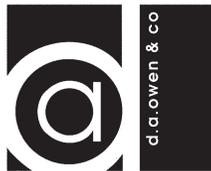
- ¹ Further details are given in my book *Nuclear Power, Energy and the Environment*, Imperial College Press, 1999.
- ² *The Churches and Nuclear Power*, unpublished, 1984
- ³ Quoted by S. L. Jaki in *Uneasy Genius: the Life and Work of Pierre Duhem*, The Hague, Martinus Nijhoff, 1984. p.114
- ⁴ Andre Blanc-Lapierre, (Ed.), *Semaine D'Etude sur la theme Humanite et Energie: Besoins - Ressources - Espoirs*, 10-15 November 1980, Scripta Varia No.46, Vatican City
- ⁵ Statement of the Holy See to the International Conference on Nuclear Power, Vienna, 13-17 September 1982, International Atomic Energy Paper CN-42/449
- ⁶ During my lecture at the Gregorian University I asked members of the audience to raise their hands if they had heard of this document. Not a single hand was raised.
- ⁷ "Nuclear Power: Rome Speaks", *Clergy Review*, Vol.78, February 1983, p.49. I have described elsewhere an account of the devious means whereby an article of mine on world energy needs and resources was refused by a Catholic publisher after taking the advice of a referee (an anti-nuclear lawyer) who falsely claimed to speak with the authority of the English and Welsh bishops: *Faith and Reason*, T.L.Smith, (Ed.), Indiana, St Augustine's Press, 2001. p.121.

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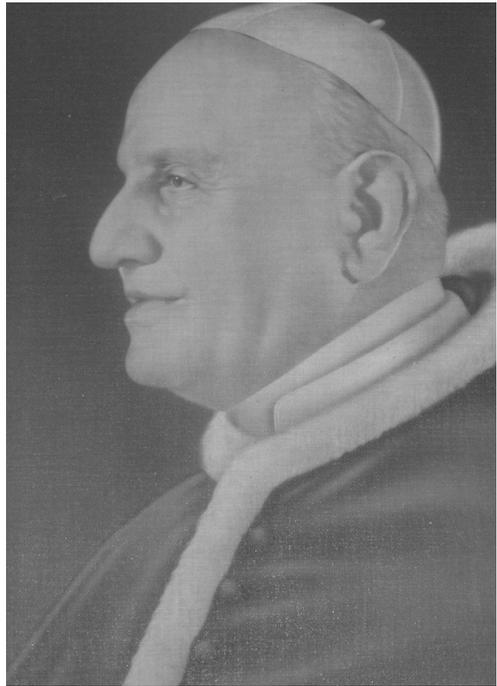
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Pope John XXIII mirrored in the Venerabile

JIMMY BONNICI

I

Mirrors have had a fortunate history not only in their production and use but also through their importance in literature. The classical figure Narcissus lost himself as he was absorbed by his own reflection and later Dante placed him in Purgatory with the counterfeiters for being fooled by the false currency of appearance. To deal with mirrors can be a risky business. They can be elusive and represent instability and distortion. Yet the *speculum* was also a metaphor of true love, friendship, and self-revelation, and it could lead (as Aquinas suggested) to speculation, hence to contemplation, vision and wisdom. Religious iconography recognised this role, as when the Virgin and Child, held mirrors in which the soul could contemplate itself.¹



Pope John XXIII

This article is marked by a sense of respect in its attempt to portray something of the mystery of God as mirrored in the mystery of a human person. In this short article I would like to show how the spirit of Pope John XXIII is reflected in a speech addressed to the Venerable English College as it was celebrating the sixth century since the foundation of the old Hospice.² Running the risk that double mirroring entails, this can also be a means whereby light can travel and enlighten at forty years distance from the death of the author of *Pacem in Terris*.

II

How far is it possible to get to the core of Pope John's spirit through one of his speeches? Did he write his own speeches and what kind of importance did he give to such meetings?



Bergamo

Research on Roncalli's life indicates a pastoral emphasis present throughout his lifetime. His notes for a 1925 retreat indicate a personal emphasis on the "substance" of his forthcoming episcopal ordination. This is in line with his constant emphasis on a personal search for holiness which implies a practical and concrete appreciation of the gift of baptism and priestly ordination. From

1925 onwards preaching became an essential element for the fulfilment of his episcopal state. Though his posts, as apostolic visitor in Bulgaria and apostolic delegate for Turkey, did not implicitly require this, one notes a gradual appreciation of and emphasis on his *munus* of preaching.

Moreover this growing appreciation of the grace received in his ordination enabled him to distinguish what is peripheral in order to emphasise what is at the core – the pastoral relation. Thus he distances himself from the expectations of others on his day of coronation, 4 November 1958. Placing the tenth chapter of John's gospel at the heart of his speech, he said that "the other human qualities, knowledge, shrewdness, diplomatic tact, organisational qualities can complement pontifical governing, but *in no way substitute his pastoral task*. There are those who expect the pontiff to be a stately man, a diplomat, an intellectual, an organiser of the collective life, that is he who has an open spirit to all the norms of progress of the modern life, without any exception."³

Meetings with people became an expression of the mission of living the Gospel and preaching it to everyone. It is for this reason that Pope John cared to personally prepare the speeches which he delivered during his audiences. Moreover, studies about these speeches indicate that he often shared with the public what he himself had reflected upon in prayer, namely the Missal and the Breviary within liturgical prayer.

A first approach at the structure of this speech indicates something which is in line with the method of Roncalli. We can divide the text into two parts. The first consists of a *contemplation of the past* as the six hundred years of College history are recalled; whereas the second consists of a *response towards the future*. The thin red line that links the first and second part is precisely a verse from the breviary. He quotes the hymn for the feast of Pentecost in order to proclaim the presence of the Holy Spirit's work both in the past as well as in the future. (Whit Sunday was celebrated on the previous Sunday, 10 June.)

This initial information indicates that this speech can offer insights into Pope John's life.

III

Venerable brothers and dearly beloved sons!

This phrase is the opening line for both the first and the second part of the speech. It illustrates his way of approaching others not from a position of superiority but out of a sense of shared humanity and an appreciation of his role understood as service. This was his emphasis during his ministry as Patriarch of Venice when he defined himself: “*Ecce homo, ecce sacerdos, ecce pastor*”⁴ (15 March 1953). During the same speech he recalls the Genesis story of Joseph meeting his brothers in Egypt as he says of himself “*Sono Giuseppe, vostro fratello*”, I am Joseph your brother. This image is taken up once again in his coronation speech on 4 November 1958.⁵

The emphasis on “sons” is understood in terms of real fatherhood. Already in Istanbul he wrote the words “*Pastor et Pater*” over his door, thus giving a different emphasis from that implied by “*Dominus et pater*”. In Venice, as he was leading the diocesan synod, he also defined what this paternity implied. Distancing himself from authoritarianism, Roncalli affirmed that “the true paternity of the bishop in his relation with his faithful knows how to put together trust and prudence, firmness with mercy [...but] authoritarianism suffocates life, leads to a rigid discipline, exterior, to complicated and bothersome arrangements. It brings to a halt legitimate initiatives: does not know how to listen: confuses harshness with firmness, inflexibility with dignity.”⁶ This way of relating with others in his ministry is the exterior reflection of his interior and deep spiritual life. Back in 1937, in the solitude of his yearly retreat, he was already writing reflections in the same direction:

I read some passages from Faber on kindness. I like this subject because I see that everything is there. I shall go on calmly trying to be, above all, good and kind, without weakness but with both perseverance and patience with everyone. The exercise of pastoral and fatherly kindness, such as befits a shepherd and father, must express the whole of my life as Bishop. Kindness, charity: what grace is there! *Omnia mihi dona pariter cum illa* (Wisdom 7:11) (*Journal of a Soul*, 1937, §7).

Part 1a: A faith-inspired perspective on history

“It is always a consolation for the Pope to receive priests and young seminarians; and even more so, when past and present combine to give bright hope for the future.” (*Quando i ricordi storici e la realtà presente intrecciano i fiori della speranza.*) This phrase summarises something of the spirit of Pope John and his optimism. First of all it shows his keen interest in history. Early on in his priestly life he started his historical work on the visit of St Charles Borromeo to his diocese Bergamo. A study of his daily agenda further indicates an eye for detail and an appreciation for a sense of continuity with respect to his predecessors. On his first stay in 1959 on Lake Albano he would note down the first Pope to visit the area: “*Prima visita Papale ai colli Albani è quella di Pio II Piccolomini*”. This is followed by a list of eleven Popes who stayed at Castel Gandolfo before him, and how often they went there.⁷

In this speech he mentions the bull of “Our Predecessor Eugenio IV” who in 1446 mentions the “temple in honour of the Most Holy Trinity”. He mentions Pope Paul III who entrusted the Hospice to Cardinal Reginald Pole following “the

events of the sixteenth century” and “Our Predecessor Gregory XIII” who promulgated the Bull of the Foundation of the Venerable English College on 1 May 1579. While quoting Nicolas Wiseman, he does not fail to mention the very Pope who created him cardinal, Pius IX. (The diarist of the *Venerabile*, sharp as ever, noted how Pope John “delighted us with his impromptu asides: ‘In 1362, the Popes weren’t even in Rome.’ ”⁸)

Far from being a list of Papal names, this forms part of his deeper appreciation of history and how God works providentially in his Church. This endowed him with a humble appreciation for what he received from others, which he understood as a mission to manage creatively. It is similar to his gradual appreciation of the Fathers of the Church which enabled him to appreciate the ecclesial mission in a new way. In this sense, he would happily share Jean Daillé’s simile to justify his recourse to the Fathers: “Who would not know that a dwarf on the shoulders of a giant has a wider horizon and can see further than the giant? Whoever concludes that what the dwarf discovers is not real with the excuse that the giant did not see it, would fall into ridicule! And whoever accuses the dwarf of presumption because the latter speaks of things about which the giant did not say a word, given that the greater part of his knowledge is indebted to the giant, would be no less sage.”⁹ Having loved the giant, Roncalli could also go beyond. This is best expressed in his dynamic vision of pastoral care as he expressed it in a letter in 1950: “it does not mean being a museum keeper, but the cultivation of a very vast and fruitful garden”;¹⁰ and again in 1958: “We are not on earth as custodians of museums, but to cultivate a garden that flourishes with life and is reserved for a glorious future.”¹¹ This kind of approach to history enabled him to invite the whole Church to do the same in the opening speech of the Second Vatican Council. On 24 May 1963, from his deathbed, he said: “It is not the Gospel that changes: it is we who start to understand it better. Whoever has lived longer and found himself at the beginning of a century facing new tasks of social action that address man in his entirety; whoever was, as I was, twenty years in the East, eight years in France and has been able to compare diverse cultures and traditions, know that it is time to recognise the signs of the times, to seize the opportunities and look ahead.”¹²

His reading of history is marked by his *sequela Christi*, his obedience to the Gospel with the specific challenges that it offers in every age. In my opinion, Pope John’s reading of the six centuries as traced in this speech indicate his special sensitivity to the call to unity together with his awareness that his mission is addressed to all and not just to Catholics. I would give three reasons for this. First of all, in the second paragraph, he emphasises that it is not only those who are involved in ministry and the Catholics in England that are united with the College community at that moment: “let us tell you, it is the respectful sympathy of all that people who are with you, that people who from remote times has considered this City as the *communis patria*”.¹³ He seems to identify a key element which is cherished by all, and that is both prior and goes beyond division, which the phrase *communis patria*¹⁴ captures.

Secondly, this phrase forms a sort of *inclusio* which embraces the historical details of the past six centuries. In the eighth paragraph the Pope states that the College, after 1579, continued to be open to *all* pilgrims: “noble and humble alike, all drawn to Rome by their traditional love for the *communis patria*. Here in Rome, the common heritage of all, the College was, and remains to this day, the Roman home of the Englishman who comes here.”

The third reason is an appreciation of his care in the use of language. Such is the case when he describes the period after “the events of the sixteenth century”. He praises the wise apostolic sensibility that transformed the Hospice into a cenacle of priestly hearts as a response to “the new needs of so delicate a situation”. This was not an easy, politically correct, use of language but an expression of profound charity. As a case in point one can recall the corrections he made for a Latin translation of his *Gaudet Mater Ecclesia* for the part entitled *Unitas in christiana et humana familia promovenda*.¹⁵

It is in this manner that his reading of history enabled him to live the Gospel in a new way, to respond to the “signs of the times”.

Part 1b: Charity – apostolate – witness

A key for an adequate understanding of Pope John XXIII is his emphasis on substance (*sostanza*) as against that which is accidental and artificial. Already in his seminary years he arrived at this distinction. The key text is the discovery he made in 1903:

Practical experience has now convinced me of this: the concept of holiness which I had formed and applied to myself was mistaken. In every one of my actions, and in the little failings of which I was immediately aware, I used to call to mind the image of some saint whom I had set myself to imitate down to the smallest particular, as a painter makes an exact copy of a picture by Raphael. I used to say to myself: in this case St Aloysius would have done so and so, or: he would not do this or that. However, it turned out that I was never able to achieve what I had thought I could do, and this worried me. The method was wrong. From the saints I must take the substance, not the accidents, of their virtues. I am not St Aloysius, nor must I seek holiness in his particular way, but according to the requirements of my own nature, my own character, and the different conditions of my life. I must not be the dry, bloodless reproduction of a model, however perfect. God desires us to follow the examples of the saints by absorbing the vital sap of their virtues and turning it into our own life-blood, adapting it to our own individual capacities and particular circumstances. If St Aloysius had been as I am, he would have become holy in a different way. (*Journal of a Soul*, 16 January 1903)

Here Roncalli applies a philosophical distinction – identified by Aristotle and commented on by Aquinas – to a spiritual issue. This very logic seems to inform the speech of Pope John XXIII in this section. He contemplates the past six centuries of the College and identifies the substance that is both at the “origin” as well as in the “continuity” of the Hospice and the College. He describes this substance in the following manner: “under a triple ray of charity, of apostolate and of witness”. Charity that welcomes and cares for all (hospice), apostolate as cooperation in the formation of priests, and witness as exemplified by the martyrs.

What is the substance that is an encouragement for Pope John as well as a call and commitment? He identified this in the ongoing flow of the Holy Spirit on the whole Church which he captured in a phrase from the hymn for Lauds for the feast of Pentecost: “It is once again and always the gift of the Holy Spirit on the whole

Church, the gift sent by Him to the Apostles: *verbis ut essent proflui. Et caritate fervidi*¹⁶ (*In festo Pentec. Hymn. ad Laudes*). He reads the history of the College and contemplates the ongoing work of the Spirit. This kind of reading of the past becomes a stimulus for his “reading of the future” and a source for his hope in the present. This latter aspect is developed in the last section of his speech.

Part 2: Full confidence in God

The line of continuity of the previous section and the present is precisely this light that transfigures the very joy that the community was expressing. Nourished by this contemplation of the work of the Spirit, Pope John XXIII encourages the Venerable English College to be full of hope and trust in God who has accompanied them throughout these centuries: “Go forward with full confidence in God, on the way opened for you by your forebears”.

The future for the College and for the Church at large is intimately related to “these times of the Ecumenical Council”. And Pope John did not fail to point out this relation.

In these times of the Ecumenical Council, new tasks beckon you also. You will be called upon to exercise your priesthood in an historic age, when the Church is ever extending her apostolic activity, and she calls for willing and generous hearts, as in the days of the first Pentecost. We gladly repeat, *verbis proflui, caritate fervidi*.

Beckon: Before his episcopal ordination in 1925 he chose “Obedience and Peace” as his motto, which he later accompanied with the phrase from St Gregory Nazianzen “*Voluntas Dei, Pax nostra*”. This attitude and search to do the will of God influenced his way of living his various tasks, including that of being Pope. This was also the way he understood the Council. Far from being a project he undertook, he lived it as a call, as a way of responding to God and his mission in a given historical period. This becomes evident when one studies his discernment process regarding his decision to convoke the Council, as well as the style he gave it. A study of *Gaudet Mater Ecclesia* – the opening speech of the Council written by Roncalli himself – indicates that he did not impose his own programme or agenda, but rather gave orientations that enabled the Council Fathers to respond to the very call of God. This was a concrete way of expressing what he outlined in his 1961 retreat in preparation for his eightieth birthday:

“Jesus Christ, yesterday and today and the same for ever” (Heb 13:8)
 Not to try to predict the future, indeed not to count on any future at all: that is my rule of conduct, inspired by that spirit of tranquillity and constancy from which the faithful and my collaborators must receive light and encouragement from the Pope, the head priest.
 ... It is enough to take thought for the present: it is not necessary to be curious and anxious about the shape of things to come. The Vicar of Christ knows what Christ wants from him and does not have to come before him to offer him advice or to insist on his own plans.
 (*Journal of a Soul, Thoughts II, August 1961*)

Historic age: His appreciation of history, his experience in various key places of the twentieth century, together with the new information he received as Pope, enabled

him to appreciate this time as a historic age. Reading through this material from an angle of faith and in response to his mission to be Pope, he identified therein a call that beckons the Church to a new commitment on the pastoral level. Ministerial priesthood is marked and changed by this new situation because the call is for mission in the world of today “when the Church is *ever extending* her apostolic activity”. These signs of the times which he discerns in the present age become a source for major possibilities for faith.

As in the days of the first Pentecost: Just as he interprets the Council as “*altero Apostolorum Cenaculo*”¹⁷ in this new historical age, in the same way as he appreciated previous Councils as luminous points in the history of the Church, so he interprets the priestly call in the present situation. This gift of the Spirit calls for a gratuitous response: willing and generous hearts.

IV

Conclusion

Although the scope of this article was not a historical-critical study of the text, there are enough indications that Pope John himself worked on this text. More than that, this fragment reflects and refracts the light that shone in Roncalli’s heart. His response to the call to holiness made him a “mirror of heavenly life” and therefore a man of hope and peace. As we look in the mirror we are encouraged not to get lost in our image but to mirror God’s life according to our specific call, each in a unique way. That means joy, peace and service to men and women wherever they may be.



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¹ Cf. S. Melchior-Bonnet, *The Mirror: A History*, translated by Katherine H. Jewett, Routledge, 2000; E. Weber, “Heart of Glass”, review of *The Mirror: A History*, in *The New Republic*, 12 February 2001, pp.41-45

- ² *Fulgide glorie del Venerabile Collegio Inglese*, in DMC, IV, 358-362; English translation in *The Venerabile* 22/1 (1962) 6-8. The private audience, 15 June 1962, concluded with the Rector Gerard William Tickle presenting the Pope with a specially bound copy of the Sixcentenary Issue of *The Venerabile*. Cardinal Godfrey and Cardinal Heard were present. Pope John XXIII created William Godfrey cardinal at his first consistory in December 1958. (In 1935 he was created Honorary Canon of St Lawrence-super-Mare, Malta. Today, a former parish priest of this church is studying in Rome and residing in the English College.) Cardinal William Theodore Heard, who received his episcopal consecration at the hands of Pope John in April 1962, gave the opening address as Cardinal Protector.
- ³ DMC I, 10-14
- ⁴ Cf. SD, I,18
- ⁵ Cf. DMC I, 11
- ⁶ G. Alberigo, *Dalla Laguna al Tevere, Angelo Giuseppe Roncalli da San Marco a San Pietro*, Bologna 2000, 57
- ⁷ Cf. 5 August 1959 in Giovanni XXIII, *Nostra pace è la volontà di Dio. Quaderni inediti*, edited by M. Roncalli, Cinisello Balsamo, MI, 2001, 85-86
- ⁸ *The Venerabile* 22/1, 1962, 61
- ⁹ Cf. Jean Daillé, *Sur l'employ des Saints* (sic) *Pères*, Geneva, 1632
- ¹⁰ Quoted in A. and G. Alberigo, *Giovanni XXIII: Profezia nella fedeltà*, Brescia, 1978, 58-59.
- ¹¹ “Non siamo sulla terra come custodi di musei, ma per coltivare un giardino che fiorisce di vita e riservata ad un avvenire glorioso” quoted in A. and G. Alberigo, *Giovanni XXIII, op.cit.*, 59
- ¹² A. and G. Alberigo, *Giovanni XXIII, op.cit.*, 494
- ¹³ “[...] anzi, lasciateCi dire, è con voi la simpatia rispettosa di tutto quel popolo, che dai tempi remoti ha considerato questa Città come communis patria.”
- ¹⁴ In relation to the Roman empire, this phrase captures the process that transformed the empire from an *imperium*, a collection of conquered provinces, into a *patria*, a focus for the patriotic loyalties of its subjects. Cf. C. Ando, *Imperial Ideology and Provincial Loyalty in the Roman Empire*, Berkeley, Los Angeles, London, 2000, for a study of this process; during the Middle Ages, Christians kept the emotional significance of this phrase. Philosopher Markku Koivusalo affirms that “Within the Church, however, *patria* had retained its emotional value. The true *patria* of a Christian far away from home was the celestial city of Jerusalem, and to finally return to that spiritual and eternal “fatherland” was the natural desire of every Christian following the tracks of the earthly adventures of Odysseus. It was for this *communis patria* in heaven that the Martyrs had shed their blood, and it was this self-sacrifice that gave the medieval knights a model to imitate.” Quoted in *The Mythical Body*, translated by K. Sivenius from Finnish, [accessed 21 June 2003], <http://www.kaapeli.fi/flf/koivusal.htm>.
- ¹⁵ *Gaudet Mater Ecclesia*: F13. Sinossi II. 1068-1069. Cf. *Sinossi critica dell'allocuzione di apertura del Concilio Vaticano II Gaudet Mater Ecclesia di Giovanni XXIII in Fede, Tradizione Profezia*, 239-283: “per chi conosce gli Orientali e gli acattolici in genere [trova] questa p. 19 – ben fatta del resto [da] secondo la dottrina cattolica – non può che indispettire, umiliare e offendere gli Ortodossi. La parola del Papa in apertura d’un Concilio che vuole essere inteso <anche> come invito ai fratelli separati, entra nel vivo della affermazione di un Primato che egli di fatto esercita, e nella deplorazione dei punti di contesa che non possono che inasprire tutto il mondo eterodosso. *Non est hic locus*” in *Descrizione delle redazioni dell'allocuzione*, 233.
- ¹⁶ “That they may be fluent in words/ and fervent in love”; the original Latin verse is “*Ignis vibrante lumine/ linguae figuram detulit/ Verbis ut essent proflui/ Et caritate fervide*”.
- ¹⁷ *Gaudet Mater Ecclesia*; T 8. Sinossi II. 497. Cf. *Sinossi critica dell'allocuzione*, 259 (T refers to the Latin typed text read by John XXIII on 11 October 1962).

Signs of the Times: The Family in Europe

JOSEPH MIZZI

One cannot but admire the great drive that there is in Europe today for more unity, collaboration and solidarity. This in itself is very positive, and one only hopes that in the future there will be stronger links and cooperation amongst the countries of Europe. However, it is sad to note that while the European Union in its Constitution wants to recognise its Graeco-Roman tradition and some major philosophical trends, it does not want to recognise its basic religious identity. In a way, I compare Europe to a young man who thinks that he can completely ignore the centuries-old experience of his forefathers as he now feels grown-up. He wants to be free and independent as he now knows what is best for him. Wanting to be non-confessional in order to appear modern, he thinks he is going to be more welcomed and accepted by contemporary society, yet in reality he is going to become increasingly isolated because he will be without any basic character or identity. One only hopes and prays that before it is too late, Europe will discover who is authentically contributing to its real strength and growth and who inversely is working for its ruin and destruction, and so eventually will change its course of action.

That same philosophy which is seen in the writing of the European Constitution is more or less paralleled in nearly every Parliament in Europe, particularly with regards to marriage, family and life issues. Nearly all the parliaments in Europe have fired their big guns in an attack on the institution of marriage, that is the basic cell of society, the family and the value of life. All this is being done under the excuse that we should be a tolerant culture, where the dominant philosophy is a relativistic “live and let live”.

Asking some serious questions of our society

Some of the major attacks on the family can be found in the lack of legislation favouring the family and the recognition rather of *de facto* unions and also of homosexual unions. Why is it that certain states do not create family-friendly policies, like trying to promote harmonisation between family life and a career? Why is it that certain countries instead of promoting and encouraging the family want to abandon the family to fend solely for itself? With the recognition of *de facto* and homosexual unions the Parliaments of Europe are undermining the common good. How can one in any way say that homosexual unions are equal to heterosexual unions? How can the European states grant homosexual unions equal social benefits and equal tax exemptions as they do to heterosexual unions? How can same sex unions possess the right to conceive and rear children? Such children would grow without the presence of either the mother or the father. Psychologists always insist that for a healthy and

balanced development of the child it is extremely necessary to have the presence of both the father and the mother.

Furthermore one can also question why it is that certain states are granting divorce even for no reason at all? Is this the best policy to protect the family or society itself? Is this the best education we can give and provide for future generations? Very often those people who divorce will enter into a non-marital relationship with a new partner. Can we say that children are receiving the best formation if they are brought up by a single parent, or only meeting their father during the weekend, or of living in a recomposed family?

Threats to the family are also coming from the so called “culture of death” which has cast its shadow in nearly all European countries. Very easily we notice that the European population is becoming an aged population due to its low birth-rate. Are we not ignoring the proper use of the language and reality of love in the widespread use of contraceptives or when one has recourse to sterilisation techniques? With this type of language one is only speaking a lie and not actually living the authentic language of love or of mutual self-giving. Why is it that life is not respected from womb to tomb? Upon what grounds have certain European states allowed abortion almost anytime during pregnancy? How can we speak of the right of the mother’s choice and at the same time ignore the right of the unborn child? The writers of such legislation act as if right and wrong were on equal footing and of equal weight. The right to choose always means freedom to choose the good. Why is it that life is not respected until its natural death? Have we become lords to decide when to allow life and when to prescribe death? Life even when one is old, sick or disabled can never be seen as a burden or inferior in value to that of young, healthy and able-bodied people.

A way forward?

This is only a bird’s eye view of the dark grey sky which is currently hovering over the families of Europe. What can we do? As Catholics we are duty bound to stand up and make our voices heard. We have to encourage more Catholic men and women to participate in politics and we have also to lobby our Members of Parliament both at home as well as in Europe in order to work for the upholding of the institution of marriage, the defence and promotion of the family and the protection of life. Furthermore, we need to collaborate with our Church leaders in pastoral work for the family. This is a never ending responsibility so that our families will really be “domestic churches” and “sanctuaries of life”. Organising the “Week for the Family” and the “Week for Life”, both on a diocesan as well as on a parish level will be a good start. This would surely be the best way to celebrate the tenth anniversary (2004) of the United Nations International Year of the Family. Those who really love the family and life should stand up and act now before it is too late.



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Nature and Supernature

ANDREW PINSENT

Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water welling up to eternal life." (John 4:10 – 14)

This famous account of Jesus' conversation with the Samaritan woman introduces what is the probably the single most important theological question facing Catholics today, namely what is truly distinctive about being a Christian? The practitioners of contemporary Catholicism offer two kinds of answers that are in fact irreconcilable, and the resulting conflict is the true but unrecognised foundation of many of the tensions within the present day Church. It is therefore imperative that Catholics understand this issue and what is at stake for the future of the Church and the salvation of the world.

The early Church believed emphatically that what Jesus Christ had brought to the world was radically new. This is illustrated by a series of New Testament antinomies such as water and Living Water; food and Real Food; life and Eternal Life; and life "according to the flesh" and "according to the spirit" in the letters of St Paul. The Gospels also refer to the insufficiency of merely physical birth to enter the Kingdom of Heaven, a dramatic example being when Jesus explicitly says (before John's martyrdom) "among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he" (Matt 11:11). However Jesus Christ opened the way to enter the Kingdom, and this truth underpinned the urgency with which the Apostles proclaimed a new life with such success throughout the Roman Empire. Even the testimonies of pagan writers such as Pliny the Younger acknowledge this, noting how the early Christians lived in a markedly different way from others in the surrounding culture. Furthermore whilst some early theologians respected the great pre-Christian philosophers, at no point did they ever accept that becoming a saint was identical to living a good life according to the classical models of antiquity. It is notable that when the pagans complained to St Augustine that "we live well", he did not respond "well done, you are already anonymous Christians!" but "if you do not enter by the door (Jesus Christ) what good will it do you?"

When St Thomas Aquinas sought to give greater clarity to this distinction, he made much use of the term *Supernaturalis*, which had made its debut in the theology of the West in the 9th century through translations of the works of Pseudo-Dionysius. From then on *natural* was used in theology in reference to the state of man, body and soul, with which he is born. This includes the natural sense of transcendence and desire for God. In a complementary manner the word

supernatural was applied to the elevated state to which man is raised by the sanctifying grace of baptism. In this elevated state man is not only cleansed from sin but becomes a participant in the divine life of the Trinity. The fact that man has such a divine vocation beyond any capacity of his natural state was underlined by the dogmatic constitution of the Catholic Church *Dei Filius* (DS 3005) "...God in His infinite goodness has ordained man for a supernatural end, to participation, namely, in the divine goods which altogether surpass the understanding of the human mind, since 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him'" [1 Cor.2:9; can.2 and 3].

Although the terminology evolved through the history of the Church, the underlying distinction between the natural state of man (pertaining to creation) and the supernatural state (pertaining to sanctification) was therefore present throughout the whole history of Catholic thought. However from the late 19th century onwards this concept came under severe attack. In the Anglo-Saxon world much of the pressure came from the impact of Darwinian evolution and the optimism of the industrial revolution. On much of the rest of the European continent German idealism was the key influence. However in both instances the practical result was similar. The new paradigm was of a gradual "Ascent of Man", from the pre-human biological state to a glorious, unified future on earth. For those who sought to re-formulate Catholicism in terms of this influential new approach, the path of the Christian life was transmuted into a *continuum of ascent* from the natural state expressed through Hegelian dialectic or Darwinian-style evolution. For Pierre Teilhard de Chardin, for example, Christ became the "Omega Point", the endpoint of a seamless and continuous evolutionary path towards the perfect man. For Karl Rahner everyone lives a supernatural existence by virtue of his or her creation, a universalising extension of sanctifying grace that in practical terms means that he can re-classify all non-Christians (whether they choose it or not) as "anonymous Christians". Although some of these theorists continued to pay lip service for a while to the nature-supernature distinction, in practice it had ceased to have meaning and they tended to refer to man's *existence* rather than man's *nature*. Indeed by 1978 Hans Küng was able to make a remarkable series of assertions proclaiming what he saw as the victorious and total elimination of the natural and supernatural categories in theology (KÜNG H., *Does God Exist?*, Section F.II.2. "Controversy on natural theology").

Today it is probably true to say that most Catholics are unaware of the issue or its seriousness, but to illustrate how the Faith has been altered by these models it is worth seeing how Scripture would have to be re-written if they were true. In the parable of the sower, for example, the sower is portrayed as sowing the seed (the Word of God) in the ground (those who hear the word), which then produces plants (the mature Christian life). In other words grace builds on nature in the Gospel accounts. According to these new models, however, it is as if the ground (the "hearers of the word") generates the plants itself, perhaps with encouragement but without the need for any new seed to be introduced from outside. In human terms, there is no longer a distinction between the order of creation and the order of sanctification: no one is excluded for everyone is already at some stage along the path of the Christian life simply by virtue of being born.

This model has proved powerfully attractive to many men and women of good will, since it appears to offer the benefits of Christianity without the need to exclude anyone or make the radical separation from merely natural aspirations often

demanding by growth in the Christian life. As a result the practitioners of present day Catholicism offer two contradictory approaches to understanding what is distinctive about being a Christian. The official teaching and legislation of the Church has continued to affirm a radical change brought about by the sanctifying grace of Baptism. Canon 849 (CIC 1983) for example states that “*By it [Baptism] people are freed from sins, are born again as children of God and, made like to Christ by an indelible character, are incorporated into the Church*”. By contrast those who base their theology on a continuum of ascent do not emphasise such a marked change. The perfect Christian is essentially the same as the perfect natural human being. It is true that Christ remains the summit and exemplar of our lives. However, insofar as there is still a difference between Christianity and any form of human existence (religious or otherwise) this is more a matter of degree rather than essential change, and although Christianity may be regarded as a privileged and perfect form of religion, every life is now considered a path to God.

In the view of this writer, there is a strong analogy between these new theological models and the ancient Tower of Babel. This too was an attempt by human beings to construct their own path to heaven from the natural level, an effort that ultimately proved futile despite the glittering magnificence of the edifice. Furthermore, like the Tower of Babel, they have also produced chaos in their wake. After all, why take the trouble to be baptised if it is at best only a way of expressing what you already have? Why should you be a celibate priest and sacrifice the goods of family life if Christianity is merely the summit of natural goods? Why confess your sins specifically to a priest when sin is no more or less than an offence against the natural order? Why dress or live in a radically different way from other people? Why make any distinctions in liturgy and Church architecture between the sacred and the profane if the whole of the natural order is equally holy? Why listen to the authority of the magisterium if the Church can, at best, only express the natural truths accessible to everyone? Why teach children the Faith if they are born with everything implicitly within them, and merely need to be encouraged to reflect on it? Why evangelise or risk dying for the Faith when every life and belief is ultimately a path to God?

My own profound conviction is that the “continuum of ascent” models, although superficially attractive in their inclusiveness, have ended by destroying Catholicism wherever they have been consistently introduced. Perhaps one of the most severe impacts is in the area of catechesis, where the emphasis becomes one of *reflection* (often on one’s own natural experiences) rather than the *transmission* of the apostolic deposit of Faith (beyond any unaided natural capacity to grasp). As a result, although the first generation of practitioners continues to defend many of the practices of the Church from a sense of inertia, the second generation can no longer answer the difficult questions listed above and our churches rapidly empty. Far from opening us to dialogue with the world, these models end by dissolving the Church into the ephemeral world of post-modernity that surrounds us. What religion remains will tend to be naturalistic, experiential and subject-centred, perhaps having a closer affinity to Buddhism than Christianity.

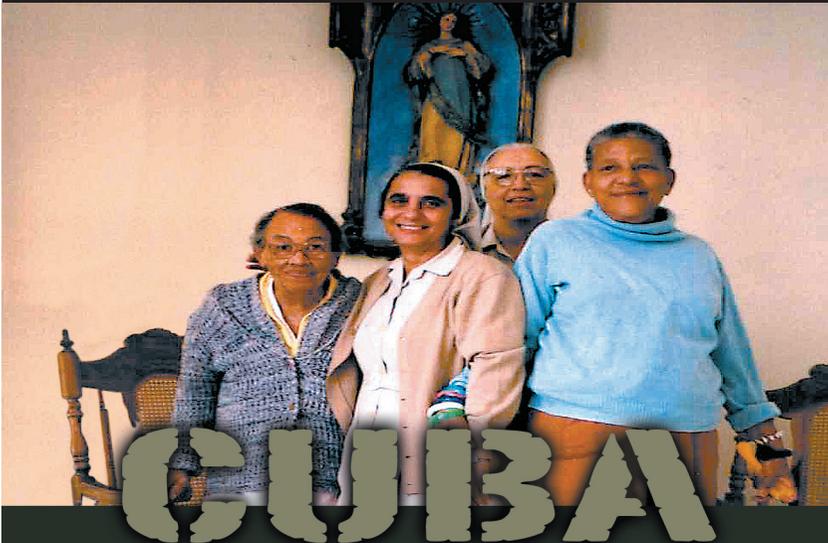
My recommendation is that all those now training for the priesthood work to recover the authentic Catholic understanding and terminology of the natural and supernatural state of man, and above all the rich Catholic theology of grace. This is not obsolete but part of the apostolic deposit of Faith refined through twenty centuries of doctrinal development. It is only on this basis that we can affirm both the value and integrity of man in his created nature and yet appreciate the gift which

Jesus Christ offers us through baptism: a supernatural life of grace here on earth that prepares us for our glorification and beatitude in the Kingdom of Heaven.



Dr Andrew Pinsent is the Dean of Students of the English College. He devoted a large part of the first thirty years of his life to natural goals, studying the sub-nuclear structure of the universe as a physicist and working in the computer industry in England and Latin America. Now in response to the grace of God calling him to the priesthood he has devoted his life to the pursuit of supernatural goals.

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Part 4

The College





A New Photograph Archive

ANTHONY PHILPOT

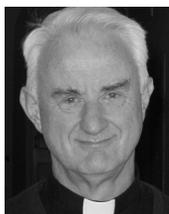
These few lines are being written on the baking-hot morning of Trinity Sunday, 2003. We have just had our biennial College photograph on the roof, above St Joseph's Corridor. This, for really old Old Romans like myself, tells its own story. We remember days when it was hard to fit us all into the *cortile*.

Which is all by way of introduction. I am compiling, for the archives of the College, some books of photographs. This short article is really an appeal to Old Romans to have a look through their own archives, and see whether there are snapshots of individuals or group pictures for which they have no personal use. We have a need especially for material between 1960 and 1990! I am labelling the pictures as I go, with as much by way of dates and names as possible; and saving them in loose-leaf form, in albums of plastic envelopes, so that they can be rearranged as necessary.

It is fascinating to see how the technique of photography has evolved. Early snaps are black and white, and small. The figures on them are often like Lowry's matchstick figures, especially if they are shots of malnourished post-war students at the beach. Photographic skills develop as you turn the pages: the innovation of flash for interiors, the arrival of colour, the introduction of digital photography, increased sensitivity to the composition of pictures. We have come a long way from the Brownie Box and the sepia print, but those early snaps are really precious.

Although the collection starts in 1946, this appeal is addressed also to present members of the College. Half the job of compiling an archive is the apocalyptic one of seeing the future as the present and the present as the past. What seems commonplace today will be fascinating to future generations.

And although the new compilation is for the archives, I hope that it will be on much more public display than is usually the case with archives, so that men can leaf idly through the albums in those long intervals when exams are on the horizon, but all the revision is safely done, and there are days to spare before sauntering to the Greg and collecting that *summa cum laude* which is the natural crown of all our endeavours. And visiting Old Romans, relaxing in the salone with a nourishing *spremuta di limone*, can catch up with their memories.



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.

Romanesques: Chicken Roman Style

TOM FINNIGAN

“The bishop has decided to send you to the finest seminary in the world. You will be going to the English College in Rome.”

I was sitting in my Rector’s study. Two sash windows overlooked the College lawn. It was early summer: “A” level time and the most stressful time of my life. Ash and sycamore trees were in full leaf. Evenings were long and bright. The study smelt of polish and Holland House tobacco. Monsignor Tom Duggan had a selection of pipes. This evening he puffed on a long stem, elbows on his desk, left hand supporting the bowl. Smoke rose in rings into the space between us. The glass fronted book shelves reflected him and me and the desk and the smoke between us as he reminisced about his student days in Rome.

“Go gently with the wine. It is so easy to drink. Mastering it will be part of your education. The ancients called it Falernian and it comes from the Castelli hills. You will get to know those hills. They are very beautiful.”

He rose to end the interview, placing his pipe on a silver tray. He smiled and I noticed the sadness. I stood up, dazed.

Duggan was short with a bullet head and eyes like blue gimlets. His forehead receded sharply from spiky eyebrows. A high Roman collar kept his chin raised. Starched cuffs gleamed at the sleeve of his purple piped soutane. When angry he looked like a ripe plum.

“It’s a wonderful opportunity and a great privilege”, he remarked looking up at my six feet two by the door. “Don’t let me down.” And he touched my shoulder.

The sweet tobacco smell lingered as the door clunked shut. In the corridor lined with religious pictures I danced along the lino making it squeak. In the stair well I paused. Tall windows were pulled high to create a breeze. In the yard Fr Kerrigan was belting a handball against a smooth grey wall. Thuds and slaps combined with shouts as a hapless fifth former chased around the court. In the music room someone was murdering a piano.

I pushed open the heavy door of the boarders’ study and seventy pairs of eyes looked up from an adolescent fog.

“Which one is it?” whispered a child from lower fourth.

“Rome” I mouthed as I walked to the back of the room and sat beside my pal Martin Devoy.

“That’s two of us for the Eternal City,” I winked at Martin who had preceded me.

“Great!” he grinned and turned back to Sophocles - our grim set book for “A” level Greek.

My school was St Bede’s Grammar in Manchester. It was also a junior seminary with seventy boys boarding. Tom Duggan arranged for five of us to go to Rome

to study for the priesthood. It was a final flourish from a man who was dying: for me the start of a romance with Italy

Mrs Paccini was Italian. From a shop in Chorlton cum Hardy, where I lived, she sold cooked chickens. I used to gaze in the window at carcasses rotating on spits. Smells of roasting meat and potatoes wafted across Wilbraham Road. The window glass was always warm to touch. Apart from fish and chips there was no other cooked food sold in the village. Mrs Paccini was breaking the mould. Occasionally my mother bought a cooked chicken wrapped in a heat preserving bag lined with silver foil. You pressed on the bag pushing out all the air and it acquired the shape of the chicken.

Mrs Paccini was delighted that I was going to Rome. Good Italian mamma that she was, she selected the largest chicken in England, packed it into two of her special bags and presented it to my mother on the morning of my departure.

"This is *pollo Romano*", she explained to my mother, "chicken Roman style. It will keep the "unger away on the train".

My mother agreed. So in addition to shirts and shorts and long black socks – all numbered for the College laundry – I was carrying a cooked chicken to Rome. For me this was a great embarrassment.

I was the first to fly the nest. My parents, reared in the emigration culture of County Mayo, wept as I packed and wept in the car to the station. They wept on the platform. My pals' English parents chatted and smiled. Crying in public was not on their agenda. But they had never been to an American wake in Ballyhaunis. For my mother and father seven years absence in Italy for their eldest son was a matter for grief. Their son thought of it as the Great Escape!

Five of us and a chicken left Piccadilly Station in October 1966 for a two day journey to Rome. I should have declared the chicken but I didn't. I thought my colleagues would laugh at me. So Mrs Paccini's chicken lay buried under shirts and black trousers as we travelled into London and down to Dover. It was smuggled into France and missed the glory of dawn in the Alps. The enthusiastic smoking of five eighteen year old Church students negated any smelly protests emanating from the carcass of an ageing hen. Outside Paris we met Alexander McKenzie Hay from the diocese of Westminster. He had long fair hair, an accent straight from P.G. Wodehouse and was reading Homer's *Odyssey* aloud in the corridor of the Paris-Rome Express.

"The wine dark sea of Hellas, the wine dark sea," he intoned like a god on the Parthenon frieze. To introduce a chicken to such a golden boy was beyond contemplation.

In the taxi from the station I stared with amazed eyes at vast churches and imperial arches as the driver screamed and gesticulated at the Roman masses. Traffic lights and pedestrian crossings gave him extra energy as he accelerated through them like my uncle scything corn in a Mayo field.

"*Avanti, avanti!*" he shouted at everything, throwing up his arms and cursing, "*porca miseria!*"

Near the college in Via Monserrato was a bakery. The smell of bread and pastry drowned all reminders of the relic in my luggage as we paid the taxi driver and gawped at the entrance to the Venerabile.

"Welcome to the College," smiled a chubby pink faced cleric with National Health spectacles. "I'm John Jones; call me Bubbles."

Up shallow renaissance stairs I followed Bubbles, circling and rising in a dream as I dragged my uneaten chicken past portraits of English cardinals. My room had double wooden doors and a marble floor. There was a metal bed with a bare mattress, an ancient cupboard for clothes and a desk with a brass reading lamp. In the corner on a stand was a jug and bowl. The Venerable English College in Rome was bad on plumbing.

“Fill your jug from the tap in the corridor and throw the waste down the sink,” explained Bubbles. “Hot showers in the Queen Mary downstairs.”

Wondering what other primitive practises were in store at this English enclave I stepped into my room. My desk sat in front of a window protected by tall brown wooden shutters. I flung them open and raised the sash.

Rome exploded in a riot of red roof-tops and washing lines. Balconies and window boxes sprouted flowers and herbs. Colour and smell abounded. An old man in a white vest waved from his plant pots. “Ciao!” I yelled anxious to vaunt my meagre Italian.

I was to live at the top of a mediaeval palace sited on the edge of a slum in the noisiest city in Europe. The colours blinded my Manchester eyes. It was a vivid introduction to the splendour and squalor that was Rome. The voices, the scooters, music, low flying swifts - all invaded my ears. Heat rose from the stone window ledge. I sensed my skin warming. Smells of bread and flowers pushed into my tiny room. They clashed with a nasty stink of bird flesh. For the first time in three days I opened my suitcase and gazed at the world’s best travelled barbecue.

Thirty minutes in a seminary and I was in the streets of Rome with a chick on my arm looking for a litter bin. Down the Via Monserrato I trotted and turned left towards the lovely Via Giulia, blissfully unaware that I was in one of the oldest and most desirable places to live in the old city.

Men in pale suits passed arm in arm, chatting with animation. Plants trailed from pots on window ledges above me. In the distance an arch linked two sides of the street. Vespa scooters chugged by driven by dark skinned girls and boys. A Puccini aria floated from a doorway. Open mouthed I wondered towards the archway. In the wall beneath it was a fountain. Water gushed from the mouth of a mythical god and fell splashing into a grid by his feet. A boy came to drink.

“*Permesso, signore,*” he grinned and stooped to gulp the tumbling water.

I did the same. Alongside was an old diesel drum crammed with rubbish. There I placed Mrs Paccini’s chicken and turned back along the Via Giulia to start my new life.



Tom Finnigan attended the College from 1966 to 1970 as a Salford student. After leaving he entered the construction industry specialising in the supply of cranes. As far as we know he was the only crane salesman in England with a degree in theology! He married in 1972 and has three children. In 2001 he moved to Donegal with his wife Susie.

Nova et Vetera

MARCUS HOLDEN AND PAUL KEANE

Our Next Door Neighbour's 700th birthday

It must be considered a great blessing to have as a next door neighbour the Patroness of Europe (proclaimed 1 October 1999). The relationship with the adjoining Bridgettine house goes back to the time of the old Hospice and St Bridget's own lifetime. It is amazing to think that her great mystical visions took place metres away from where we live. Some years after Bridget's death, Margery Kempe, the English mystic, came on pilgrimage and stayed at the English Hospice. She came, amongst other things, in order to find out more about Bridget from those who knew her. This year not only marks the 630th anniversary of her death (23 July 1373) but more importantly the 700th anniversary of her birth. May our relationship with her and her dear sisters continue for many more centuries.

The revival of the Wiseman Society and birth of the Pro-Life Society

This year the College has witnessed the revival of its speaker meeting society named after Cardinal Nicholas Wiseman. It was first constituted in November 1928 after a successful experiment at the *Villegiatura* earlier that year. It is first mentioned in the *Venerabile* in April 1929 (vol.iv, no.2, p.207) after which it looms large for almost four decades. The last talk appears to have been hosted in February 1964. As part of a student initiative, it was re-founded several years ago by the now Fr Nicholas Schofield and has since hosted some stimulating talks. This academic year however saw more regular contributions which were well attended. Stanley Jaki spoke on Newman, Philip Whitmore on Gregorian Chant, Anthony Meredith on Christians in Ancient Rome and David Butler on Bishop Challoner. It is hoped that this new tradition of speaker meetings will continue next year with the added introduction of in-house student prepared presentations. Thanks here go to James MacKay, the seminarian organiser from the Roman Association.

The birth of the Pro-Life Society has also proved very positive. Everyday we have Pro-Life information posted on our notice board and also periodic guest speakers on these important issues facing the Church and the world today. Mr John Smeaton, director of SPUC, addressed the seminarians and guests in the spring. Thanks here go to James McKay, the seminarian organiser from the Roman Association.

The Gradwell Room

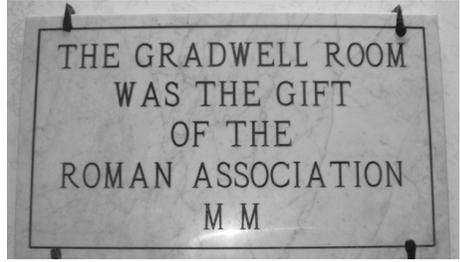
The Staff and students of the *Venerabile* are delighted with the new classroom facility called the Gradwell Room. For this room, which enables the College to have a fully equipped modern teaching and conference



Thomas Gradwell



The Gradwell Room



The memorial plaque placed in the Gradwell Room

space, the College is indebted to the Roman Association. Without the contribution of our *alumni* this project would never have been achievable.

Thomas Gradwell (1777–1833) came from a recusant family in Lancashire and was born on 26 January 1777. He went to Douai at the age of 14, where he experienced the turmoil of the Revolution. The students and staff were imprisoned during the Terror, but they were able to get back to England in 1795.

He went to Crook Hall, County Durham and was ordained on 2 March, 1804. He taught for seven years at Crook and after 1808 at Ushaw. He was assistant at Claughton in Lancashire after 1811 and came to Rome as Agent for the English Vicars Apostolic in 1817.

He was appointed Rector of the Venerable English College, by Cardinal Consalvi, on 8 March 1818. He set about making the College habitable and received the first students, including Nicholas Wiseman. The success of the venture was due to his prudent administration, his tact and his ability.

Ten years later he was appointed as co-adjutor to Bishop Bramston in London. Robert Gradwell was consecrated Bishop of Lydda, by Cardinal Zurla on 24 June 1828 in the Martyrs' Chapel.

In London, he found a warm welcome and his gentle and engaging manner endeared him to the clergy. However, his health was not good and he died less than three years later, on 15 March 1833. He was 56. His body was taken from Golden Square and buried in St Mary Moorfields.

College Relics

The relics, and the inscriptions with them, beneath the altar of the church of the Venerable English College

In standing reliquaries:

1. St Thomas of Canterbury
2. St Thomas of Canterbury – *Ex capite S. Thoma Archie Cant Mar*
3. St Ralph Sherwin – *Ex artibus beati rodulphi Sherwin M*
4. St Philip Howard – *Ex ossibus B. Philip Howard*
5. St Edmund, King and Martyr

In one box:

1. Bl John Lockwood
2. St Thomas More – *Ex cilicio B. T. More M*
3. Bd John Wall
4. St Francis Borgia and St Edmund Campion – *De Pileo S Francisci Borgiae C qui deinde fuit B. Edmundi Camp M*

In the other box:

1. St Thomas of Canterbury – *Ex capite Sancti Thomae Cantuarian a F.V.Bartlett in eccl. Cathedr. Westmonasterien reliquiarum custode recognitum*
 2. St Henry Walpole
 3. St John Almond
 4. Bl John Woodcock
 5. St Henry Morse – *Ex ossibus P H Morse SJ marti angli – ex cratis substraminibus quam super projectus ad martyrii locum est equis pertractus Re Ds Morse SJ M: Angl*
 6. St John Southworth – *Ex fragmentis vestimenti in quo involvetur codaver Beati Joannis Southworth Martyris*
-

Book Review

A Roman Miscellany: The English in Rome 1550-2000

NICHOLAS SCHOFIELD, EDITOR, GRACEWING, 224PP, £9.99

The *Venerabile* has produced some superb articles over its long history and this “best of the *Venerabile*” brings some of these to the fore once again.

After co-writing the new *English College Guidebook* and the highly acclaimed *Forty-Four* on the *Venerabile* martyrs, Nick Schofield has done it again by editing this splendid volume of essays. He introduces the series with his own valuable survey of the two-thousand year old relationship between England (or at least Britannia) and Rome.

The book has Cardinalatial quality. Eamon Duffy contributes the lead article on the great Cardinal Allen. Judith Champ looks at Cardinal Philip Howard while his namesake, the later, Cardinal Edward Howard is covered by Abbot Sir David Oswald Hunter-Blair. Newman’s relationship to the *Venerabile* is explored by Jerome Bertram of the Oxford Oratory. Added to all this is a Roman homily by late Cardinal Hume as well as a prologue from the present Cardinal Cormac Murphy-O’Connor. This scarlet thread is finally tied up by Gerard Skinner’s afterword and tribute to Cardinal Hume.

The articles of Schofield and Whinder from more recent generations of *Venerabile* students also add something of a fresh air to the proceedings. These include essays on the Stewarts, the Papal Zouaves and on the old English College Villa at Monte Portio. There are exiting extras too like Richard Stewart’s account of Roman seminary life in war time Lancastrian exile and Carol Richardson’s thorough account of the Pugins in Rome.

This is a tidy volume and despite its “miscellaneous” title it gives the reader both a slice of what we call “the English Roman life” with its prized yet indefinable *Romanitas* and also an intelligent and accessible account of the wider history of both Rome and the British Isles. It is a must for all Old Romans and for anyone who takes a particular interest in the English College.

Life in the College in the 1970s – Part II

FERGUS MULLIGAN

Dramatis personae

During my time in Rome there was a great mix of people in the College. Living in close proximity with 50-60 other strong minded individuals was sometimes demanding, occasionally infuriating but rarely boring; probably the same today. The daily schedule was relatively easy but you were expected to get up for lauds at 7.30 (hard work for some) and to complete the academic steeplechase at the Greg (hard work for others). One Sunday in four we could go outside for mass, a chance to try the clean cut American liturgy at Santa Susanna or you could opt for the eucharistic marathon at the Russicum or the delightful sung Greek liturgy at Santa Maria in Cosmedin.

Leo Alston was Rector when we arrived, a placid, gentlemanly figure who gave the impression that not even the most outrageous student behaviour could shock him; Lord knows, we tried. I still have his informative letter of 19 July 1971 written some weeks before I arrived in Rome. As well as the SFX Four (Peter Fleetwood, Paul Gallagher, John Magill and myself) quite a few other VEC students had been to Jesuit schools or encountered the Js at university and notwithstanding this, felt a close affinity to the Society. So it was that early on the morning of 3 December each year, St Francis Xavier's day, a large group from the College would go to the Gesù for mass in Ignatius' rooms. There we gave thanks for what we had received from the Jesuits, a feeling only slightly dissipated by three lectures straight afterwards at the Greg.

Mervyn Tower burst on the English College like *el niño*, leaving people gasping in his wake. I think he'd read every book that was ever published and had the rare gift of sharing his knowledge without boasting. Michael Taylor, who surprised many by making the quantum leap into Anglican orders, was a first rate philosopher and would have made a superb tutor. He lived at the very end of the *monserra* next to the Spanish roof garden as it was then known, a vast area used by people learning the violin and other antisocial activities. Many the time during the exam season I and others knocked on his door seeking enlightenment, to be met by a plaintive "Hello, please", meaning *Avanti*. Years ago I met him on Grafton Street, Dublin but I was in a rush and regrettably we only exchanged a brief word. I looked him up in *Crockfords* recently and saw he was serving in a Midlands parish.

Michael Morton and Kevin McDonald were good pals, both excelling at moral theology and some days at lunch there'd be debate over Klaus Demmer's lecture that morning. Michael gave the College a lot of jargon, much of which has survived, such as DBLs. One lunchtime he glanced at the food without enthusiasm and muttered cryptically: "Hebrews 13:8." He had heard a curate use it about meals in his

presbytery: “Jesus Christ, the same yesterday, today, forever.” For variety, from time to time Michael suggested a visit to Delfino, the *tavola calda*, still flourishing on Corso Vittorio Emmanuale. There we would choose a spit-roasted chicken and a bottle of chianti from the Campo to be consumed in our rooms: hen and black cock, he called it.

Kevin too could deliver a *bon mot*. At a tedious prayer group, he once broke a long silence by announcing cheerfully: “Let’s pray for the immediate definition of Mary as the mediatrix of all graces.” While another evening when passing Tony Rusinek, a great socialite who was heading out for dinner, he called down the corridor: “If you’re ever stuck for a meal, Rusinek, there’s always supper in the ref at 8.”

During my first Christmas the *schola* performed a carol concert at that outpost of empire, the British Council, with its long wall mirrors and rows of gilded chairs. (I later joined the library there to borrow *O Pale Galilean*, a rather bizarre fantasy tale set in Palazzola, written by a former student.) After the concert a polite official inquired: “Would you care for a gin and tonic?” I’d never had one before and nodded eagerly. But my favourite *aperitivo* is Punt e Mes which I first tasted in Philip O’Dowd’s room on the *monserra*. I always bring back a bottle from Italy, ignoring comments from untutored acquaintances who say it tastes like cough syrup. It is, of course, an essential ingredient for that cup of nectar, College Cocktail.

Visiting bishops were made welcome at the College, only partly because they dutifully took their students out for dinner, although one particular bishop was an exception. There was no top table at supper and when he went to sit down there was a general rush past to the next table, which invariably left him sitting beside Alessandro Manenti, who was too polite to make his escape. The subsequent conversation was always the same.

Unpopular bishop: “And what diocese are you?”

Alessandro: “I am from Reggio Emilia.”

Profound silence.

Cardinal Heenan, a former student, was also a regular visitor to the VEC and two things happened when he arrived. First, the clock bell was silenced, because the chiming kept him awake; and second, we were asked not to sing a popular hymn set to the tune of *Deutschland Uber Alles*. Don’t mention the war. It was amazing how often that hymn featured when the cardinal was in residence.

Contact with home

Communicating with home was difficult in those days. There was no e-mail, of course, and phone calls were expensive. Worst of all, the Italian post office could take weeks to deliver letters so that 1 December really was the last posting date for Christmas. There was a standing joke at the time: congratulations to Poste Italiane, Paul’s letter to the Romans has just been delivered. Vatican Post was said to go by train to Switzerland and was slightly quicker. The stamps were also nicer but it meant trekking up to St Peter’s to buy them and find a blue post box.

For outgoing mail most people relied on visitors taking letters home for posting. A note would appear on the board: “English post, 3pm today”. It was usually at short notice, or the traveller could end up with enough post to fill a container. There would be a mad rush to write letters and drop them in the box outside Tom Morris’ office at the entrance to the tribune. UK-franked letters sometimes drew a perplexed query from recipients: “I thought you were in Rome?”

We could get the BBC World Service, just about, with the newsreader’s crisp consonants crackling through the ether. Or for contemporary music you could tune

into RAI for *“Musica Italiana d’oggi”* featuring compositions for two saucepans, a dustbin lid and a lavatory brush. Italian TV must be the worst in the world and it was even worse then, a ghastly precursor of Sky with even longer ad breaks between dire quiz shows. There was no cable then and few people bothered traipsing down to the Blue Room unless there was a big football match on except one year when RAI broadcast the Edinburgh Tattoo. It was pleasant seeing the Scots Guards marching in formation to the plaintive wailing of bagpipes. But the commentator caused hysterics when he announced the entry of another section of the parade: *“Adesso, vediamo l’arrivo del Black Watch, cio’è, l’Orologio Nero...”*

Pastoral programming

Among our pastoral activities we helped out at the nearby *mensa* which provided low cost meals to poor people in the area and we visited little old ladies living alone. Mine was Signora Verzelli who lived in a tiny 6th floor flat off the Via Guilia and is surely now with God. Actually, she was quite a big old lady, a very kind, talented seamstress who talked endlessly about Buon Papa Giovanni and how she didn’t like *suore* or Paul VI because he was a *signorino*. At each visit she’d produce a tumbler of noxious vermouth, the sort of stuff ATAC uses to lubricate the 64 bus.

Signora Verzelli also made an endless supply of elaborately decorated cushion covers and after each visit I’d stagger back down the many flights of stairs laden with these, carefully wrapped in brown paper. I didn’t possess a single cushion so had little use for them and people who saw them in my room inquired: “Are you planning to open a haberdashers?” But when I arrived home and presented a selection to my mother, she remarked on the skilled needlework, something which went right over my head.

Further afield, an American sister offered to take a group of students by train to visit a poor suburb of Rome but missed the station and when they eventually got off she rang the College for directions. Asked where they were she replied:

“I’ve no idea.”

“Well look for a board with the station name on it.”

“OK, let’s see, it’s somewhere called “Uscita’.”

“But that’s “Way out’!”

“It sure is.”

Alma mater: the Gregorian University

There are many races and nationalities at the Greg and I wish I’d got to know more students from other Colleges. Some people did it effortlessly and regularly visited the Capranica, the French or Brazilian Colleges; possibly it was easier in second cycle. Visiting the Cousins for lunch, (as John Le Carré calls the Americans), the refectory was so big the Rector used a microphone to make announcements and, horror of horrors, they preferred milk to wine. They had their own cinema along with a bookshop, chilled water dispensers in the corridor and other enviable luxuries. The self-contained nature of the place reminded me of an overseas US military base; they probably have an on-site McDonalds by now. My compatriots at the Irish College clung firmly to home traditions then, serving meat and two veg washed down with a cup of tea.

For those who never got to grips with Italian or were challenged by the Greg, a partial fall back was the system known as NAC notes. The Americans recorded each lecture on tape, transcribing the text onto blank “skins” and then rolled out xerox

copies of each foolscap sheet using a hand operated copier. Sounds like something from the Ark now but it was cutting edge technology then. The notes were circulated to their own students and sold to people in other colleges. Generally I found them useless. If a professor gave his lecture strictly point by point with neat sub-divisions between each theme, the notes worked but few lecturers ever did. It was a bit like turning a long, one-sided phone conversation into a journal article: heavy editing was needed to make sense of it and in the process much was lost. At least one Greg professor instructed students not to use NAC notes on the grounds they bore little or no resemblance to what he said in class. Worse, he could spot students who regurgitated NAC notes in an exam.

Taking exams you could choose to do an oral or a written paper. The decision was critical and depended on the examiner's knowledge of English, whether he'd noticed your presence/absence at lectures and how confident you felt about the subject matter of the course. If you were bullish, then a 10 minute grilling face to face was preferable. Exam results came back via a card on which you had already filled in your name, college, course etc in latin on a typewriter and submitted some weeks beforehand: a bit like drafting your own death warrant.

One day while snoozing through a cosmology lecture (astrology, Paul Burholt called it) I glanced down at the desk and saw the following graffiti: "Nietzsche: God is dead. God: Nietzsche is dead". Wisdom comes in many different guises.

When the Greg celebrated an anniversary Paul VI invited the students and staff from his *alma mater* to a special audience in the Vatican. We dutifully turned up to listen to speeches from the *pezzi grossi* in a magnificent hall above the main basilica. What made the day memorable for me was an encounter on the way out. There dressed in a simple black cassock, in contrast to the lavish ecclesiastical dress all round, with just a few people near him I spotted a small man with receding hair and a Roman nose. Straight away I recognised Pedro Arrupe, the General of the Jesuits, not least for his physical resemblance to Ignatius, and went up to speak to him. He was delightful and we chatted for a few minutes as he recalled visiting St Francis Xavier's College and asked about my studies at the Greg. It was far and away the highlight of the day for me.

From time to time Greg lecturers came to the College to give a talk. Among them was the great moral theologian Josef Fuchs SJ. Asked about recommended textbooks, he replied: "You must read Fuchs!" Another visitor was Luigi Rulla SJ, director of the Psychology Institute at the Greg, *il cosiddetto* Centro di Consultazione, the very whisper of whose name was enough to induce gibbering insanity among those who had attended it. In the course of his talk someone asked Rulla a question about a particular religious group. His face took on a pained expression as he shook his head and murmured: "*Abhhhh, cuanti problemi, cuanti problemi.*" Ever after, if a student put his foot in it, someone would intone: "*Cuanti problemi!*"

I had another encounter with the Society, also in the Blue Room, during a seminar on Jesuit spirituality given by Bill Ellos SJ. Ellos, Spiritual Director at the time, was a formidable intellect and although we disagreed sharply about US foreign policy, I have to say I liked him a lot. That day he was not in great form when he asked me to read aloud an extract from the *Spiritual Exercises* on the need to venerate relics, engage in pious devotions and acquire lots of indulgences. Being 20 years of age I knew it all and rattled through the list like I was reading the weather forecast in a hurry. The group, drawn from several colleges, fell silent at my foolhardiness and waited for the axe to drop. There was a silence which lasted a century or two and then the following

dialogue ensued:

BE: “Fergus, do you think Ignatius is a fool?”

FM: “No, Bill.”

Pause

BE: “Do you think some of the things he says are foolish?”

FM: “Yes, Bill.”

The seminar wound up soon afterwards.

Health and wealth

Health could be an issue for some students being far from home and familiar supports. Two or three infirmarians dealt with run of the mill ailments and inevitably some called on their services more than others. A few got sick more often and others were a little over-concerned with their own health. One student among the latter group, a heavy smoker, refused to eat meals in the refectory because they were too oily and would then happily visit a nearby *trattoria* for a huge plate of *spaghetti, saltimbocca* and a salad smothered in olive oil and vinegar. The same individual caused meltdown during mass one day when he morosely delivered this bidding prayer: “I’d like you to pray for a friend of mine who has just recovered from a serious illness and as he walked out of hospital was knocked down by a bus.”

Like students everywhere, finance was a permanent problem. Many got an allowance from their diocese, some more generous than others and a few had local authority grants. We didn’t have the normal student expenses of food and accommodation, obviously but most still had to live very modestly. Financial rescue came in the person of a delightful tour guide named Belinda who asked a few of us, John Deehan, Ken Freeman *et al.* if we’d be interested in taking groups of visitors around the city. So we began guiding coachloads of pilgrims, mainly middle-aged ladies, giving impromptu, creative commentaries on the sights of Rome. It was good fun and most were cheerful and appreciative.

Ken had it down to a fine art. He would peer through his bottle-thick glasses, take a huge drag on the ever-present fag, deliver a manic cackle and proceed to tell his group the most enormous fibs about Roman history, shrines, buildings, ruins and the intricate devotions needed for certain sought after indulgences. Until one day, among the usual group of devout, receptive ladies, the party included a well-informed classics lecturer from Oxford and Ken met his Waterloo. We were all a bit more careful with our spiel after that.

You could make a fair income from guiding: six days’ work could bring in what some dioceses gave their students to last a whole year. After a while Greg lectures became a serious distraction to enterprise and we were eventually confined to guiding on Thursdays only. So to balance the books, each summer I got a job in England to carry me through the year, such as navying for Wimpeys, working as a hospital porter, packing supermarket shelves, sorting post or working in a pub. John Magill cheerfully announced one year he’d spent the summer working in the sewers which made Bill Ellos crack up every time he heard it. It was good training as John used to take on the job of cleaning out the tank.

In partibus infidelium

Easter and Christmas gitas were usually spent in Italy, although some of us went further afield than the obvious destinations of Florence, Siena and Venice. Ernie Sands was lucky to own a car, a little mustard coloured mini which he parked in the

cortile. One December he, James Overton, John Ryan and I squeezed into it and set off for Venice. Along the way there was a mini-destination coup after someone said: "Why don't we go to Yugoslavia?" It was then a single country under communist rule and this sounded a great adventure. James wasn't keen but he was overruled and protested all the way to Ljubljana and back about being kidnapped: "I only wanted to go to Venice" he wailed to anyone who would listen.

On a snowy mountain road near the Austrian border we were stopped by a *carabiniere* on a motorbike. It still tickles me when I recall Ernie politely returning his salute before the officer berated him for some minor traffic infringement. On the way home I got some grief from the others after suggesting a visit to Comacchio on the Adriatic coast which on the map looked like it might be a pleasant seaside town. It turned out to be a huge oil refinery.

The following spring John Deehan and I piled into Ernie's car for another international *gita*, this time to Greece, then ruled by the colonels. JSO declined to join us: "I'm never going *anywhere* with you people again!" he declared. We drove down to Brindisi and took the ferry to Patras via Corfu. It was a marvellous trip and we visited Olympia, Corinth and Athens. The Rector was a bit annoyed we were a day or two late back even when we explained our Pauline journey had taken us to the portals of Asia, almost.

The VEC personale

Running the *portineria* were Luigi Sarandrea, a cheerful little man always chuckling at the goings-on in College and Arrigo Tagliaferri (Henry Steelcutters as Mike Morton called him); his son-in-law Carlo now works there with Enzo. The nuns and *ragazze* worked very hard 365 days yet remained remarkably cheerful. Most of the *suore*, Suor Gemma, Suor Cipriana and the Madre were from the Padua region and when they talked about *il santo* like a favourite uncle you knew they could only mean St Anthony of Padua. From time to time the College took them on a *gita* where I fear they worked as hard as on a normal day preparing and serving *panini, frutta e formaggio*.

Our foreign names were a mouthful for them. Il Rettore, Vice-Rettore and Padre Spirituale were easy enough but Bryan Chestle became Padre Celeste, Mike Cooley was politely known by his christian name only, Padre Michele, for obvious reasons, Keith Barltrop was Keef and I was generally called Foggis. It may be apocryphal but it's said on one occasion when asked where they'd like to go for their day out, the nuns chose England, because the students said it took only two hours to get there. Sure enough, one summer they did visit England and a group of us met them in Liverpool and took them for a trip on a Mersey ferry. I can't imagine what they made of the experience; we didn't bother taking them to the Cavern.

In partenza

Towards the end of my fourth year I decided to leave the College and went to talk to Cormac Murphy-O'Connor, then Rector. He was very understanding and told me to do what I needed and if I wanted to come back at any stage there was a place for me, which was reassuring. My final summer was the 1975 holy year when the College took in large numbers of pilgrims and along with many others I spent a couple of weeks working in the *pensione* business.

During that summer the College was robbed by a conman. Just before lunch one day I came across a stranger in the snug, then a bar, and went in to chat to him. He

was a Canadian who said he had been sent to Rome to learn latin. It sounds a bit fishy now but Rome was full of people studying odd things at odd institutions (like the questionable one Mike Morton christened the “Bumfnotesianum”). Tom Atthill and a couple of others arrived and in the traditions of hospitality we invited the newcomer to lunch. He declined and we went down to serve the guests in the refectory. Afterwards I went for a siesta in my room off the *salone*, where we were billeted, and discovered a large sum of money gone from a drawer. Several others suffered the same fate by which time our Canadian friend had made good his escape. It was a sick feeling to have been robbed by someone we had welcomed. Making a *denuncia* at the Carabinieri station, then in Piazza Farnese, was a total waste of time: some things don’t change. However, in a gesture of kindness I have not forgotten one of my contemporaries made good a fair part of the loss, although he was hardly any better off than myself.

A band of brothers

It was strange leaving Rome at the end of that summer. I’ve never regretted going to the College nor do I regret leaving it, although I did miss the wonderful companionship of the place. But nothing stays the same and as people arrive and depart each year the College was and is ever-changing. And so it should be.

That unique camaraderie among a group who have shared a common experience is graphically portrayed in Stephen Ambrose’s epic, *Band of Brothers*. This is the story of Easy company, 506th Parachute Infantry Regiment, 101st US Airborne Division, who led the 1944 invasion of Europe. It follows Easy from the D Day landings (my birthday) to the capture of the Eagle’s Nest at Berchtesgaden, showing how survival largely depends on the support of your comrades. I enjoyed it mightily not least because we often visit the landing beaches and military cemeteries of Normandy where soldiers of all nations lie in their thousands.

Being a student at the English College is not quite the same as parachuting into Ste Mère-Eglise or being surrounded by a Panzer Grenadier division in the icy forests of the Ardennes but there are parallels in the bonding of men who have lived through all such experiences. This is how the Bard described it:

We few, we happy few, we band of brothers;
 For he to-day that sheds his blood with me
 Shall be my brother; be he ne’er so vile,
 This day shall gentle his condition;
 And gentlemen in England now a-bed
 Shall think themselves accurs’d they were not here....

There you have it, brothers: *ad multos annos*.



Fergus Mulligan was a student at the English College from 1971-75. He holds a PhD in economic and social history from Trinity College, Dublin and is married with three children living in Dublin where he runs a publishing company. This is his third year to publish The Venerabile and among his other clients in Rome are the Beda College and Caritas Internationalis.

Archive Project Update

PETER SLEZAK

The College Archive, as all who are familiar with it know, is itself a treasure which merits full-time dedication and necessitates the application of expert knowledge which only sufficient planning and funds can facilitate. While it does not form part of the ecclesial nature of the VEC as such, the Archive is of invaluable historical importance for the memory of the College and indeed that of the Church in England and Wales; from this perspective its maintenance is paramount. As was the advice from the Archive Project committee, other important issues such as access will have to take second place until satisfactory developments are made in the area of conservation of the individual documents which make-up the Archive. As the year has developed, however, it has been noted that the questions raised in April 2002 regarding access also need to be dealt with urgently as this has a direct influence on conservation. Action on this front has and will be easier to execute as, for the time being, the solutions are of a more temporary nature. 2003-2004 will see the establishment of an access policy drawn-up by the Archive team and Fr Rector.

Sister Mary Joseph and I were recently invited to the British School by Valerie Scott, its Librarian and archive expert, and by Dr Carol Richardson, a Research Lecturer at the Open University. Already taking into account the spectrum of issues dealt with at the Archive Conference, conversation centred on the question of the most urgent items to be dealt with in the Archive.

It came to light during the year, after discussion with the College bursar Joe Coughlan, that there is a significant surplus from a generous donation to the College made last year. It was suggested that this should be used to begin the immediate maintenance of the College Archive. After discussion, it was decided that those materials most in need of attention are the *membranae*. These documents need to be stored individually in order to protect the delicate *folios* from future damage and preserve them as best possible. Such would be brought about by the acquisition of specialised acid-free archival folders, preferably transparent, so that access to the *membranae* would not entail physical handling or contact with the documents themselves. This project is yet to be finalised and approved, but will hopefully commence throughout the first semester 2003-2004.

Many thanks go to all those who dedicated their time and resources to the Rome Archive Project Conference 2002, their expert advice regarding the state and future of the College Archive continues to prove invaluable (inestimable). Likewise, many thanks must go to one of the Archives' greatest champions, Joe Coughlan, whose support of initiatives continually belies a knowledge, love and understanding of the value and importance of this living memory of the College's history. He will be sorely missed by this Archivist and those of the future.



Peter Slezak is a seminarian of the Archdiocese of Southwark. He has a licence in Philosophy from the University of Navarre and is now studying his second year of Theology at the Gregorian University. He is Deputy Editor of The Venerabile.

Schola Notes

PHILIP WHITMORE

We began the year well with a large influx of new members; for a brief period, the numbers peaked at 20, but soon settled for the remainder of the year at a most respectable 17. With a choir of this size, we could no longer squeeze into the Music Room downstairs behind the *portineria*; instead, with the gracious acquiescence of our brethren, we returned to the ancient custom (i.e. the way things were in my student days) of holding *Schola* rehearsals in the Common Room. Every Monday evening the cortile now comes alive with the sound of music.

Our first contribution to the liturgy came on Martyrs' Day, when we sang Mendelssohn's "Lift thine eyes" from *Elijah*; but much of October and November had been spent learning the music for the Christmas Entertainment. In this Year of the Rosary, it was appropriate that we focussed on Our Lady during the Advent meditation "In praise of Mary" which formed the first part of the evening. Last year's experiment of singing from the Tribune had worked well musically, but it meant there was no visual focus during the *Schola* items. So we decided this year we would sing in the church itself, from behind the altar.

We processed into the Church singing the *Ave maris stella*, alternating plainsong verses with the wonderful setting from Monteverdi's 1610 Vespers. To be more precise, as it would have been risky to sing while processing, we sang the first plainsong verse from the corridor, processed during an organ verset, and burst into harmony for the second verse as we arrived in our places. We repeated some of the music from last year's Christmas Entertainment: the two semi-chorus items, "There is no rose" and *Angelus ad virginem*, both medieval English carols, as well as a modern arrangement of "The Linden Tree", this time with the second and fourth verses sung by soloists.

The most ambitious element in the programme was the accompanied singing, because of the great distance from the organ. Fauré's *Maria, Mater Gratiae* was not unduly taxing, because of the gentle pace, but we needed all our wits about us to keep together during a rousing chorus from Benjamin Britten's "A Ceremony of Carols" – his setting of St Robert Southwell's poem "This little Babe". The warlike tune is sung in unison in the first verse, in two-part canon in the second verse and in three-part canon in the third verse. So we needed our wits about us anyway. Fortunately they did not desert us, and we were able to do justice to this stirring finale.

It's always useful for a choir to have a repertoire of favourite pieces that can be produced at short notice for special occasions. We spent January re-learning Costantini's *Confitemini Domino*, a joyful piece that we sang a number of times during the year 2000-2001, but which many of our newer members had never sung. It made an appearance at Mass on 2 March, the last Sunday before Lent, just in time for the whole page of alleluias with which it ends. Founders' Day this



The Schola in action at the Advent concert

year came only a fortnight after Easter, so with a minimum of effort we were able to offer the *Confitemini Domino*, complete with alleluias, once again.

Laetare Sunday was one of those special occasions when we were invited to sing unexpectedly. The whole College was invited to the Beda, together with the Scots and Irish Colleges.

We polished up another old favourite for the occasion: the 3-part setting of *Panis angelicus* by Casiolini, a former *maestro di cappella* from our parish church, San Lorenzo in Damaso. The *Schola* Master was unable to be present, owing to a prior engagement singing with the New Chamber Singers at the *Messa degli Artisti* in Santa Maria di Monte Santo. With characteristic kindness and skill, a former *Schola* Master, Fr Bruce Burbidge, came to the rescue and stood in for him.

Our principal task during Lent was to learn the *Byrd Passion* in preparation for Good Friday. Regular readers of these *Schola* notes will realise that we had not sung it for three years. It was in danger of passing out of the collective memory. This would never do. Thanks in part to the increased numbers in the *Schola* and in part to the lateness of Easter, we managed to learn it in time (just), and should therefore find it easier next time round.

Easter Sunday in St Peter's Square threatened to be an experience of "singing in the rain". It did rain, but not, fortunately, while we were singing. A good supply of polythene sleeves protected our music, while for our own protection we made use of umbrellas rather than sun-tan lotion for a change. Our Bolivian deacon, Ariel Beramendi, was assisting the Holy Father, and we joyfully proclaimed the Lord's Resurrection with some old favourites from our repertoire: 3-part arrangements of "Jesus Christ is risen today" and "This Joyful Eastertide" before the Mass, and Casiolini's *Panis angelicus* during the liturgy itself, at Communion. We were pleased to be joined on this occasion by many relatives and friends, including another former *Schola* Master, Fr Mark Miles, fast approaching the end of his final year at the Accademia.

A late Easter means a short period in which to prepare music for the summer. Not only that, but we lost what would have been our last Monday evening rehearsal because it fell on the feast of St Philip Neri. To honour this great saint and former neighbour, we sang *Panis angelicus* at Communion in the *Chiesa Nuova*.

On Trinity Sunday, amid overwhelming heat in the middle of June, we contributed two items to the liturgy. During the entrance hymn, St Patrick's Breastplate, the verse "Christ be with me" was sung by the *Schola* alone, using an arrangement I had made in 1991 for John McLoughlin's diaconate ordination. By a delightful coincidence Fr McLoughlin was visiting Rome that weekend and was

present for the liturgy. During the Offertory, we sang Charpentier's *Laudate Dominum*, this having proved popular when we sang it in May and June of 2002. For the last time Michael Docherty sang the opening solo in the first and last sections of this piece.

Michael had asked the *Schola* to sing these same two items at his diaconate ordination in July, so it was good to have an opportunity to learn them a little ahead of time. Despite somewhat depleted numbers (not all priest members of the *Schola* are able to remain for the *Villeggiatura* – and the ordinand had a particularly good excuse for not singing), we managed a rousing rendition of St Patrick's Breastplate and *Laudate Dominum* at the ordination. Thanks are due to all *Schola* members for much hard work and for another enjoyable year singing the Lord's praises; thanks especially to those who leave us this year; and thanks also to the Editor of the *Venerabile* for kindly agreeing to take over from Deacon Docherty the solo in the Charpentier.



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.



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College Diary

May 2002 - July 2003

DAVID PARMITER

May 2002

Sunday 19: In the time honoured fashion I begin this diary of College life on Pentecost Sunday (although the diary in future will follow the academic year). In time honoured fashion young men and women arrive to receive the sacrament of Confirmation; Archbishop



Archbishop Pittau with the Confirmation candidates, sponsors and teachers

Pittau confers the sacrament and staff and students let out a collective sigh of relief that another catechetical programme has reached a successful conclusion.

Behind the scenes there has been a frantic rush to complete the confirmation paperwork for the local curial offices, thankfully all came together at the last moment, enabling the young people to receive not only the sacrament, but a massive tome of material from Andrew Pinsent and Marcus Holden detailing the work that they have done throughout the year. It is a splendid effort from the Catechetical Team and some students wonder if should be entered for the National Curriculum!

Monday 20: “Star Wars fever is here; gripped the College it has” this is Yoda speak (the “wise old man” character in the film, if you are wondering) for the fact that students are distracted by a force other than the Holy Spirit. This has some benefits as it has focussed attention away from the fast approaching exam session.

Sunday 26: Trinity Sunday and the church doors on the *Via di Monserrato* are opened during Mass. This year a small team of servers head off to the Chiesa Nuova as the feast of St Philip Neri was being remembered, although not replacing Trinity Sunday. The traditional links with St Philip Neri were celebrated in fine style as the servers were invited to the feast in the *cortile* of the church to enjoy wine, *porchetta*, salad, pasta and fruit.

Friday 31: The last day of lectures at the Greg and the Ang, always a day of mixed feelings. The daily grind of lectures is over but friends will be missed over the summer and for some it is the final goodbye. And now...well now...it’s examtide.

June 2002

Saturday 1: Your diarist decides to retreat to the Villa for his day off and to escape what seems like a greenhouse in the city only to discover two old Romans hiding away. Graham Platt, a priest from Northampton Diocese, recovering well after a serious illness, and Joe Silver a Brentwood priest in ripping good form. Anthony Coles and yours truly inspect the rockface above the swimming pool. Sister Agnella cooks bacon, eggs and sausages for supper and all begins to look much brighter.

Sunday 2: National identities are in evidence as the World Cup begins. Nicola Ban, a priest from the diocese of Gorizia in northern Italy, has high hopes for his national side. Gregers Maersk-Kristensen, who is studying for the diocese of Copenhagen, is making it absolutely clear that his loyalties are with the Danes, whilst the Polish lads and Ariel Beramendi, our deacon from Bolivia keep low profiles.

It is the feast of *Corpus Christi* and this would usually see the College community at the Little Sisters of the Poor for a joint celebration, however their house is still closed for renovation so we have our Eucharistic procession and adoration in College.

Chris Ginns, who is due to be ordained deacon for the diocese of Lancaster next month, announces that he is to delay his ordination and return home next year for a pastoral placement and further discernment. He will go with our best wishes and we are sorry to lose him from the College community.

Tuesday 4: Telltale signs of exam session. The library begins to fill. Sister Mary Joseph starts to give out chocolate again. In fact she has never stopped giving out chocolate and more power to her!

But to matters of state. The house splits, some watch the Queen's Golden Jubilee on the television joined by some students from the North American College (obviously feeling a little nostalgic or even perhaps a little absent minded!); others wait for news from the World Cup games. All put exams on hold.

Wednesday 5: Today is the day when the College officially celebrates the Queen's Golden Jubilee. The Rector celebrates a Mass of thanksgiving and reminds the community of the value of dedicated service to the country. Paul Moss dresses almost entirely in purple and we wonder if he has forgotten that Lent has past or if it is an early anticipation of Advent. However, at our celebration meal the Ambassador, assorted members of the Commonwealth, students and staff sing "*Ad Multos Annos*" to Her Majesty, a worthy end to proceedings.

Thursday 6: We are boiling! It is only June and yet it feels like the middle of August as Rome experiences one of the hottest periods for a very long time. The Gradwell Room constructed within living memory, which is in itself unusual for the oldest English institution abroad, becomes the focus of attention as it is the only room in the College with air conditioning. Some students face a very severe dilemma: to keep cool you need to be in the Gradwell Room, to pass exams you need to be in the library, to keep up to date with the football you need to be in the Friends' Room. A partial solution is found: the Gradwell Room is turned into an annexe of the Library.

Monday 10: Final exams for the Licentiate are very, very close...a matter of days away. Candidates are examined on a wide range of issues within their chosen subject area. It has always been said that fear is a good motivator and the prospect

of facing three university professors over a period of forty-five minutes to an hour has produced some interesting results in our students. Apart from the obvious signs of stress a number have become prolific authors, producing mountains of notes running into hundreds of pages in some cases.

Monday 17: And so a big week arrives: final exams to be done (although Jonathan Jones will have to wait a little longer than most as he is taking philosophy finals, why is it that philosophy has to be different?), World Cup drama to be suffered and the retreat period for the deacons and priests-to-be. One should not forget all those other students labouring away through first cycle studies. Crucial to the final exam process is finding out which professors are going to be examining you. This information is given at the various universities a day or so in advance and so nervous trips are made to the various seats of learning. Talk is of “dream tickets” or “nightmare scenarios” although this year the worst seems to have been avoided: no names, no pack drills though!

Friday 21: The Friends’ Room is packed as England play Denmark in the World Cup. Gregers sits proudly displaying the Danish flag which unfortunately he ends up crying into as England beat Denmark 3-1 and move onto the next round. There is then an exodus from the Friends Room as the deacons-to-be go to Farfa on retreat.

Saturday 22: Six deacons-to-be relax in the Abruzzi at the Bridgettine convent enjoying the lyrical Irish tones and stories of Fr Jim Murphy. The year group pray and relax together and one of the best features of this time is being out of Rome since it is still blisteringly hot.

Friday 28: That’s it! All over bar the shouting... the exam and retreat periods come to an end and College moves up to DOP for the two week *Villeggiatura*: a period of resurrection for some, but crucifixion for others! It would be untrue to say that the College in Rome closes down completely, there are some things that still have to be attended to: the moves. The students who are leaving usually leave desirable empty properties and those students who are remaining enter into a rather complicated ballot process to secure these rooms.

We have received our usual warm welcome from the sisters and we begin to relax in this beautiful setting and enjoy the high quality of food. However, the time at the Villa is not without its practical difficulties, as it is not equipped with modern communications for 30-odd young men. No e-mail access necessitates frequent trips into the College, especially if you are trying to organise an ordination, either bringing guests to Rome for the diaconate ordinations or making arrangements for a priestly ordination from a distance of 1000 miles

Saturday 29: Archbishop Peter Smith of Cardiff is with us as today, the Feast of Saints Peter and Paul; he is to receive the *Pallium* from Pope John Paul II. Although the College is at the Villa, the Rector kindly grants permission to those wishing to go to the Mass. Paul Moss mobilises the Serena and a small group set out to support the Archbishop.

Sunday 30: Not that His Grace gets any rest as he is quickly transported to the Villa to institute Jean-Bruno Witchalls (known as Bruno) and John Flynn into the ministry of lectorate. All goes as it should do and two fine young men are launched into the formal ministry-giving process.

July 2002

Monday 1: The Vice-Rector, Fr Nick Hudson, has pulled off a rather stunning victory in the *Castelli* region. He has reached an agreement with the owner of the upper villa (now a rather expensive hotel, not quite the place Posh and Becks would stay, but not far off it) for the students to use the swimming pool there whilst ours is out of action. Well done that man!

Tuesday 2: As there are not so many students in the House these days the first week of the *Villegiatura* tends to be very quiet. As mentioned above, a number of the students are in the College for a couple of days “moving in and moving out”. It is a situation full of tension because within the confines of two days one student is trying to pack the contents of his room for shipment to England whilst the other student is moving his belongings into the room and also trying to effect some repairs. Whilst arguments have not been avoided this year, physical violence has!

Wednesday 3: One of the great pleasures of the *Villegiatura*: lunch on the terrace bathed in sunshine, cooled by *Castelli* wine, refreshed by a long siesta...such a hard life!

Thursday 4: A more active day today. Up early to begin the walk to Tusculum and then on to Frascati, then to Lake Nemi, up to the town itself and back to the Villa. Options are offered to do parts or all of the walk. The route takes us up to Monte Cavo and over the hill to the top of Rocca di Papa and then through the woods and out into the open countryside towards Tusculum. For the past couple of years we have had breakfast at Rocca di Papa and Mass and picnic lunch at Tusculum, a tradition we continued this year. After lunch we walk to Frascati and stop for gelato kindly donated by the staff who meet us at Frascati. Refreshed with ice creams and amusing stories we continue our walk around Lake Nemi, this time taking a shorter route scouted by Gregers, up to the town and home to the Villa. An enjoyable but exhausting day.

Saturday 6: A visit to the shrine of Maria Goretti takes place each year now around this time, as it is only a short run down to Nettuno to her shrine and is at the same place as the Shrine of Our Lady of Ipswich. At Mass in the Villa the Rector gives a thought provoking and moving homily about the value of chastity and the importance of forgiveness.

Sunday 7: The mid-Sunday of the *Villegiatura* is Acolytate Sunday. A return visit to the College for the Bishop of Copenhagen. Bishop Kozon visited the College earlier in the year to give Gregers candidacy and acolytate and now he is here to institute Michael Docherty, Andrew Robinson and Alex Redman as acolytes. Bishop Kozon is happy to wear all the episcopal outfit which delights a certain constituency in the College, which is probably the majority of students, whilst others are completely unaware of its significance but notice other things such as the length of his homily, which is probably a little fuller than your average British offering on these occasions.

Tuesday 9: The mountain *gita*: The Palazzola mini-bus breaks down. Once off the motorway we meet up with the Rector and discover a garage that is able to repair the minibus in a couple of hours. The Rector quickly and impressively works out an alternative walk which all complete and bring to an end an interesting day.

Wednesday 10: Call it what you like, “Top Year Tea” or “Leavers’ Supper” it amounts to the same thing: embarrassment! Well at least there are several

embarrassing incidents to report this year. Tony Curren, the Mass Deacon, fails to turn up after feeling tired and emotional following a lunch with Paul Simmons. Your diarist fails to turn up for Mass after going to meet his Bishop (Kieran Conry) from the airport and missing the turning for the GRA on the way back from Fiumicino. But all make it to the supper. Here we find the Rector in a good mood giving a little biography of each of the leavers. Particularly appreciated are his description of Andy “Gnasher” Downie in his role as Deputy Senior Student “...tenacious, but you prefer him to have his teeth in someone else’s leg...” and of his quoting Sister Amadeus who apparently said to him one time “we thought people who shopped at the Co-op were practically communists.” But what really caught everyone’s imagination was his quizzing of Alex Redman’s knowledge of the history of liturgical practices and vestments. The Rector caught him out on an obscure point! In reply Tony Curren made a good speech in which he sums up the process of seminary life as learning to be just one of the lads, foregoing the need to compete to be the best all the time. Sister Amadeus leaves the College after 8 years of devoted service and we wish her well in the difficult task of settling back into England next year. A good time and a good, good-bye I think was had by all.

Saturday 13: Panic breaks out amongst the deacons-to-be when Sister Gertrude announces that it will rain tomorrow and the diaconate lunch may have to be inside. We have over two hundred guests arriving and they are not going to fit in the ref at the Villa. Plans are made to seat people around the *cortile* and prayers are said that this worst-case scenario will not happen.

Sunday 14: It’s raining! It is decided to take a final decision about the meal after the ordination, a sort of umpires’ inspection of the wicket by the Sisters of Mercy. The ordination goes extremely well, beautiful singing, a good homily in which Bishop Kieran says that the grace of ordination will change us. Then the Church has seven new deacons: David Gnosill, Simon Hall, Gregers Maersk-Kristensen, Ivor Parrish, David Parmiter, Paul Simmons and Peter Vellacott. After the ordination the sun comes out and the celebrations continue out on the terrace and the year comes to an end which for some means seminary has come to an end, we wish them well in their ministry.

September 2002

Sunday 22: The great return to College from the summer holidays and the pastoral placements. Tales are told of presbytery life at the *Ben Tornado* party, which in a break from tradition (small “t” that is) takes place inside the College (the Common Room) and not on St Joe’s roof! Still the party is a good way of getting to know exactly how many of the promised “*nuovi*” have actually made it to Italy and survived the Italian immersion sessions! By the time I arrived most of the gin and tonic had gone, so although the numbers of students is declining some things just don’t change - turn up early if you want the good stuff.

Monday 23: This is the morning when we are supposed to sign up at the universities for the academic year ahead. In practice what this means is that the Greg Delegate, John Flynn, gets to do most of the work for those still in 1st Cycle, whilst those in 2nd Cycle (Licence level) get to do a lot of waiting around. This year, like most other years, the Dean of Theology at the Greg insists on seeing groups of students from each of the Colleges, a nice personal touch you may say.

After four or five years at the institution you get to see the person who has been making your life a misery all these years. Alas you wait three hours outside the Dean's office then he looks at your form, signs it, and then you leave. All over before you can say pass or fail!

Following Mass, we settle to begin pastoral classes. The first part of the afternoon is a negotiation about content and timing and is a rare opportunity indeed to have a hand in shaping formation. The tutors have proved to be excellent over the years and they give to us a large amount of time, energy and professional knowledge. This year is no exception: Bishop Kieran Conry and Gretta Scaddon are back to give the newly ordained deacons a course on counselling, Jim Whiston talks to the candidates-to-be about leadership and our own Tony Philpot conducts a course on homiletics.

Tuesday 24: Three days of routine as the students follow the various pastoral classes and a chance to enjoy one of the most relaxed periods of the year, everyone is refreshed from the summer break, no academic pressures and house jobs only just getting started. We look forward to Fr Bruce Burbidge's contribution to academic formation in the house as he takes on the job of full-time academic tutor. The second priest of the Diocese of East Anglia to join the staff and a distinguished academic in his own right, philosophy being his speciality.

Sunday 29: The candidates-to-be set off for their eight day retreat which focuses on discernment for priesthood, an important period for them and the rest of the house at the Villa retreat. The first year remain in the College studying Italian. The House retreat this year is given by Fr John Armitage from the Diocese of Brentwood.

October 2002

Friday 4: It has been an excellent retreat by common agreement. Mass was celebrated at the Villa for which the first year left their language studies and joined us, the Te Deum was sung, a DBL celebrated and lunch eaten. Now back to College to anticipate the beginning of the academic year.

Sunday 6: Rome is very, very busy as it is the canonisation of Jose Maria Escriva, prayers are said for Opus Dei at Mass - as well as being co-religionists they are neighbours on the Via di Monserrato as well.

The first House meeting of the year and finally the College is united as the candidates-to-be have returned from their retreat. Peter Vellacott welcomes everyone back to the house and then says "we are ready for battle...first item...Fr Rector". He is not ready for battle, more for appeasement, if you want to look at it in those terms: it is only the *Angelicum* students that start tomorrow so they alone start at 6.45am with Mass - the rest of us start at 9am!

Monday 7: Things almost back to normal. But with only half the house at university and many Spanish pilgrims still in town for the thanksgiving Mass for Jose Maria Escriva it still has that Sunday feel to life. Many guests arrive this week, including Bishop Konstant of Leeds and your diarist, out for his morning jog, bumps into Bishop Kozon of Copenhagen on the Ponte San Angelo. Daily rosary is now taking place at 12.45pm starting from today, appropriately enough - the feast of Our Lady of the Rosary, although, on the second joyful mystery someone loses count and we narrowly miss saying an eleventh Hail Mary.

Wednesday 9: Back to the usual routine with the Greg starting today. I would say back to normal but I am not sure that would give a true reflection of the state of play. Andrew Pinsent is heard saying to one of the first years “advice that is meant as reassuring can be terrifying such as “don’t worry if you understand absolutely nothing”, so I will give no advice”. Many wonder how long that will



College pilgrimage to Divino Amore

last! Among other firsts, today the Rector has announced more news concerning the Office: vespers is to be said in Italian on a Friday twice a month as part of a staff decision to increase the use of Italian and Latin in the liturgy. The Rector has also put a picture of himself and the other seminary rectors on the notice board for our interest! Oh dear, what’s that expression from Hamlet: “Madness in great ones must not unwatched go.”

Friday 11: The first year attend the Greg for the first time and it is not a gentle introduction for the first philosophers: double logic awaited them. But they survived and some were even seen smiling later in the day. Sister Mary Joseph’s verdict “The novelty hasn’t worn off yet!” The evening saw the House stumble through vespers in Italian for the first time.

Sunday 13: We have a College pilgrimage to the shrine of *Divino Amore* on the Ardeatina. We sing hymns and pray the Rosary for the College, the Church back home, our dioceses and our families. We finish our pilgrimage with tea in the pilgrim’s cafe and a group photograph taken by Deacon Ariel from Bolivia. A lovely afternoon. The day is rounded off with a joint supper with Sherwin House, a recent move to help live more closely together.

Monday 14: It’s official: the College bell is broken and so the deacons adopt a variety of practices to start Evening Prayer. Some go for the customary knock on the bench, whilst others, being the practice this week with Deacon Ivor, stand and say “let us pray”.

Tuesday 15: Prayer groups back in operation tonight, but only two are going and also a scripture reflection group run by Bruno Witchalls. All passes off peacefully as per the Dean’s note to: those not in prayer groups to be quiet during the prayer time and to those in prayer groups to be quiet during the socialising time!

Wednesday 16: The house will split into two groups for the human development weekend: deacons and acolytes and those in first cycle studies. The deacons and acolytes will have the psychotherapist who is flying in from Singapore and first cycle students will have Tony Philpot’s sister Margaret.

Friday 18: The Papal academic Mass at St Peter’s which the Pope says for all students studying at Pontifical Universities and institutions. I arrive late and cannot

get a seat but the Mass lasts an hour and is well organised. The Pope says that learning is integral to growth in the Christian vocation.

Saturday 19: The human development weekend has arrived. For the next twenty-four hours we are immersed into various aspects of human life. In our deacons and priests group we are put through our paces on sexuality in all its many and varied aspects, including what happens when sexual development goes wrong and someone turns into an axe murderer who happens to sleep with their victims before chopping them into little bits for the freezer or burying them under the patio! But seriously it is a very informative and useful weekend and the facilitator, Claude Wisich, is first class. However, news reaches us of a controversial debate that has taken place in the other group. The subject for discussion apparently is the validity of Jungian psychology.

Saturday 26: The First Year Party: we sit down to a splendid meal and the ref has been suitably decorated and the seating arrangements changed to make the place more inviting, hospitable and friendly. Everyone asks, "Why can't it be like this every night?" The First Year put on a good show picking out aspects of College life that have amused them since they arrived - so basically everything gets a mention. Of particular note is Fr Bill Agle's politically correct children's story read in the style of the Vice-Rector. The rest of the house reply with various sketches finishing with "Cardinal Cormac Murphy-O'Connor", Aaron Spinelli, telling us about his student days in College.

November 2002

Monday 4: We are well into the year now, and tiredness begins to set in as well as a little frost bite as one feels the drop in temperature from the summer months. The tiredness is due to the long day the students have inflicted on themselves. Mass and Morning Prayer start at 6.45 am and on a Monday the last event of the day is pastoral class finishing at 9.30 pm. It is hard to think why the students asked for a timetable like this, but it was a direct result of consultations with the student body after the exile. Adrian Tomlinson sums it up at our pastoral class: "I'm chuffing knackered"... quite!

Tuesday 5: There are only two prayer groups operating this year, but there is also a scripture group: so the tradition is kept going in one way and another. My offering to the group this evening is an Ignatian discernment exercise.

Sunday 10: Remembrance Sunday is marked by the traditional two minute silence, made all the more poignant as we remember victims of terrorism and very recent wars and hope that future conflict in the Middle East can be avoided.

Monday 11: The First Year go on retreat and they look as if they need a good holiday as well as some spiritual refreshment. Older hands try to tell them to make the most of it.

Tuesday 12: Dominic Howarth has made a welcome return to the College, but only for a holiday. We all know that Dominic is about as a series of notices have appeared on the notice board, too numerous to mention here! The Rector asks Dominic to preside at community Mass tomorrow evening.

Thursday 14: It's a dash up to the Villa for Paul Keane and Dominic Howarth for a traditional display of diocesan loyalty - something that Brentwood Diocese are

keen always to emphasise. Paul and Dominic take two of the first years, Mark and James (from Brentwood of course), away from their spiritual exercises and out for lunch, now that's my kind of retreat!

Saturday 23: It's sad to lose people from seminary and one of the first years has decided to leave. Chris Cortes from Gibraltar has, by his own admission, not felt settled here in the College. All are sad to see him go. Fr Tony Philpot organises Mass at *Campo Verano*, the College vault.

Sunday 24: The Solemnity of Christ the King is celebrated in style. Adrian Tomlinson takes charge and this means that *Christus Vincit* is sung with great force at the end of Mass. Is it my imagination or is there volume competition taking place during our liturgy?

Wednesday 27: The Bishops' Committee arrives for the yearly inspection; this year, however, only Archbishop Nichols is in evidence.

Saturday 30: The Advent retreat for the next twenty-four hours. Fr John Breen from the Beda gives us three reflections, and a homily at Mass about walking through a door.

December 2002

Monday 2 Today is the feast of the College Martyrs. A serious and joyful day and one where we are joined by many of our friends and former students who are still in Rome. In his homily the Rector took up the theme of Matthew 10: 26-33 about not being afraid, even though he painted a picture of the hard work ahead for all



The Schola during the Advent concert for Christmas Entertainment 2002

Christians as they struggle to live out their various vocations in the contemporary world and to bring all people to the knowledge of Jesus Christ. The music from the *Schola* and the cantor group was superb. The College and guests continued the celebration over lunch which lasted into the afternoon and the day finished with solemn Vespers before supper and the singing of the *Te Deum* and veneration of the relics after supper.

Tuesday 3: It is back to earth today after yesterday's celebrations. A full day's study and Advent faith reflection groups, small groups of students reflecting on next week's Scripture: affectionately known as faith *rejection* groups!

Sunday 8: It's a free weekend, and almost a whole weekend as tomorrow, the Feast of the Immaculate Conception, is a free day. It is also *Holly Cam*, but this year it looks as if it will be poorly supported judging by the names

on the notice board, this probably because it is a free weekend and close to the Christmas entertainment and admission to candidacy.

Friday 13: Tonight there is an Advent penitential service in preparation for Christmas and so we all settle into a more reflective mood. This evening Fr Tony talks about the beauty and gift of forgiveness as well as leading us gently through an examination of conscience.

Saturday 14: The first night of the Christmas entertainment opens well. In the first half Michael Docherty has put together a superb collection of music and readings and it is performed extremely well, particular mention has to go to the *Schola*, back to a good strength as a good number of first years have joined and due to the superb direction of Phillip Whitmore. Refreshments in the ref nicely done and very tasty, by Ivor Parrish and his team, and then upstairs to the Common Room for comic sketches. Paul Keane plays a bishop once again (we really must speak to him) but Tony Philpot is the star performer as he takes part in a number of sketches all done to perfection. The Rector comes on to the stage at the end to make a thank you speech and ends up giving his own comic routine, tomorrow night the lights will be dimmed if he goes on too long again!

Monday 16: The final night. In the last sketch, which is an old Two Ronnies number about an inarticulate northerner asking for goods in an imprecise way in a shop, i.e. got any P's? ...No tins of Peas..., Mark McManus appears in an *Angelicum* sweatshirt to a huge cheer of delight from the audience. Great fun. An after show party is arranged for the participants of both parts of the entertainment.

Wednesday 18: Admission to candidacy and the last day of term. All smartly turned out in clerics, many friends come to support them and the students are pleased to see these fine young men making good progress on their way to priesthood. Actually, Archbishop Foley has something important to say; in the context of the Church's difficulty with child sex abuse he tells the candidates and reminds us all about the importance of integrity of lifestyle, a message we all need to hear and one to remember over the Christmas holidays. We return to England for the holidays

January 2003

Saturday 4: Congratulations to Mark Vickers as he is ordained priest, the first from the year group. Many are able to attend the beautiful liturgy at Westminster cathedral before returning to Rome.

Tuesday 7: A festive supper welcomes everyone back and thankfully everyone has come back; it's a bit of a shock though, straight into the College, early start and lectures.

Sunday 12: The Baptism of the Lord. All our liturgies are planned at the beginning of the year, so by the time this stage is reached we all have difficulty remembering who did what.



Archbishop John Foley with the new candidates for Holy Orders.

Saturday 18: Human development time again and this weekend we all go to DOP for a session on good practice when working with children and young people. It is given by Simon Payne who was himself a seminarian at the College some years ago. By common agreement he is excellent and there is a good mood in the house as we all share our experiences and work well together. It is a very positive weekend.

Sunday 19: We return to College late afternoon for solemn Vespers to mark the beginning of the week for Christian unity. Bishop Garrard, representing the Anglican Communion, talks about progress towards Christian unity, which he acknowledges, does seem to have slowed. But he reminds us to think about unity in a broader way and to appreciate the journey towards it even though the path may be very difficult. He says if we take the message of the Gospel to heart the destination is not in doubt Jesus prayed that they may all be one. It is realistic but encouraging.

Wednesday 22: The College celebrates Mass for Christian unity and we remember our Anglican exchange student this year, Andrew Davison, who has been with us for a semester and will be leaving to return to theological College in England in a couple of weeks' time. The Anglican exchange student is a regular feature of College life, but has anyone ever asked why no one goes back in the opposite direction, so to speak?

Friday 24: It's heads down as the last day of lectures arrives and exams start next week. This is an anxious time for First Years as they have no idea what the exam system is like and little experience of oral exams. Fr Bruce earns his keep in preparing the lads.

February 2003

Monday 3: It's welcome back to another past student, Tony Curren, who is having a couple of weeks' holiday in various parts of Italy. Fr Terry presides at Mass in the Villa this evening and throats are blessed, as it is the feast of St Blaise.

Wednesday 12: It does not seem possible to have gone back to England and then returned to Italy to find the Greg and Ang exam sessions still going on, sometimes it's just a long haul! Tonight Tony Curren presides at Community Mass and flavours his homily with ideas from his favourite theologian, Karl Rahner. Rahner's thoughts were always a source of much discussion between Tony and Andrew Pinsent who is not so much a fan of Rahner. Robert Murphy is also in town and concelebrates the Mass. It's great to have two old boys back, even if they are not yet old!

Monday 17: The second semester gets underway and the College is back on to full timetable. It's a long run into Easter this year as it does not fall until well into April. Speculation begins to mount about the elections for Senior and Deputy Senior Student or if you prefer Dean and Vice-Dean. Not much in the way of campaigning so far I think. It should be noted for the record that with Michael Docherty leaving at the end of the year there will be no seminarians in the second year of licence the year that the SS and DSS are elected from. The net has had to be cast wider and so students from third theology are eligible. We wait and see what the results will be.

Tuesday 25: Andrew Pinsent is elected Dean/Senior Student. He gets a good round of applause from all the students, he looks surprised and a little worried.

Wednesday 26: Marcus Holden is elected Vice-Dean/Deputy Senior Student. He gets welcomed but nobody expects an immediate improvement in the quality of the food!

Friday 28: Now that the elections are out of the way, House jobs can be announced. Christopher Miller takes over from Matthew Habron as MC and is also Car Man

(perhaps the connection is directions?), but Matthew is immediately appointed as Head Sacristan (will that lad ever leave liturgical jobs?). Paul Moss is made Head Choirmaster and Stephen Maughan is Head of Common Room. James Mackay a First Year is Villa Man and Guestmaster and he will be responsible for putting together the *Villegiatura* to which he has never been. Hmm...interesting...there must be a logic to it all! Of course the shortage of students does mean some doubling up. Most happy, Adrian Tomlinson, he is finally let out of the choirmaster cage.

March 2003

Sunday 2: The day that House jobs change and the new people take over. We have a House meeting. Thanks are given to the departing Dean and Vice-Dean as well to the house for accepting the new House jobs and for having done the last ones well. Andrew and Marcus take the reigns and treat us to a presentation of mission statements, goals and objectives. The overall motif is “fanning the flames”. No one is sure if this is a spoof on “fire to the earth” or a serious attempt to fire the students up into Christian fervour. Students think, “what have we done?”

Wednesday 5: Deacon Ivor Parrish gets us prepared for Lent by reminding us of the need for prayer, fasting and almsgiving during this period. The ashes are issued, if that is the right term. It is noticed that with Ivor you get a good thick black mark, whereas the Rector is, how shall we put it, a little more economical.

Wednesday 12: The acolytes-to-be go away on retreat to the Villa. This is a busy year for them, receiving two ministries, candidacy and acolytate becoming *Capi* of House jobs and holding the Deanship and Vice-Deanship within the year. Will the College hold together without them?

Thursday 20: Gregers announces that 90 Lutheran students are coming for Vespers on Sunday and he appeals for help...students scatter. A food audit carried out by Marcus Holden in his role as Vice-Dean has improved matters a great deal. The idea is to vote on each meal over a four-week period so popular meals get repeated more often (in the best sense of “repeat”), a good innovation it seems.

Saturday 22: The last of the human development weekends. It is a return visit for Margaret Philpot and Professor Claude Wishick. This time the deacons have Margaret and the other members of the House hear the Professor. Again we are at DOP.

Sunday 23: Returning to College to face the Lutherans. They arrive and the Church is packed, however, they don't all arrive at once, they come in three different groups. Andrew Pinsent offers them a reflection on the teachings of the Council of Florence, we can only hope they know more about this than we do. Gregers takes them on after Vespers and when he talks about the Blessed Virgin Mary he says all he hears is “ninety Bible covers being opened at the same time, it sounded like ninety machine guns being cocked ready for firing.” We trust they enjoyed the fight!

April 2003

Monday 7: Concentration is upon Easter and the *Triduum* services, the liturgy groups have all reported and the choirmasters and sacristans and guestmasters are all hard at work making the necessary preparations.

Saturday 12-14: The Holy Week retreat begins today at DOP and will be given by Fr Terry McSweeney, the Director of the Villa. It begins on Psalm Sunday in the evening

after supper and lasts until Tuesday morning. Fr Terry has a different style to most of the students in the College and this made for some interesting moments. He gave us much food for thought and we return to the College tomorrow eager for the *Triduum*.

Wednesday 16: College guests start to arrive and these are the families and friends of the students. It is a delightful yet busy time as accommodation is found within the College and requires some moving about and setting up rooms. It is a joy to see students showing their guests some of the treasures they have discovered in Rome over the years. There are some familiar faces as guests are recognised from previous visits. There is huge preparation for the *Triduum*: musicians, sacristans, MC, everyone working extremely hard.

Thursday 17: Holy Thursday. A beautiful celebration of the Lord's Supper. Fr Bruce presided with dignity and reverence and our own altar of repose was beautifully decorated whilst at the same time allowing for a prayerful atmosphere. Most students walked around the centre to visit and pray at seven other altars of repose.

Friday 18: Fr Tony lead the liturgy and the *Schola* sang the *Byrd Passion* superbly well. Stephen Maughan narrated it with beauty and skill and Fr Jimmy Bonnici sang the words of our Lord with great dignity. It was a very powerful liturgy.

Saturday 19: The Easter Vigil. The singing and the reading were outstanding. The Rector presided and preached like an old master. He received into the Church Alan Malinson; our warmest welcome and congratulations go to him as well as to Peter Vellacott who sung the *Exsultet* beautifully. More congratulations and thanks must go to Paul Moss, the Choirmaster; Christopher Miller, the MC; and Matthew Habron the Sacristan as well as to many others. It was a truly worthy celebration of the Lord's Resurrection. The party went well and went well on into the night. Only a few hours before the students are off to St Peter's to sing in the *Schola*: this year they get on the television – well deserved.

Sunday 20: Happy Easter! After lunch students enjoy a week's holiday. See you on 28 April.

Wednesday 30: This week we have some former students who are celebrating 10 years of ordination. The group, co-ordinated by Philip Whitmore have come together in Rome to celebrate. Fr Philip Whitmore presides at Mass and talks about the nature of the priesthood in his homily and lists the many qualities the priest needs as well as the dispositions and practices that the priest has to develop. After supper one of the novice masters tells Kevin Dring and myself that priesthood is a gift from Jesus Christ and no one else. We also welcomed, to Mass and supper, Fr Mark Butlin and his group of novice masters and mistresses.

May 2003

Sunday 4: Founders Day. Fr Nick celebrates Mass and reflects on the founder of our Faith and the founders of the College. Faith in our founder Jesus Christ kept our College founders working, keeps our current helpers with us and motivates us all. We celebrate further with a meal for all those who help the College in many different ways. In the evening at Vespers Michael Docherty makes his profession of faith and takes his oath of fidelity in preparation for his ordination to the diaconate on 13 July.

Wednesday 14: Mark Brentnall brings the Casa Santa Maria for Community Mass and supper, well about thirty of them. Gregers treats them to a homily about the English

as he has observed from the perspective of College life: we are apparently, full of “gin and tonic civility”. The Americans are only slightly more confused than we are!

Thursday 15: College *Gita* Day. There is a coach load of us, so it’s a reasonable turn out. Andrew and Marcus have arranged a very good College *Gita*. First a stop at an ancient church of Sant Elia for Mass, which has some splendid frescoes, and then



The church of Sant’ Elia

on to Lake Bolsena where we have our own private beach area with changing rooms and the town nearby for those who wish to visit the church where the “miracle of the Precious Blood” took place. There is good food and drink provided by the College kitchen. For the more active there is a water fight on the lake led by Paul Simmons in one boat and Marcus Holden in the other. It is all good-natured if a little competitive! All is going well on the return journey when the coach suddenly starts to lose power and comes to a stop. We have broken down and have to wait on the hard shoulder for a replacement coach to come out from Rome. But why should the fun stop? We break open the G&T (what was it that Gregers was saying the other night?) and then the food and we have supper. We return to Rome a little later and a little merrier than planned at around 9 pm.

Saturday 17: “The Paul Simmons Testimonial Match: VEC vs. NAC”. The last game for Paul Simmons leading the College team, after an unbroken series of defeats, to a final 3 – 2 victory over the Pontifical North American College with goals by Marcus and Jimmy. The team was somewhat kaleidoscopic, including three Romanians who helpfully described themselves as coming from “East England”. Stefan Bonanno made his surprise debut proving an excellent and immovable defender, and astonishingly even Andrew Pinsent joined the team to give Paul a final victorious send off.



Picnic lunch at Lake Bolsena

Saturday 24: What can we think of next? Well how about cooking a meal for the whole College in the student tea room and eating it on a long table in the Common Room? Actually we did something similar last year, and the year before that. It’s called



Team photo after victory in the Beda Cup

lift the newly conceived annual *Beda Cup* after defeating the Beda College 7-2. It looks good for next year.

the “Meal for Forty” and once again this year it is a great success. Damian Tidmarsh and his team put on a fantastic meal and the chocolate pudding Michael Docherty cooks is beyond description! Well done to all those involved a great achievement.

Congratulations to Nicholas Schofield as he is ordained priest at Our Lady of Willesden shrine in Westminster. *Ad Multos Annos.*

Saturday 31: The football team have discovered new form! They

June 2003

Sunday 15: Due to work going on in the *cortile*, the official College photograph takes place on St Joe’s terrace this year for the first time. Bishop John Hine of Southwark joins us for the occasion.

Monday 16: Congratulations to Fr Mark Miles our *alumnus* from Gibraltar on getting his Doctorate in Canon Law. Our best wishes go with him for his new work with the Papal Nuncio in Ecuador.

Friday 27: Philip Whitmore takes a large group from the College to the see *La Bohème* at the Rome Opera House.

Saturday 28: Mixed feelings for the students as they make their way to the Villa, Graziella and Livia retire after decades of loving service to the VEC community. They will be greatly missed.

July 2003

Sunday 6: First week of the *Villegiatura* has gone well. Our thanks go to a great Villa man, James Mackay, and the warmth and hard work of the Sisters, Gertrude and Antonia. Congratulations to Matthew Habron, Marcus Holden, Stephen Maughan, Paul Moss and Andrew Pinsent as they are instituted as acolytes by Bishop Kozon of Denmark.

Monday 7: It’s the Rector’s meeting where he gives his view of the year just past, thanks those about to leave and encourages those who have just completed their first year. He is pleased with the way the year went, highlighting the way the First Year have been welcomed and how they have settled in, he thinks the human development weekends have been a great success and he thanks his hard working Staff for their help. He is also pleased that six new seminarians will start next year and together with other students (two of them priests) a total of twelve will replace the twelve that are leaving.

Wednesday 9: It's the leavers day. Mass is celebrated and the leavers are prayed for and the Rector encourages us for our mission. At supper he gives a little biography of each of the leavers; among the highlights Paul Simmons is described as gentle and Antonio as "his Beatitude". He has complimentary things to say about all of us and Paul Simmons replies highlighting one or two staff weaknesses to squeeze out a cheap laugh. He thanks the staff, fellow students and the sisters for all the help, advice and encouragement that they have given to us over the past six years.



Marjorie and Joe Coughlan with sons Alastair and Benjamin

Thursday 10: It's the Palazzola folk festival and Joe Coughlan's leaving party. Speeches are made by the Rector and by Andrew Pinsent on behalf of the students and Joe himself. Andrew tells us all that Joe regarded his work here as a vocation - his eye always focused on getting priests back to England to tell people about Jesus Christ. We have a great sing with John Marsland,



Bishop Patrick O'Donoghue with the newly ordained deacon Michael Docherty and ten departing deacons.

Paul Simmons and Joe and Marjorie. A good evening, but without Paul Simmons will the folk festival last? Without Joe Coughlan will the College last?

Sunday 13: Congratulations to Michael Docherty on his ordination to the diaconate by his Bishop Patrick O'Donoghue. Well done Michael and good luck to the others who will be working in England next year as priests.

Here ends the longest ever VEC diary: May 2002 to July 2003



David Parmiter is a priest of the Diocese of Arundel and Brighton. He was ordained in July after six years of priestly training in Rome. David has an STB from the Gregorian University and studied for his Licence in Moral Theology at the Alphonsianum.

Leavers' Notes

LIST OF LEAVERS

Ariel BERAMENDI

Michael DOCHERTY

David GNOSILL

Simon HALL

Paul KEANE

Gregers MAERSK-KRISTENSEN

Joseph MIZZI

David PARMITER

Ivor PARRISH

Robert SIERPNIAK

Paul SIMMONS

Adrian TOMLINSON

Peter VELLACOTT

Antonio WAKIM

Diocese of Cochabamba

Diocese of Lancaster

Archdiocese of Birmingham

Diocese of Arundel and Brighton

Diocese of Brentwood

Diocese of Copenhagen

Archdiocese of Malta

Diocese of Arundel and Brighton

Diocese of Northampton

Diocese of Lowiszcz

Diocese of Shrewsbury

Diocese of Hallam

Diocese of Nottingham

Maronite Diocese of Beirut



ARIEL BERAMENDI

Ariel is the first Bolivian student at the College. He was ordained deacon before arriving at Via di Monserrato. Having spent some time in the hostel run by the Legionaries of Christ in Rome he was well prepared for the rigorous life at the VEC. A native of Cochabamba — a name that has made some get up and dance each time they say it — he has made sure to have left his mark on College life.

Men from Bolivia, for example, are known for their colourful clothes. Ariel has not failed to deliver here, adding his own interpretation to what counts as sartorial splendour. Interestingly cut bright blue T-shirts, a gold chain or two, army trousers and a goatee beard combine in Ariel to produce something striking. He would often wear a Ferrari jacket to get to university.

He has often remarked that he wants to be a “priest for the people”. His skills in relating to others may help him here. South Americans of course are known to be great communicators and Ariel’s following of a course in mass media communications at the Salesian University has made him ready to tone up the situation back home. Indeed his English speaking has improved dramatically since being in the College, for which he should be commended.

A thoughtful man, Ariel has been a calm and relaxed presence in the College. He has been keen to get to know others especially at the dinner table, often

showing no fear in practising his English and positively asking for others to correct mistakes.

Disaster struck in spring 2003 when Ariel's father Justo died. Ariel had gone home for a month or so to attend his sick parent. Coming back with the knowledge that he would never see Justo again must have been painful but Ariel remained composed and dignified during what must have been weeks of intense personal mourning. His mother and grandmother came to the Holy Week celebrations. That was a time of solace and comfort for them all. Ariel preached movingly soon after the news of his father's death. As they parted at the airport Justo's last plea was for his son to be a good and holy priest, ready and willing for others. May that be realised.

Ad multos annos.



JOSEPH COUGHLAN

“*Ma chi è Coughlan*” spluttered one College supplier who had assembled before him at table the whole College staff and was trying to pave the way for his son to rent a College apartment. After several evasive manoeuvres the Vice-Rector finally said: “You will have to speak to Signor Coughlan”, who had wisely removed himself from the guest list lest exactly this should happen.

This gave rise to the EJ principle – “never have all the people necessary to make a decision in the same place at the same time”. Another was the USL principle – “never ask a question unless you know the answer”- drawn from experience of the national health system.

This redaction of the “Principles of Administration in Italy” was a light hearted camouflage for a great wealth of serious knowledge and invaluable experience which Joe amassed brick by brick, challenge by challenge, over his 14 years as College Administrator from 1989 –2003.

It all started with a *pizza, che pizza!*, with Mgr Jack Kennedy who invited him to “sort things out” on a part time basis and an understanding that it could take about three years. Fourteen years later the following things had been “sorted”:

- The complete re-wiring of the College ('91-'93)
- Transition from the Elizabettine Sisters to lay personnel (catering and cleaning contract with Bibos) ('93)
- Setting up of Sherwin House ('94)
- The Re-organisation of the Trusteeship of the College ('95-6)
- Clarification and updating of all College rental property (ongoing)
- The new administration block ('97)
- Repair of the church roof and restoration of the College facade (with grant funding) ('98)
- Refurbishment of refectory and kitchen ('99)
- Establishment of all necessary requirements for fire safety including two new fire escapes ('99-'00)
- Library refurbishment ('00)
- Water purification system ('00)

Restoration of the walls and floor of the church, and the crypt (with grant funding) ('02-'03)

- just to give a few examples!

The “sorting out” in fact involves a huge array of complex and interrelated tasks including short and long term maintenance, the supervision of catering, cleaning and administration staff, legal issues and strategic financial management. It involves dealing on a daily basis with architects, lawyers, plumbers, electricians, builders and an array of local and national government bodies. This is further interwoven with a complex system of relationships, including College Trustees, seminary staff, personnel, Palazzola staff and personnel and of course the seminarians. Basically the challenge is to work according to Italian regulations, practices and culture but in line with British expectations about life such as objective information, clear legal requirements, respected deadlines, precise quotations for work, and a reasonable tax system. Joe’s ability to grasp the local situation and to interrelate with respect, clarity and perseverance was outstanding.

Joe worked with great effectiveness, intelligent imagination and complete integrity. He showed great generosity of spirit in responding at all times of day and night to the needs of the College, its staff and students. In the first few years he would descend into the College from “some attic” he had found to live in (which won him another pizza from Jack Kennedy) which was richly furnished with a camping gas stove, a sleeping bag, a chemical loo and an old hose pipe. This too was eventually “sorted” and became a remarkable flat with terrace to add to the College properties.

This “Who Dares Wins” ethos and toughness of style always stood Joe in good stead in representing the College interests and standing firm in the crisis moments that inevitably had to be managed such as the legal dispute with personnel, the “negotiation” with the Canons of St Peter over property and the closure of the College in 2000 because of suspected water contamination.

The tough man had another side however. Parallel with the above Joe also sorted out his own continued formation by completing an MBA in ‘99 and gaining membership of the Chartered Management Institute in ‘03. A look at his bookshelves, a packer’s nightmare, indicates his great love of reading no doubt influenced by his adoptive mother, A.S. Byatt. And in the end Joe himself, bachelor and backwoodsman *par excellence*, was also “sorted” by Marjorie, a young Scotswoman, to whom he proposed in Anna’s bar on Martyr’s Day ‘94. The flat became habitable and as first Alastair and then Ben arrived on the scene, Joe acquired the air of a family man, although he always looked slightly more at ease negotiating a new rental contract than he did “sorting” feed and nappy times.

The presence of Marjorie and her love of art were a great gain for the College also. She became the leading expert on the College’s Giles Collection, dedicating herself to its preservation, classification and revelation to others. The students benefited from her language skill and enthusiasm as she engaged in the organisation of Italian courses for the new men. Her beautiful voice graced many a concert in the College and around Rome. But the greatest treasure was to have an example of dedicated family life and love close to a community of young men studying for the priesthood.

Joe and Marjorie’s sensitivity to this community and appreciation of the main purpose of the College were always evident. Joe would always state this as the objective of his work – to create a good environment for the training of priests.

The manner in which he pursued this aim was always one of close cooperation with the College formation staff so that three Rectors and four Vice-Rectors, since the famous pizza, can be grateful for a job well shouldered and for the friendly, respectful and helpful manner in which it was – “sorted”.



PAUL KEANE

There is a spot at the bottom of the garden at Palazzola where the garden wall rises with what I take (perhaps mistakenly) to be a Rococco flourish to meet the wall that runs perpendicular to it. And in this corner, there is a window – no more than a rectangular hole in the wall. There, within that lapidary frame, Paul would settle himself and recline, breviary or nineteenth-century novel in hand. Paul has always loved the Villa and that this image of him is still so vivid in my mind speaks of the way in which he had

become part of its furniture. He was perfectly at home there, as indeed, he is able to be at home in so many different ambits of Roman life.

There can be few students of the College in recent years who would be unable to identify, with some precision, Paul’s desk in the library. Whatever challenges the Greg *aula* posed, it was here among the books that Paul excelled. A dedicated scholar, Paul would spend happy days underneath George Hay’s beaming portrait, making occasional forays in the second library to excavate long buried facts and theories from its stacks. Every semester Paul would collect around him an impressive array of monographs, commentaries and textbooks. If taking the same courses, one was always well advised to use one of Paul’s frequent *cappuccino* and *cornetto* breaks to see what volumes he had amassed. I did so myself frequently, and was always impressed by the breadth of reading he set himself: the Fathers were always represented; Anselm and Aquinas were favourites among the Scholastics; and from the modern theologians, Paul was catholic in his taste, volumes of von Balthasar, de Lubac and Ratzinger standing alongside Schillebeeckx and Rahner.

However, it is on the stage that Paul will be known and remembered to many of the College’s visitors. Paul’s talent in this sphere was obvious from the moment he graced (or disgraced) the stage with his Ugly Sister. Henceforth Paul’s central part in any VEC production was guaranteed. He took the lead as the neurotic Kleinman in Woody Allen’s *Death*, he was a master of the smart-cracking supporting role as he showed with the feline Slocombe and the talking Mirror, in *Pinocchio* and *James and the Giant Peach* respectively (the latter production Paul also scripted). Finally, in the title-role of *Scrooge*, Paul remained on stage for the entire show -how did we persuade him to do it? In a performance which ranged across the emotions: from cruelty and cynicism, to terror, anger, and ultimately abounding joy. Whatever the show, from among the aging College costumes - the beefeater’s livery, the crocodile suit, and the sequins - and from behind all the grease-paint, Paul’s capacity for both comedy and pathos shone through and stole scene after scene.

But for his friends Paul’s time in Rome will be forever remembered and associated with savouring the sugary delights of *cornetti*. The day could not hold enough coffee breaks for Paul. *Ciambelli*, *fegatini*, *bombe* and others too varied and too numerous

to mention, were all grist to his mill. Perched on a stool in the window of *Bar Farnese* he would sample these delights and wash them down with a *cappuccino*. He will be remembered thus because Paul was a delightful companion for coffee, pizza or a bowl of *spag*. His is an irrepressible and infectious good cheer.

I have selected these four settings in which I picture Paul because they speak to me of his many gifts. Like all of us Paul always also carries something of his past with him: with his College scarf around his neck, he would stride across the *Piazza Farnese* or the *Campo de' Fiori* as if they were Cambridge Quads. I'm quite certain that he will take with him into ministry the prayerful stillness of the Palazzola garden, the learning of the library, the humour and ability to entertain of the stage and the capacity for friendship of the bar. His parishioners will indeed be well served.



GREGERS MAERSK-KRISTENSEN

“It’s all just give, give, give!” A phrase often heard on the lips of the College’s very own “Great Dane”. And yet Gregers invariably did just that, for whether in his irrepressible vocal contributions to any group meeting, formal or informal (although it is doubtful if he is capable of recognising the difference, in favour of the latter), or in his valiant attempts to encourage activities at four successive *villeggiature*, singing his heart out at Mass, assisting at innumerable community functions, in his readiness for a good political debate, or simply announcing his presence to all with a larger-than-life laugh, Gregers was undoubtedly a key player in the College community during his years here.

Having studied theology at the University of Aarhus from 1984 to 1992, and having studied liturgy and spirituality at the Catholic University of America for six months in 1992 before moving to become a Lutheran Pastor in a big parish close to the centre of Copenhagen from 1993 to 1997, when he was received into full communion with the Catholic Church, and thereafter having spent a year as a Franciscan postulant studying at the Oblate School of Theology in San Antonio, Texas, Gregers finally arrived at the Venerable English College. After four years here Gregers assures us that since he arrived in 1999 “it has been joy upon joy.”

For all his experience and training, both intellectual and pastoral, not to mention human, he may have been forgiven for falling into the trap of cynicism, reluctance and resistance to the demands of living in community – the excuse often given, if inarticulated, by others whose “choice” is to resist the cut and thrust of the challenge – rather with Gregers was the opposite true. He is the very essence of “community man”, often willing to give his time and energy solely for the sake of others. Yet such commitment can also bring with it occasional unwelcome enthusiasm, and he would admit to not always having been appreciated in his efforts. Similarly, the strength and depth of his character, a strong yet sensitive person, could sometimes cut even those closest to him, like a sharp but precious stone.

Gregers perhaps came into his own in the immediate aftermath of the 2000-2001 exile when he was proud of the claim that the English College had been “demythologised”! For that time of communal self-examination gave him the

chance to voice his critique of all things stuffily English. His exasperation with the English tendency of not simply “telling it like it is”, and its “weakness” for understatement, revealed in Gregers an inability to accept that these were genuine cultural characteristics and not just bad, wrong or deceitful corruptions of how things ought to be. Such differences came to the fore even within the first few days of his arrival: “Why don’t you people just say what you mean?” Having said this, and while affirming that Gregers is incapable of understatement, those who have come to know and love him would nevertheless detect a slight adoption of English ways, even if his usually faultless English is still tinged with the American accent he picked up in the States.

Gregers leaves behind him an encyclopaedia of marvellous memories and anecdotes, from the near-decapitation of a deacon with a thurible (Gregers is no instinctive liturgical animal!), to a somewhat embarrassing situation by the side of a river; not to mention his legendary skiing incident. Yet above all it would be hard not to admire him, for his initial conversion, his living in a doubly foreign context, and for having responded so obediently to his bishop’s request that he study for a Licence in Canon Law at the Angelicum.

Warts and all, and he is never shy in showing them, Gregers is living proof that bacon and Ikea are not Denmark’s only great exports. He will truly be missed – for his humour, his enthusiasm, his big heart and sheer sense of fun. But we suspect and hope that he will not be able to stay away from the VEC for too long.



JOSEPH MIZZI

It has been a couple of decades since the last Maltese citizens studied in the *Venerabile*. So we do not really know how Joe Mizzi, a priest from the Archdiocese of Malta, managed to get into the English College. Some hypothesise that his height and complexion (red haired!!) deceived the staff who did not recognise his Semitic and Mediterranean background. Yet that is no excuse because he could have been a Scot!! Whatever it was, he travelled and settled in 1998, moving from humble beginnings to the terraced room on Old Saint Joseph. During these five years, Joseph was soon visited by his brothers (priests) in this “Egypt” and the number of this Semitic people started to grow with an increase of 400% in five years.

After finishing his initial formation in the seminary of Malta, Joe was asked to study at the John Paul II Institute in the Lateran university. After finishing his licence on marriage and family issues and studying French in modern Gaul (losing weight there: desert experience?), he came back to finish his doctorate on interreligious marriages focusing on Christian-Muslim relations, while adding a language or two.

The community at the VEC had no doubts that he was in Rome to study, but will also continue to appreciate his commitment to community life and prayer, interest in the history of the College and his joy in priesthood. As he returns to his homeland, we wish him a fruitful ministry as he gives support to couples and families in Malta, especially through his work in the *Cana movement* founded by an *alumnus* of the *Venerabile*.



PAUL SIMMONS

If pictures paint a thousand words, then it must be true that the mental snapshots we carry of our friends and loved ones say more about them than we could hope to put into words. How often do the bereaved describe where someone sat, how they would sit, what they would be doing. And the image they conjure up captures as much as can be captured of the person they have loved and lost.

Let me offer, then, a kind of verbal sketch of Paul Simmons. My first memory of Paul is at a Sunday lunch, perhaps the first of the new College year. It was a warm and sultry September afternoon, and so Paul decided to open all the windows in the refectory. The operation demanded a fair bit of clambering up wooden panelling, and therefore attracted a certain amount of attention. Fr Philip Rosato might well have described it as an *ôt*. It had resonances of John XXIII's statement of intent on calling the Council. It was, in every sense, a prophetic action. And like all prophetic actions it drew a variety of responses. On the table upon which I sat, comments were exchanged: who did this new student think he was taking it upon himself to throw open the windows? But Paul has been a breath of fresh air for the College, blowing away cobwebs, whistling through outmoded protocol and dissipating stuffiness wherever he found it.

By describing Paul as a breath of fresh air, I do not mean to imply that he was anarchic; a wrecking ball swung against College traditions. Rather I mean to say that by force of his own vivacious, fun-loving and energetic character he brought new life to these institutions. All that was best in the way the College has done things, Paul picked up and ran with. And so Paul was, for instance, a pivotal, mid-field, Jan Molby-esque figure, in the College football team. He was a member of the now infamous touring team of 2000, whose International Seminary Cup dreams were only finally extinguished in the semi-finals at Ushaw, England. A natural sportsman, football was only one of many sports Paul enjoyed during his time at College. Others would include tennis, squash, skiing, golf, windsurfing, skeet-shooting, swimming, cycling and basketball.

Clearly then, Paul is something of an all-rounder. And he has contributed to College life not only as sportsman, but also as a musician and performer. In this sphere too, Paul exhibited all-round talent, as much at home singing Palestrina as a member of the *Schola*, as he was accompanying hymns on his guitar. For much of his time Paul was the only guitarist in College, placing not only a heavy liturgical burden on him, but also the continuance of the Palazzola International Folk Festival has rested on his shoulders in these post-John Marsland days. As a performer, though, Paul will be remembered for his wit as well as his music. His name will be associated, for many, with two stage personas he adopted: H.H. John Paul II and Tommy Cooper. Paul mastered the former's long drawn out vowels ("I wa-a-ant you-ou-ou to know-ow-ow") and the latter's bumbling magician's act and quick-fire gags. Both as a writer and as an actor Paul has contributed many memorable and hilarious moments to pantomimes and evening entertainments.

One could go on cataloguing Paul's considerable gifts and achievements. However, for his many friends it is his capacity for friendship for which he is most esteemed. Caring and supportive when one is down or in difficulties, straight-

talking and combative when one is just plain wrong, and generous and the best of people to be with when the good times roll. If you can tell a man by his friends then Paul's friends speak of his breadth. Paul befriended and took care of Frank who slept on the street outside the College as easily as he charmed the many guests he hosted in the College. Paul was always the consummate host. His priest friends look forward to well-cooked dinner parties at his presbytery where the gins will always be doubles. His parishioners can look forward to his unstinting dedication, his pastoral care and a breath of fresh air.



IVOR PARRISH

Ivor arrived at the College in the autumn of 1997 after some years working at the Lord Chancellor's Office in London. A student at the Gregorian, he has keenly attended lectures and been serious in his efforts to study both philosophy and theology. But he has also been intent on making his ebullient presence felt outside the lecture halls. He would often be seen in the corridors of his *Alma Mater* sharing friendly conversation with men and women of all nationalities, from the lofty and confident men of the

Capranica or the Collegio Romano to the more straightforward, big-eyed "Blue Nuns", whose note-hunting qualities are a much-revered fact of University life ("get them to me brother or I'll punch you").

Ivor is at once charming and resourceful, retiring and prudent. Those qualities have made him eminently suitable for the pursuit of his number one hobby, fancy fowling. His country upbringing has allowed him to cultivate an expert knowledge in all things chicken. Often have been the occasions in which Ivor's chicken anecdotes have brought people to their knees as he has brimmed with delight in trying to educate others in the intricacies of the sport. That sometimes his presence at evening prayer has been lacking can be explained by the pressing needs of coop duty. The busy chicken run at Palazzola has played host to various thoroughbred bantams over the years and Ivor's charges, some prone to fluttering away to be lost forever in the undergrowth above the lake, are sometimes a bit of a handful, even if in general they have lived happily side by side with the more robust brown hens that actually lay eggs. His enthusiasm has worn off on many, not least Sr Antonia of Palazzola, who with great spirit has looked after the birds on those occasions when Ivor has been called away from the Villa.

His other interest is socialising. He is on friendly terms with most of Rome and intimate with a good number, his grasp of the language being a key to this. His contacts made on the land and in the City set him up for rounds of cocktail parties and Tuscan Villa weekend breaks. His circle has grown ever wider as Ivor's friendliness and chicken-running have become ever more appreciated. Only recently he organised a smashing scrambled egg party.

But Ivor is not a frivolous cad. He has used his immense charm and warmth to bring many of his friends to Wednesday evening Mass. All his guests quickly get to know the College and much appreciate the liturgy. Ivor has been accepted by all above all as a seminarian and a deacon for the priesthood. Though he has not often spoken publicly about his vocation, in smaller groups he has expressed the seriousness with

which he takes his priestly calling, felt for the first time as a young teenager when he decided that he wanted to make something meaningful of his life. As a deacon he has preached with sincerity and conviction. Mass is the pivot of his every day. He has also been a regular (and much appreciated) presider at the hours of Exposition of the Blessed Sacrament, a practice that has in recent years become a central part of the daily College timetable. His sense of duty has been reflected in his availability for such (voluntary) activities. Ivor has lived out the community timetable and life of the College with humour and courtesy. He was on good terms with all members of the House, including the *personale*. He is a sensitive man too, a quality that should endear him to parishioners of all types. He would be the first to admit that at times the sensitivity gets the better of him, making him seem a little less than his normally confident self. To this writer though, that is indicative of his deep sense of a need to get things right. He will be missed.

Ad multos annos.



ADRIAN TOMLINSON

As the last echoes of the *Schola* of the Venerable English College died away in St Peter's Square one sunny Easter morning, pilgrims from across the world were surprised and puzzled to hear, faint but clear, a single slightly breathless voice pronouncing two strange words untranslatable in any known earthly language...“*chuffing heck!*”

Adrian Peter Ignatius Tomlinson was prone to utter these words at any moment of special exertion, surprise or exasperation in his early years at the English College. Since such moments are common in the life of any seminarian Adrian quickly came to be known as “Chuffer”. However during his latter years at the English College the more dignified “Father of the House” came to reflect his unsurpassed eight years in formation including a pastoral year in England.

It would be impossible to do full justice to Adrian's ample presence in the College during these eight years with just a few words. This writer would therefore like to single out two points for mention. Firstly Adrian has consistently done wonders for the large, set-piece events in College life. Whether on the stage or preparing the chapels and corridors for Martyrs' Day or conducting an Easter liturgy, Adrian has demanded excellence of himself and others. Particularly in the area of liturgy and music Adrian could never be described as a minimalist. Whether the subject in question is the subtlest change in volume by a cantor group, the most delicate floral arrangement or the largest and most ornate golden vestment, he comes across as someone who believes instinctively that the worship of God is simply too important for shoddiness or second best. The College has benefited immensely from his contribution.

Secondly this writer has the impression that Adrian has found many of the more routine aspects of seminary life a personal challenge, but has been prepared to work hard and make a success of them anyway. In doing so he has been a great witness to the importance of perseverance in the Christian life. It is important to note that Adrian had already taken courageous and life changing steps even before arriving in Rome, firstly by converting to Catholicism and then by responding to the call

to priesthood with relatively little external support. After some years at the College he then took the further difficult step of transferring to the Angelicum University when he realised that was the academic education that would benefit his formation the most. Later on he asked for a pastoral year, which he enjoyed greatly and affirmed him in his vocation. However in obedience he still took the challenging step of returning to seminary life and completing the full formation programme.

This writer observed a profound change that came over Adrian after his diaconate ordination. It can perhaps be described as a sense of “fittingness” manifested by a certain inner peace. He hopes and believes that this will be completed by Adrian’s forthcoming and much anticipated priestly ordination, and in the years to come that Fr Adrian will become a good and holy priest for the People of God.



ANTONIO WAKIM

No one else could have carried it off with the same professionalism and seriousness. But the voice of Antonio Wakim during the first reading of the Easter Vigil would ever be for so many who came to know him during his time in the English College, the Voice of God. Those robust Maronite tones of the Middle East, adding nothing if realism to the account of the Beginning of the World.

Antonio arrived here in Rome from the Lebanon. His first language was French, second Arabic, to live and work in a strange mixture of the two further languages of English and Italian. He began his theological studies at the Angelicum in English, but this was no impediment to his mastery of the Italian language. He could converse most readily in both languages. His clear command of his two new languages was adequately demonstrated not just in his academics, but also in his often amusing House reflections at Vespers. His personality and long years of human experience shone through and touched the heart as well as the mind of his listeners. Behind every line, funny or not was a serious message that Antonio wished to convey to the community.

Antonio was famous amongst his brethren for his love of food. A former restaurateur, he would often cast a critical eye over offerings from the College kitchen. The criticism was not without base for he demonstrated, on more than one occasion, his culinary expertise when catering for a College event.

Without doubt Antonio would describe himself as determined, a trait that all too easily tended to stubbornness. Antonio often “knows best” and laughs loudly and heartily when he realises he is wrong. But whatever his less than perfect points, they are also accompanied by an equal if not greater amount of God given gifts and humility. He is observant and it would not be untrue to say he does not suffer fools gladly. He is also very astute, an ability he used in assessing those he could trust and those whom he considered less than genuine or even ill motivated.

But after all this, what is the measure of Antonio is a deeply generous heart, a heart that seeks God and a heart that freely loves, cares and gives to those around him.

Obituary

Monsignor Joseph Clifford Buckley 1916-2002

Writing in a south Bristol interchurch monthly newspaper in the early 1970s Joe Buckley described the length (over 4 hours) and the magnificence of his ordination Mass in St John Lateran on 8 April 1939. He then went on to say that a far more significant ceremony had taken place 23 years earlier when he was baptised in the tin hut which was at that time the parish church of St Joseph's, Fishponds, Bristol.

Did his parents' choice of his second name, Clifford, reveal that they had ecclesiastical ambitions for him? Certainly Bishop William Clifford, third Bishop of Clifton, from 1857 to 1893, remembered nationally for the important part he had played in the First Vatican Council, was still well remembered in the diocese.

He always said that his baptism was the most important event of his life; and as a priest every year he would greet the Easter Candle with the *Exultet* and renew his baptismal promises with great gusto.

Joseph Clifford Buckley was born on 6 February 1916 and had two sisters, Mary and Evelyn, and two elder brothers, Bernard and Vincent, who both became priests, Bernard with the Vincentians and Vincent for Clifton. Young Clifford could not remember a time when he did not want to follow his brothers and the shining example of the parish priest of St Joseph's, Canon Timothy O'Riordan. After St Brendan's, then a Christian Brothers' boys' grammar school in Clifton, Bishop Lee sent his brilliant young student to Prior Park for a year and then on to the seminary at St Sulpice in Paris. He was 16 when he went there and when he completed the course still too young to be ordained. Lee sent him on to the VEC to study canon law. Hence his ordination to the priesthood in St John Lateran, still only just 23.

By the time war broke out, he was back in Clifton as secretary to Bishop Lee, honing all his diplomatic skills. Like many priests at that time, he was on call for all the death and destruction caused by the bombing raids. He found relaxation from the Bishop's office by teaching Gilbert and Sullivan songs and writing pantomime scripts for the Pro-Cathedral Youth Club. It was there that he met Donald Adams, later a stalwart of the D'Oyly Carte Opera Company and a life-long friend. At this time too he became involved with the Young Christian Workers and one of its co-founders, Patrick Keegan. Just after the end of the war, they organised a huge YCW national event using Bristol's Colston Hall. Pat Keegan was later to be the first layman to address the Second Vatican Council, at the invitation of Pope Paul VI. He died in Bristol some years ago and Joe, according to his wish, was buried with him.

Having stayed with Bishop Lee until the end of his life, Joe became Bishop Rudderham's first secretary for one year. He himself asked Bishop Rudderham for his first parish, Christ the King, Knowle West, Bristol (a vast area of 1930s housing). There was a primary school there, but no church and no presbytery. Joe

lived at first in digs, then in a prefab. He built the first church there (later demolished by more ambitious successors!) and the presbytery. He worked hard at building up a community in Knowle West and a very good choir. It was there that the Bristol Catholic Players were born. Gilbert and Sullivan were the inspiration and Joe the driving force. They have been doing an annual Gilbert and Sullivan season, as well as concerts and other dramatic presentations, ever since. 2003 is their Golden Jubilee. Joe loved the Players like family and has been rightly proud of them over the years.

In 1957 he succeeded Mgr Hookway at the Sacred Heart, Westbury on Trym. Well before the Second Vatican Council began the parish became renowned for its lively liturgy. House groups were introduced and this was one of the first parishes in Clifton to have Christian Stewardship (planned giving). His housekeeper was Mgr Donald McMillan's sister May who kept him going to the end of his life.

When the Council began, Joe was invited to join the French Bishops in Rome, through the good offices of Bishop Rene Boisguerin, who had been expelled from China and was a regular visitor to the house. Joe thus had an inside view of the Council, where he would attend the briefings of Congar and de Lubac

The local Council of Churches and the Bristol Council of Churches owed much to him. The Week of Prayer for Christian Unity meant not only joint services, but also a magnificent lunch for local ministers and their wives. Then there was SWEC, in fact two South West Ecumenical Congresses in the early 1970s with delegates from all over the dioceses of Clifton and Plymouth and the corresponding dioceses and districts of other churches. He was made an Honorary Stall-holder in Bristol Cathedral for his services to ecumenism.

Joe was Vicar General to both Bishop Rudderham and Bishop Alexander. He served on six national commissions and was one of the originators of the National Council of priests, running its secretariat with parishioner Ann Lincoln. Later there was preparation for the Church 2000 and the Liverpool Pastoral Congress.

Joe was an enthusiastic promoter of the permanent diaconate. In the early 1970s one of his many occasional papers urged that following the practice of the early Church we should be seeing the bishop as having two arms: the presbyterate for the *ministerium sacramenti* and the diaconate for the *ministerium caritatis*. Clifton was one of the earlier dioceses to ordain permanent deacons and currently has 41 deacons compared with 100 priests active in the diocese.

When eventually Joe retired from Westbury on Trym after 21 years, he went full time into the Marriage Tribunal. He built up a very efficient team and was still working daily as Vicar Judicial (*Officialis*) at the time of his death.

Being a Monsignor, being a Canon, being in due course a Protonotary Apostolic, he would have said all went with the job. What gave him greater pleasure was being invited to be a member of the Old Brotherhood!

However, his baptism more important to him than any of these was. Thirty years ago he was saying, "The trouble isn't too few priests, it's too many priests; until there are a lot fewer the laity won't begin to be in a position to take up fully their baptismal privileges and responsibilities!"

Pat de Wolfe (PP Sacred Heart Westbury on Trym) and Thomas Atthill

Members of the Council of the Roman Association

President: Rev. Anthony Wilcox
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. Michael Cooley (until 2004), Rev. Mgr Canon Brian Dazeley (until 2005), Rt Rev. Bishop John Hine (until 2006).
- The Rector: Rev. Mgr Patrick Kilgarriff
- and the following elected for three years:

until 2004	until 2005	until 2006
Rev. Francis Coveney	Rev. Philip Gillespie	Rev. Gerald Creasey
Rev. Michael Koppel	Rev. Gregory Knowles	Rev. Kevin Firth
Rev. Adrian Towers	Rev. Simon Thomson	Mr. Peter Purdue

Diocesan Representatives

Arundel and Brighton: Rev. Kevin Dring, St Dunstan's Presbytery, Heathside Crescent, White Rose Lane, Woking, Surrey, GU22 7AG

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, Waunlanyrafon Road, Llanelli, Carmarthenshire, 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, 12 The Banks, Sileby, Nr. Loughborough, 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>	Mgr 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
134TH ANNUAL GENERAL MEETING OF THE ASSOCIATION
OF THE VENERABLE COLLEGE OF SAINT THOMAS DE URBE,
(THE ROMAN ASSOCIATION)**

**HELD AT HINSLEY HALL, LEEDS,
TUESDAY 27 MAY 2003**

Twenty-seven members of the Association gathered on 26 May at Hinsley Hall, Leeds, for the Council Meeting which precedes the AGM. The Agenda for the General Meeting was finalised. The Council decided that the next AGM would take place at The Raven Hotel, Droitwich, in 2004. However, next year's meeting will take place at the beginning of May, rather than the end.

Members then celebrated Evening Prayer. Twenty-nine members of the Association dined at the hotel.

Annual General Meeting, 27 May 2003

The Meeting began at 10.30am, with Bishop John Hine, Association President, in the Chair.

The Meeting began with the Prayer to the Holy Spirit.

- 1) **Apologies** and best wishes were received from: The Bishop of Leeds, David Konstant, the Coadjutor Bishop of Leeds, Arthur Roche, and the following members of the Association, Maurice Abbott, Mervyn Alexander, Leo Alston, Peter Anglim, Miss Jo Barnacle, Bruce Barnes, Anthony Barratt, David Barrett, Austin Bennett, Michael Bowen, Arnold Browne, Paul Bruxby, Bill Burtoft, Dominic Byrne, Adrian Chatterton, Bryan Chestle, Anthony Churchill, Ben Colangelo, Andrew Cole, Anthony Coles, Bernard Connelly, Michael Cooley, Anthony Cotter, Joe Coughlan, Tom Creagh-Fuller, Mark Crisp, Paul Crowe, Brian Dazeley, Tony Dearman, John Deehan, Paul Donovan, Andrew Downie, Robert Draper, Kevin Dring, Luke Dumbill, Kevin Dunn, Philip Egan, Michael Farrington, Tom Finnigan, Patrick Fitzpatrick, Brian Frost, Paul Gallagher, Timothy Galligan, Paul Grogan, Kevin Haggerty, Mark Harold, George Hay, Peter Harvey, Andrew Headon, Michael Healy, Sean Healy, Liam Hennessy, David Hogan, Crispian Hollis, Tim Hopkins, Nicholas Hudson, Richard Inledon, Mark Jarmuz, Edward Jarosz, Clyde Johnson, Francis Kearney, Patrick Kelly, Paul Ketterer, Michael Koppel, Edward Koroway, Mark Langham, Chris Larkman, Charles Lloyd, Bernard Longley, Michael McConnon, Kevin McGinnell, John McHugh, David McLoughlin, Francis McManus, Paul McPartlan, David Manson, Ray Matus, Brian Measures, John Metcalfe, Leo Mooney, Peter Morgan, John Morris, Cormac Murphy-O'Connor, Gerard Murray, Tony Myers, Brian News, Vincent Nichols, Seamus O'Boyle, John O'Connell, John O'Leary, John Osman, John Pardo, Nicholas Paxton, Terence

Phipps, Robert Plant, Steven Porter, David Potter, Aidan Prescott, Kevin Rea, Robert Reardon, Frank Rice, Paschal Ryan, Digby Samuels, Nicholas Schofield, Alan Sheridan, John Short, Gerard Skinner, Mervyn Smith, David Standley, Roderick Strange, Andrew Summersgill, Timothy Swinglehurst, George Talbot, David Tanner, Simon Thomson, Adrian Toffolo, Mervyn Tower, Michael Tuck, Michael Tully, Mark Vickers, Christopher Vipars, Richard Whinder, Michael Williams, Russell Wright, William Young.

- 2) **The Minutes of the 2002 AGM**, having previously been circulated, were accepted.
- 3) **Matters arising:** Concern was expressed that those ordained in recent years were not represented at the AGM. On this occasion, only one member was present out of those ordained over the past ten years. Members were asked to offer personal encouragement to more recently ordained priests to support the Association.
- 4) **Deceased Members:** The *De Profundis* was prayed for the repose of the souls of Joseph Buckley, Bishop Alan Clark, Patrick Egan, Joseph McCann, Reginald McCurdy, Thomas McKenna, Philip Pedrick, John Tolkien, John White, 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: Michael Cooley, Vaughan Lloyd, John O'Connor.
- 6) **The Secretary's Report:** The Secretary began his Report by noting that attendance at this year's AGM was down on the previous year. In addition to the expected clash with the Birmingham diocesan pilgrimage to Lourdes, this year's Nottingham Clergy Conference and the ordination of Bishop Thomas Williams as auxiliary bishop of Liverpool were also taking place at the same time as the AGM. The AGM usually took place on the Tuesday after a Bank Holiday because of the more favourable rates that could be offered by hotels and institutions which were free of business customers at that time. Next year's AGM would take place on 4 May to see whether this date proved to be more popular with members.

The Secretary informed the meeting that he had contacted 12 past students, inviting them to join the Association. To date three had replied and 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 2002 had seen gatherings at Tyburn, Chelmsley Wood (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 principal celebrant at Tyburn was Andrew Summersgill. The meal was held at Spaghetti House, Bressenden Place. Among those present were: Mark Anwyll, Richard Ashton, David Barnes, Michael Burke, Dominic Byrne, John Conneely, Paul Connelly, Michael Cooley, Francis Coveney, Bede Davies, Timothy Galligan, Michael Groarke, Mark Langham, Peter Latham, Jean-Laurent Marie, Shaun Middleton, David Papworth, Gerard Skinner, Andrew Summersgill, George Talbot, Simon Thomson, Peter Tierney, and Frank Wahle. Gerard Murray organised the Midlands event, which was hosted by Gerardo Fabrizio at St Anne's, Chelmsley Wood, Birmingham. Present were: Miss Jo Barnacle, Edward Clare, Andrew Cole, Stephen Coonan, Mark

Crisp, David Evans, Gerardo Fabrizio, Petroc Howell, Louis McRaye (guest), Timothy Menezes, Robert Murphy, Gerard Murray, Guy Nicholls, Marcus Stock, Mervyn Tower, Jim Ward, and Stephen Wright. Thomas Atthill was host at St Osmund's, Salisbury. Present were: Thomas Atthill, Michael Derrick (Beda), George Hay, Richard Incedon, Brian McEvoy, Brian Scantlebury, and Michael Wheaton. John Allen was host at Our Lady of Grace, Prestwich. The main celebrant was Kevin Firth and the preacher was Andrew Stringfellow. Present were: John Allen, Leo Alston, David Bulmer, Joe Callaghan, Peter Cookson, Gerry Creasey, Tom Dakin, Paul Daly, Hugh Ellwood, Kevin Firth, Kevin Griffin (guest), Mark Harold, Peter Haverty (guest), Tim Hopkins, Michael Keegan, Michael Kirkham, Chris Lightbound, Christopher Lough, Tom McKenna, James Manock, Francis Marsden, Anthony O'Neill, David Potter, Aidan Prescott, Jim Robinson, Andrew Stringfellow, Adrian Towers, and Michael Williams.

Martyrs' Day is a wonderful opportunity for us to meet, pray and celebrate together. However, it is important for those organising the Mass and meal for Martyrs' Day events, and a matter of courtesy on the part of those attending, that members give adequate notice of their intention to attend. Other than those listed above, a significant number turned up to the London meal without giving notice. Please remember the time and effort put in by the organisers.

The Secretary withdrew the proposal made last year for a change to Rule 12 of the Association. He felt that further consideration of the composition of the Council was needed before such an amendment was made.

The Secretary responded to concern that invitations to the AGM had been sent out later than usual. He acknowledged that other commitments had prevented him from sending them out earlier this year and resolved to send them out in good time next year. It is worth noting that the dates of the forthcoming AGM are included in the *Venerabile* magazine and in the Martyrs' Day mailing to members.

The Secretary thanked Mickie Burke, Paul Daly, and all those assisting with the liturgy for Mass.

The Secretary's Report was accepted by the Meeting.

- 7) **The Treasurer's Report:** In the absence of the Treasurer and Assistant Treasurer, Tony Wilcox, former Treasurer and a Trustee of the Roman Association Trust, kindly presented the accounts of the Roman Association and the Roman Association Trust.

a) *The Roman Association:* The accounts of the Roman Association were presented and approved by the meeting. The meeting approved the donation to the Roman Association Trust.

b) *The Roman Association Trust:* It was explained that the Trust fund had continued to decline in value, reflecting the state of the market. The value at 31 March 2003 was £588,618, although it had increased since then. It was likely that a change of fund managers would be considered, and that the Trust would follow the College Trust's decision, "piggy-backing" in order to reduce administration fees.

The accounts of the Roman Association Trust were noted by the meeting.

It was noted that, to date, the Trust had given £70,000 towards the Gradwell Room, £5,000 for a College website, £5,000 for a database, and £5,000 for the archive project - £85,000 in total. Given the current state of the

fund, the trustees recommended that a donation of £5,000 be given to the College this year, for work on a project to computerise the library catalogue. At the Council meeting on the previous evening, the Rector had explained that Sister Mary Joseph, an American Benedictine, was working as librarian at the College and had looked into the options for computerisation. It was estimated that a suitable system would cost £3-4,000 plus payment for the input of data, using the Library of Congress index where possible. The meeting accepted the trustees' recommendation.

The President drew attention to a letter of thanks received from Archbishop Vincent Nichols, Chairman of the College Trust, thanking the Roman Association for the previous year's donation to support the archive project.

The report was accepted by the meeting.

- 8) **The Rector's Report:** The Rector, Monsignor Patrick Kilgarriff, said that it had been a good year but that the low number of students in College was a cause for concern.

In the 2002/2003 academic year, there were 26 students, 23 from England and Wales, with one each from Beirut, Copenhagen, and Cochabamba (Bolivia). There were ten priests: three from England, one from Italy, two from Poland and four from Malta. These priests live in the seminary and keep to its programme. The 25 priests in Sherwin House come from many countries and have a separate timetable. Mgr Bryan Chestle is on good form. The Rector and Vice-Rector paid a visit to the Elisabethine sisters on *via Aurelia*.

Since the last AGM, there had been five ordinations to the priesthood and ten to the diaconate. The College was losing twelve out of twenty-six students this year.

The Rector was hoping that there would be at least ten new students next academic year. He noted that the Irish and Scots Colleges also have small numbers of students at present.

The Rector is supported by Nicholas Hudson as Vice-Rector. Anthony Philpot is Spiritual Director. Bruce Burbidge is Academic Tutor and is completing his doctorate in philosophy from Barcelona. There is no replacement as yet for Sr Amadeus Bulger as pastoral director.

The College is strong academically and the spirit of the house was good. Students were positive, serious and hard-working. The dynamic was very different, however, since there were two years with only one student.

This year, there was a guided retreat given by Mgr John Armitage, VG of Brentwood and a former Vocations Director. Days of recollection had been given by Fr John Breen (Beda) and Fr Terry McSweeney (Palazzola). Spiritual conferences were usually given by Mgr Tony Philpot. Students have spiritual direction every three weeks, with Tony Philpot for the first two years after which they can choose another director to be approved by the staff. Additions to the timetable are a daily Holy Hour and a daily Rosary, which are voluntary.

There are 18 weekly pastoral classes on Monday evenings, 8.30-9.30pm, organised by Nick Hudson, which cover leadership, communication, liturgy, sacraments and homiletics. Courses on human development are directed at students who are further through their training.

Students do catechetical work on Sunday mornings after Mass, with various groups: First Communion, post-Communion, Confirmation, post-Confirmation and Adults. Some students are involved in pastoral work in the

city, with the Missionaries of Charity, and with the *Sant'Egidio* community. A couple of students work as catechists in the parish of St Angela Merici on via Nomentana. All students have pastoral placements in their dioceses each summer.

The College had received a 2/3 grant from the *Regione Lazio*, matched by 1/3 from the College, to deal with the problem of damp on the south and east walls of the Church, which was rising from the cellar. The crypt underneath the nave has been restored for use as a prayer room. The mosaic pavement of the church is also being restored.

The clock has stopped. The plan is that the clock mechanism will be computerised, and that the old clock mechanism will be preserved and placed in the Salotto. Money is also needed to repair the "tank".

In general, there is a gap in income because of the fall in the number of students. The College Trust has also seen a fall in the value of investments. In addition, there are significant demands on expenditure at both the College and Palazzola.

In reply to a question, the Rector said that he would like to see all students from England and Wales spend some time in Rome, even if only for a few weeks.

A plaque has been placed in the Gradwell Room to record the grant made by the Roman Association Trust which made the refurbishment possible.

The meeting expressed its thanks for the work of the Rector and College staff and accepted the Rector's report.

- 9) **Palazzola Appeal update (Terry McSweeney):** After almost a year as Director of Palazzola, Fr Terry presented a report, beginning with the Appeal. He noted inaccurate reporting in the press of the fall from the rock face above the pool. However, the situation was serious, and the sum needed to carry out work to make the area safe was around £100,000. He thanked all who had contributed to the appeal, which had raised almost a third of the total required at the time of speaking. A follow-up letter would be sent out asking for donations. He hoped that the work would be completed by the end of June. The £100,000 would not cover the cost of improvements which are required to upgrade the swimming pool.

Further work, with further costs, would soon be underway to construct a sewage line to be joined to the nearest public sewer, in conformity with new regulations.

Terry noted that, in line with the general fall in travel, the numbers of pilgrims had dropped.

Attention was drawn to the book by Marina Cogotti, *Il convento di Palazzolo sul lago Albano*. Members were invited to express interest in subscribing to a possible English edition, translated by Liam Kelly.

- 10) **The following were elected as members of the Roman Association:** *As Life Members:* Tom Creagh-Fuller, Robert Murphy, Stephen Wang.
As Annual Members: Gerard Skinner, Richard Walker, Richard Whinder.
- 11) **Election of Officers and Councillors:** Anthony Wilcox was proposed by James Ward, seconded by Tony Grimshaw and elected as *President* of the Roman Association.

The following were elected as *Councillors* for three years: Gerald Creasey (proposed by Terry McSweeney and seconded by Michael Killeen), Kevin Firth

(proposed by Paul Daly and seconded by David Bulmer) and Peter Purdue (proposed by Christopher Lough and seconded by Paul Daly).

- 12) **Election of Trustee:** Stephen Coonan was proposed by Paul Daly, seconded by James Ward and elected to serve as a Trustee of the Roman Association Trust until 2009, succeeding Francis Rice whose term of office had expired. The present Trustees of the Roman Association Trust, with their date of retirement, are: Anthony Wilcox (2004), Paul Daly (2005), David Bulmer (2006), Michael Cooley (2007), Andrew Headon (2008), Stephen Coonan (2009).
- 13) **2003 Martyrs' Day celebrations:** Details of this year's gatherings will be sent to members nearer the time.
- 14) **2004 AGM:** It was agreed that the 135th AGM would take place at the Raven Hotel, Droitwich, from Monday 3 May to Wednesday 5 May, with the main meeting taking place on **Tuesday 4 May**.
- 15) **Other Business:** Peter Purdue informed the meeting that the new edition of the College history by Michael Williams was now ready. The possibilities for publication were presented – an Italian printer or on-demand printing. Speaking for the Trust, Tony Wilcox said that the Association Trust was not in a position at present to fund publication, but the meeting agreed that more detailed information about costs would be welcomed.

Peter Purdue was happy to organise a Roman Association visit to the College in September 2004 if members were interested.

Mention was also made of a possible visit to Palazzola in 2006, to mark the 40th anniversary of the College's return to Rome, suggested by Michael Cooley at the previous Council meeting. However, it was not clear who would be willing to organise this.

The members of the Association celebrated Mass in the Chapel at Hinsley Hall, presided over by Bishop John Hine. Lunch followed.

The following thirty-seven members of the Association sat down to lunch: Richard Ashton, John Allen, Thomas Atthill, David Bulmer, Michael Burke, Stephen Coonan, Francis Coveney, Gerald Creasey, Thomas Dakin, Paul Daly, Michael Downey, Kevin Firth, Anthony Grimshaw, Michael Groarke, John Hine, Philip Holroyd, Petroc Howell, Michael Keegan, John Kelly, Patrick Kilgarriff, Michael Killeen, Michael Kirkham, Gregory Knowles, Christopher Lightbound, Christopher Lough, Peter McGuire, Terry McSweeney, David Papworth, Peter Purdue, Cuthbert Rand, James Robinson, William Steele, Peter Tierney, Adrian Towers, Francis Wahle, James Ward and Anthony Wilcox. Andy Hulse was present for the Meeting and Mass.

Among this year's Jubilarians are: Robert Abbott and Michael McConnon (50 years), Michael Butler, Peter Cookson, Michael Corley, Tony Dearman, David McGarry, Brian Newns, Michael Sharratt, Michael Tuck and Michael Tully (40 years), and Paul Chavasse, Stephen Coonan, David Evans, Kenneth Freeman, Roger Kirinich, Christopher Lough, Nicholas Paxton, John Ryan and Mervyn Tower (25 years).

Ad Multos Annos

News of Old Romans

ARUNDEL AND BRIGHTON

Our Bishop, Kieran Conry, is well settled into the Diocese and on 9 June celebrated his 2nd anniversary of episcopal ordination. Many Old Romans remain in the same posts as last year. Mgr Paul Clark continues in retirement in Worthing. Tony Bridson has been working full time for the past year in the important and much needed role of ministry to priests (clergy welfare). Tony Churchill continues as parish priest in Seaford, as does Rags Hay-Will in Horsham, and Kieron O'Brien in Chichester. Tony Milner and Jonathan How continue in their work as staff members and lecturers at St John's Seminary (Wonersh). Terry Martin is working as part of a four member Clergy Team looking after a number of communities in Crawley. Stephen Dingley continues as assistant in the parish of Bognor Regis, hosting the much publicised recent gathering of the entire clergy of Westminster in Butlins Holiday Camp!

In September Kevin Dring took up a new role as Director of the National Office for Vocations, while assisting in Woking at weekends. Chris Bergin left Woking and moved down, as assistant, to the healthy sea air of St Leonards and Hollington. We eagerly look forward to the priesthood ordinations and return to the diocese this summer of our two VEC students, David Parmiter and Simon Hall.

Kevin Dring

BIRMINGHAM

Since the last news of Old Romans given three years ago, there have been a number of changes. Kevin Dunne is now Episcopal Vicar for Worcestershire, Walsall, Wolverhampton and the Black Country and is based in Wolverhampton. Eddie Clare is now Director of Soli House Youth Centre in Stratford upon Avon and Vocations Director. Jim Ward has moved to Kingswinford in the Black Country. Mark Crisp has replaced Kevin McDonald, now Bishop of Northampton. David Evans is now at St Austin's Stafford with Robert Murphy. Tim Menezes is Archbishop's Secretary. Danny McHugh has gone to Knowle and Dorridge. Bruce Harbert has become executive secretary to ICEL based in Washington DC. Two former students have been sent to Coventry, Patrick Mileham to St Osburg's and Richard Walker to Christ the King. Stephen Wright is at Stechford in Birmingham.

Gerry Murray

CARDIFF

The two Old Romans in the diocese are Canon Bob Reardon - Vicar General and based at the Diocesan Pastoral Resources Centre and Fr Liam Hennessy - Officialis and parish priest at Sacred Heart, Cardiff.

Bob Reardon

LEEDS

Bishop Arthur Roche has returned to his home diocese as Coadjutor Bishop. His diocesan welcome took place during Mass at St Anne's Cathedral on 16 September 2002. Bishop Arthur has also become chairman of ICEL. Basil Loftus has retired as parish priest of Bentham and moved from Scotland to Helmsdale, Sutherland. Gerry Creasey is now chaplain to the Little Sisters of the Poor and other residents of Mount St Joseph's, Headingley. John Kelly has returned from Peru and is parish priest of St Columba's, Bradford. Kevin Firth has become parish priest of Sacred Heart and St Patrick, Sowerby Bridge. Finally, Steven Billington has moved to Immaculate Heart, Leeds, as assistant priest and chaplain to St Michael's High School.

David Bulmer**LIVERPOOL**

This year has seen the death of two of our brethren. Reginald McCurdy died on 28 December 2002, aged ninety-four. He was a priest of this diocese though only known to most through his sixty-five annual entries in the *Directory!* He studied at Ushaw as well as the Venerable, being ordained in Rome in 1935. Almost immediately he was diagnosed as having tuberculosis. After several years of illness and time spent in a sanatorium, doctors recommended that he might undertake light duties in the South of England. For a few years he acted as chaplain to a preparatory school in Sussex. When even that became too much for him, Archbishop Downey agreed to his serving, and living with, a small non-parochial community in Seaford, East Sussex. He remained there even after his formal retirement in 1975 and died there twenty-seven years later. At one time he used to go up to London periodically to give the philosophy course to the students of the Brompton Oratory. He once wrote to Archbishop Worlock, "I regret very much that I have been able to do nothing for Liverpool, but so providence has disposed things."

This year also saw the death of John White, also known as "Chuck". After Upholland, John came to Rome and was ordained at the College, 29 October 1961. He had various parochial appointments and was at one time port chaplain. The latter marked the beginning of a long association with the Apostleship of the Sea, and later saw him take up active service with the Royal Navy, serving as chaplain in both Plymouth and Rosyth, Scotland. He had a wealth of stories and anecdotes of seafaring life. He will be especially remembered for the care he gave not only to those at sea but also to those left behind at home. He died peacefully on 15 February 2003, following a long illness. May they both rest in peace. On happier notes, Leo Alston has moved into new apartments built for the retired clergy and they have been named "Alston Court". Peter Fleetwood has taken up an appointment as a secretary to the European Conference of Bishops. David Potter has moved as assistant to St Austin's in Thatto Heath, Jonathan Jones has also moved as assistant to the Skelmersdale Team Ministry, and this year we welcomed Andrew Robinson back amongst us for twelve months and look forward to his priestly ordination in September.

Thomas Wood

MENEVIA

Monsignor Clyde Johnson is still parish priest of the beautiful holiday town of Tenby, his parish including the nearby resort of Saundersfoot. He is also Chancellor of the diocese and Dean of Haverfordwest Deanery. (Rev. Mgr Canon Clyde Hughes Johnson, PhB, STL, VF, The Presbytery, St Florence Parade, Tenby, Pembrokeshire, SA70 7DT)

Michael Burke is still parish priest of Morryston, Swansea, and Judicial Vicar. He has also been appointed Diocesan Communications Officer. (Rev. Michael W Burke BSc, JCL, The Presbytery, School Road, Morryston, Swansea, SA6 6HZ).

In July 2002, Andrew Cole moved from St Joseph's Cathedral, Swansea, to the parish of Our Lady Queen of Peace, in Llanelli, Carmarthenshire, where he is assistant priest. He continues as Private Secretary to Bishop Mark Jabalé, and is also visiting chaplain at St Joseph's Cathedral Schools, Swansea. (Rev. Andrew Cole, BA, STL, The Presbytery, Waunlanyrafon, Llanelli, Carmarthenshire, SA15 3AB)

Andrew Cole

MIDDLESBOROUGH

Anthony Storey has suffered a major blow recently in that his eyesight has deteriorated considerably. Given the amount he reads this is a big cross for him to bear.

Anthony Bickerstaffe is frailer but still healthily in retirement in Hornsea.

David Hogan is still ruling the parish of St Bernadette, Nunthorpe in his own inimitable way.

Alan Sheridan is currently parish priest of the newest parish in the diocese, St Therese of Lisieux, Ingleby Barwick, which is involved in lots of exciting developments. He is also Judicial Vicar and Chancellor in his spare time.

William Massie remains in Hedon, where he combines his role as PP with that of prison chaplain. He is still active in the Faith movement and is doing sterling work with young people.

John Paul Leonard is assistant at our cathedral and also involved in the NCP and ongoing adult formation. Somehow we cannot seem to break him of his fixation with sport! Apart from that he is well and happy.

Alan Sheridan

PORTSMOUTH

Fr Bruce Barnes - PP of St Thomas of Canterbury, Newport, IOW. Fr Gerard Flynn - priest in charge of Christ the King, Reading, Berks. Mgr Jeremy Garratt (former Vice of VEC) - VG and PP of St Laurence's, Petersfield, Hants. Canon Alan Griffiths - internationally renowned liturgy guru and sometime PP of Sacred Heart and St Therese of Lisieux, Ringwood, Hants. Fr Peter Hart - PP of St Mary's, Alton, Hants. Mgr James Joyce - PP of Corpus Christi, Wokingham, Berks. Canon Brian Murphy-O'Connor - PP of St Anne's, Brockenhurst, Hants. Mgr Provost Cyril Murtagh - PP of The Immaculate Conception, Liphook, Hants. Mgr John Nelson - VG, Moderator of the Curia and PP of Our Lady and St Edmund, Abingon, Oxon. Fr Simon Thomson - PP of English Martyrs, Didcot, Oxon. Mgr Brian Ferme - lecturing at the Lateran and the Greg. (for more info

enquire locally!) Fr David Forrester - RC Chaplain to Eton College, Windsor, Berks. Fr Paul Haffner - lecturing at the Greg and Regina Mundi. Fr Ian Ker - resident in Burford, Oxon.

Retired priests

Fr Michael Feben - in Newport, IOW. Canon Brian Scantlebury - in Southsea, Hants. Canon Terence Walsh - in Southampton, Hants.

Simon Thomson

SHREWSBURY

A change of Diocesan Scribe last year presented the opportunity to bring us up to date on all Shrewsbury Old Romans, where we were and what we were doing. I had hoped that would allow for a two word “no change” report this year, but *dis aliter visum...*

In fact, the ink was no sooner dry on last year’s report than the sad news came through of the death of John Daley on 12 April 2002. Ordained in February 1943 up at Stonyhurst, he was one of that remarkable generation of Old Romans who fled Rome in 1940, avoiding the German occupation of the city by days, if not hours. Born at the end of the First War, in January 1918, he was one of two priest brothers, Kevin being trained at the English College Lisbon. John served no fewer than seven curacies in the course of fourteen years as an assistant priest - dear dead days beyond recall! - before becoming parish priest for five years at Tarporley and then, for just short of thirty years, at St Augustine’s Latchford, a big and busy Warrington parish. After retirement in 1991, he spent many years in active ministry in New York, a city he’d come to know well from numerous summer vacations there. The last couple of years of his life were spent in Nazareth House in Birkenhead, active almost to the last.

Chris Lightbound wrote a beautiful tribute to John in our *Diocesan Year Book*, and I can’t resist quoting just one memory Chris shared with the rest of us. “I have many personal memories of John”, Chris wrote. “My Mother was the first person to tell me about this devout young priest in his years at English Martyrs, Wallasey, and of how he would spend long periods of quiet meditation in the church. Many years later when I was appointed to St Teresa’s, Wilmslow, I heard about his active and popular ministry there, in the declining years of the PP, Fr Randolph Hughes. Fr Hughes had been at St Teresa’s since 1925, and did not want a curate! However, because of his failing health, he had to endure the company of the youthful and enthusiastic Fr John Daley, who rode a noisy motor-bike, and who had care of the local RAF camp and of the Hungarian refugees at Styal...”

Youthful and enthusiastic: how those words also sum up Bob Abbott, news of whose sudden death has come just this week and shocked us all, just as I was putting the finishing touches to this report. Bob’s brother, Canon Maurice (ordained 1942) rang me last year from Nazareth House (where he is himself resident) as soon as news of John Daley’s death came through, and proved the usual wonderful and infallible authority on John’s life and that period in the diocese’s history.

I had the pleasure and privilege of being in the same deanery in Stockport as Bob Abbott for four happy years, and came to know him well. Last year I called him “unstoppable”, and so he proved, only a very sudden heart attack calling him

home to the Lord on 29 May 2003. Like John Daley's, Bob's life was changed powerfully by the war. Born in 1924 and educated by the Jesuits at Stonyhurst, he went on to King's College, Cambridge before joining up in the Royal Signals in 1942. He stayed on at the end of the war, only being demobbed in 1947, when he went straight out to the *Venerabile*. Ordained in St John Lateran in 1953, he had very formative spells on the African Missions, in Uganda (1958-63) and in Rwanda (1972-3) and Kenya (1973-6). If any of us dared to complain at deanery conferences about the slings and arrows of life in Stockport, there would always be a seismic and ferocious grunt from Bob, a veritable "Harrumph!!", and off he'd go: "When you have to walk twenty miles through the bush to the nearest..." Imitations were often attempted by us cheeky youngsters, but rarely accomplished.

Home from Africa, he was PP at St Aidan's Wythenshawe for eight years before moving to St Ann's Cheadle Hulme (1986-2003), where he was truly loved and admired for his amazing energy into his eightieth year. "Lad!", he once said to me - which wasn't the only reason I liked him so much, but it helped; "Lad! Never retire! It'll kill you!"

Apart from that, then, no change.

Paul Shaw

WESTMINSTER

Inevitably, news from Westminster diocesan Old Romans is in the nature of a list, especially as there are relatively few moves to report this year. Cardinal Murphy-O'Connor is now assisted by Bishop Bernard Longley, a former distinguished member of the *OND*. John Arnold, now Monsignor, is also at the centre of the diocese as Vicar General and Chancellor. Close by, John Conceely works in the Tribunal, and Mark Langham at the cathedral.

Changes in the parishes are few: David Barnes has headed north to Bishop's Stortford, while his place at Mary Moorfields has been taken by Peter Newby, following his successful stint as Oxford chaplain. Jim Overton has moved to Ashford, Middlesex, and newly ordained Gerard Skinner and Mark Vickers have taken up posts at Islington and Kingsbury Green respectively.

Other priests have remained in their parishes: Mark Anwyll up at London Colney, Dominic Byrne in leafy Shepperton, Antony Convery in Hounslow and John Deehan in nearby Teddington. Not so far away the ever youthful Michael Tuck presides at Heston. John Formby is at St Margaret's, Twickenham, while Seamus O'Boyle is up the road in Whitton. Roger Kirinich is at Hemel Hempstead North and Peter Latham at Ruislip. Shaun Middleton ministers to the varied populace of Notting Hill, up the road from John O'Leary at Shepherds Bush (which they say is the *new* Notting Hill). In central London, Charis Piccolomini is at Lincoln's Inn Fields, Alex Sherbrooke carrying on a characteristically active ministry in Soho Square, and Terry Phipps getting rave reviews from St James, Spanish Place. Digby Samuels remains at Wapping, and Frank Wahle at Queensway.

Keith Barltrop heads the CMS in changing times; Paschal Ryan is tending to the flock amid worrying security levels at Heathrow Airport; Philip Miller has an exhausting schedule as chaplain to the Royal London and St Bart's Hospitals, while

THE COLLEGE

Chris Vipers is tireless in his enthusiasm as Vocations Director. Philip Whitmore continues to keep an eye on us from the Congregation for Bishops in Rome.

A handful of Old Romans pursue the academic life; Pat Egan continues at Ann Arbor, Michigan, while Robert LeTellier and Stephen Wang add lustre to Cambridge's reputation. Paul McPartlan imparts wisdom at Allen Hall. Jim Brand looks after the spiritual well-being of Beda students, and Antony Conlon that of the students at the Oratory school, Reading

Our retired Old Romans are unfailing in their support: Peter Anglim and Michael Groake from Finchley, and George Talbot at Wembley. Finally, we focus on our newest Old Roman, and distinguished former *Venerabile* editor, Nicholas Schofield, ordained in Willesden on 24 May, where he remains as assistant priest.

Mark Langham

Friends of the Venerabile



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Report of the Friends of The Venerabile

JO BARNACLE

We travelled up to Hinsley Hall, Leeds for our 2002 Annual Meeting and on 7 September enjoyed Mgr Philip Holroyd's hospitality and welcome. We were pleased to have Mgr Pat Kilgarrieff as our College speaker and he brought us up to date on College news. Besides the work of the College he told us about many of the visitors to the College: the Cardinal and Bishops during the Synod, the Cardinal when he took possession of his church, Santa Maria sopra Minerva, but also about 4,000 visitors who came during the College Open Day which we found very interesting.

Fr Pat explained that fewer students meant less money coming in with none to spare and there was the worry of the rock fall at Palazzola and subsequent rerouting of sewers. Fr Pat praised his excellent staff and Sr Amadeus having returned to England after eight years in Rome was there to hear him.

Fr Pat hoped that the Bishops' Seminaries Commission would appreciate the value of the Venerabile and the training provided by the Gregorian University. He also stressed the importance of prayer and urged us to keep praying for more men to hear the call and to follow it.

The Rector and Mgr Holroyd then concelebrated Mass for us in the lovely chapel at Hinsley Hall after which we joined the others for an enjoyable buffet lunch and time to meet and chat.

In the afternoon Matthew Habron, a student for Leeds diocese at the Venerabile, spoke of his own journey of discovery of a vocation to the priesthood on a pilgrimage to Lourdes, to the poverty and joy of the Philippines, to Marks and Spencers and to Thailand where he assisted in celebrating the Easter triduum 3 times in 5 weeks. He spoke too of his work here in England with the Simon Community caring for destitute people.

Matthew had been very happy over the last three years at the English College but he did suggest that the College buildings resembled Hogwarts with its long corridors and large furniture. In Rome he felt the universality and joy of the Church he had found in the Philippines.

At our Annual Business Meeting the Chairman noted the fact that this year we had paid off the balance of Mgr Toffolo's portrait and donated £2,000 to pay for satellite TV throughout the College. We were sad to cancel a Day of Recollection in Lent in Westminster but looked forward to a visit to Ingatestone Hall in April.

Our accounts prepared by Hamish Keith showed a fall in our reserves. There then followed a debate on subscriptions which have remained the same since we were formed but the minimum amount now only just covered mail outs. It was agreed to put up the minimum subscription to £20 p.a. but it was also emphasised

that very many members paid significantly more than the minimum. All the Committee were re-elected.

The Friends' pilgrimage to Rome was well booked and started on 18 October. Forty people arrived exhausted and belatedly because of a general strike in Italy. They were soon revived by the welcome, the peace and the hospitality of Palazzola.

The group enjoyed trips to Frascati, Anzio and Nettuno before transferring on the Monday to Rome and the Hotel Launcelot. The highlights of the time in Rome were two visits to the College. On the first visit David Gnosill gave us a fascinating tour of the College, followed by a spiritual talk by Mgr Tony Philpott and then Evening Prayer.

On the second visit we enjoyed Mass, a reception and an evening meal in true English Hospice tradition. The staff and students enjoyed welcoming the Friends as the Friends did meeting the staff and students. More such visits are planned.

Here in England Friends attended Martyrs' Day Masses along with members of the Roman Association. On 5 April 2003, 30+ Friends visited Ingatestone Hall for the day, arranged by Elizabeth Usherwood. Lord Petre and his son gave us a warm welcome. It was a beautiful spring day and there was Mass in the Hall celebrated for us by Mgr Christopher Brooks, the parish priest and Vicar General of the diocese. He wore a vestment the orphrey of which dated back before the time of the Martyrs. After Mass we were able to enjoy the sun on the terrace and after a lovely buffet lunch we were taken by Lord Petre and his son in two groups for a tour of the house. It is a lovely house, still lived in by the family with a fascinating history. It has two priest holes but it is thought these did not hide priests but all the things needed for the celebration of Mass. We would recommend a visit.



Jo Barnacle is Chairman of the Friends of the Venerable

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Nicholas Hudson	Vice-Rector
Bruce Burbidge	Academic Tutor
Anthony Philpot	Spiritual Director

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Gregers Maersk-Kristensen	Copenhagen
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1550–2000



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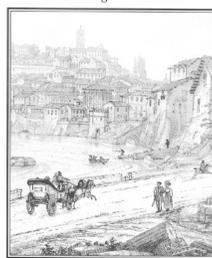
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